

10
A
REPLIE
TO A
RELATION.

OF THE
CONFERENCE

BETWEEN WILLIAM LAUDE
and Mr. FISHER the Jesuite,

By a Witnesse of JESUS CHRIST.

JOB 38. 2.

Who is this, that darkeneth Councell by words without knowledge?

1 KINGS 18. 21.

*How long halt you between two opinions? If the LORD be GOD
follow him: but if Baal, then follow him.*

CANT. 2. 15.

*Take up the Foxes, the little Foxes that spoyle the Vines: for our Vines
have tender Grapes.*

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SAD AND SERIOUS

CONSULTATION OF A DISCON-

SOLAE MOTHER (CHRISTS VIRGIN-

Spouse) with twelve of her Children about her,

whose names are *Faith, Hope, Charity, Zeale,*

Humility, Prudence, Piety, Patience, Iustice,

Mercy, Verity, Prayer : whose severall

judgements the Mother requireth

in a doubtfull case.

MOTHER.



Y Deare Children, how doth the very sight of
you revive my dolefull *spirits*, almost drowned
in the * Dragons flood? You are to me as that * *Rev. 12.*
‡ twelve-starred Crowne upon my head. But ‡ *vers. 1.*
to the purpose, for which I have called you to-
gether: (though indeed you are never asunder,
nor absent from me) and it is this: You have taken notice of a
notorious Booke lately published by the Prime Prelate of Eng-
land, which he calls a *Relation of a Conference &c.* And how to
that *Relation* a Sonne of mine (no lesse known to you all, then
assisted by you in the *werke*) hath made here a *Reply*, and presen-
ted it to me. But now how to improve and dispose of it for the
best, is the doubt. The *Relator* (the Prelate) ingageth the King in
it by two bonds; the one of *Patronage*, the other of *Command*; as
if the King had first *commanded* it to be published, and now did

THE CONSULTATION.

give it *Patronage* and *protection* : which if *true*, it puts me in a *straight*, what to doe with this *Reply*. For who so fit to take notice of it, yea and to give it *Protection* too, if both the *matter* and the *consequence* of it (being of so *high a nature*) be well and wisely weighed? It hath much perplexed me. Now therefore give me your best advice. And first,

Faith what sayst thou?

Faith. Deare Mother, put away from you all such perplexed thoughts. 'Tis true, If we looke on *worldly meanes* with a *carnall eye*, we are all in a *straight*. But this is our *safety*. 'Tis well the *world* hath never an *object* to *allure* our *confidence* to pitch upon it. And best of all, when all the *world* is banded against *us*, and our *Christ*. Is not he alone sufficient to cope with them? Doth he not * laugh at their proud, but *vaine* attempts, which are no lesse against *him*, then against *us*? Is not the Cause then *his*? And are not *we* *his*? And is not ‡ he for *us*? Who then shall be against *us*? What though *Principalities* and *Powers*, and *Spirituall wickednesses* in *high places*, be, with all the *power* and *pollicie* of the *world*, with all the *craft* and *cruelty* of the *Dragon* and *Devill* armed against *us*? why, still *Christ* is for *us*. That's sufficient. Therefore there be moe with *us*, then against *us*. We are a little flock against a world of Wolves and Foxes, Lyons and Beares: but we have a watchfull and powerfull Shepherd, whose *Legions* of mighty *Angels* those heavenly *Hosts*, doe pitch their tents round about *us*. We are his *Paradise* on earth, which he defends continually with his *Cherubims flaming sword*, that proud *Apostates* cannot so invade *us*, as to take one *Tree of life* from *us*. Let the wild *Beasts* then rage, and warre upon *us*: let the *Aegyptian troopes* pursue *us*, as with open mouth, to devoure *us*: but stand we still and see the *salvation* of the LORD. He that led his people through the Sea, never wants power to deliver *his*, when in most desperate straights. Mother, Cheare up. Not a haire of your head shall perish. The faithfull and True hath said it. As for outward meanes, if we have them we use them, as Gods ordinances: if we have them not, nay, if all be against *us*, yet our Faith in GOD is the same, and ever greater, stronger and nobler, without and against meanes, then with them. And much more is our GOD the same, and his glory most shineth, where outward meanes are either least helpfull, or most opposite. My resolution then is this: The *Reply* in my judgement is very necessary to be published, and withall (as most pertinent and important) to be presented to the King. But whether he will read it or no, leave that to

GOD.

THE CONSULTATION.

GOD. We shall neither loose our labour, nor reward. For great is the Truth, and shall prevaile; what ever opposition Men or Devils make against it. And in this Reply the true Faith is defended against the Prelates false and counterfeit Faith. I have said.

Mother. Well, Hope, what sayst thou?

Hope. Deare Mother, I am of the same mind and spirit with my Sister Faith. By all meanes cast away all anxious and perplexed thoughts, and be of good comfort: though our Shippe be shrewdly weather-beaten, and shaken, yet Christ is at the sterne. And I have already cast * Anchor in the Havens mouth; on a * Heb. 6. 19 firme ground within the Veile. When Noahs Arke floated over the toppes of the highest Mountaines in that dreadfull Deluge, when the world was a Sea: what Pilot safely guided and steered its course, that it should rest upon the Mount Ararat? Even the same Pilot we have, to conduct us through these Floods to the Haven where we would be. Let the Reply for truth against falsehood be published, under Christs Patronage and protection: that's sufficient. As for Men, the lesse we hope in them, the lesse we feare them. And while we doe our duty with the one hand, we lay hold on the Crowne with the other. I have sayd.

Mother. Charity, what sayst thou?

Charity. Deare Mother, as my Sister Hope is the Anchor both sure and stedfast, So I am the three-fold Cable not easily broken: and therefore be of good comfort. For ‡ Love not all the floods can ‡ Cant. drowne it. Now for the Relation, were those many passages in it (noted by the Replyer) some common slips of ignorance, or humane frailty, I would cast my large mantle over them: but being of a high nature, and full of impiety against GOD and CHRITT, and the Holy Ghost, and the holy Scriptures, and against your holy Spouse-ship, and against Faith, and against Charity, and so against all true Religion: yea proceeding also from a Prime Prelate pretending great learning and knowledge, and professing such singular eminencie and dexterity of wit and judgement, as being the onely able Champion of the Church of England, to defend the truth against a Jesuite, and all this under the faire white veile of hypocrisie, onely his Black-moores skin too grossly appearing in his malignant practises in persecuting the Truth, and in those malicious and impious passages in his Booke, so as he is left altogether naked of all plea of ignorance: therefore I hold it fit, that his hypocrisie should be unmasqued, his bold falcities confuted, his insolencie suppressed.

THE CONSULTATION.

pressed, his *impiety rebuked*, and the *Truth maintained* against him before all the *world*: and therefore that the *Reply* be published. And if it shall be thought fit to be *dedicated* to the King, I wish that mine own hand might present it. For (to say no more) how highly doth the Cause concerne the King and his Kingdome, did he but *truely* know it? And how he should come to know it, but this way, I know not. And I hope his Majesty will not refuse it at *Charities* hand. I have said.

Mother. Zeale, what sayst thou?

Zeale. Deare Mother, can we see our God so highly *dishonoured*, our Christ so *belyed*, his Spirit so *despised*, his Word so *disparaged*, his Worship so *depraved*, his Saints so *destroyed*, his true Spouse *un-churched*, and *excommunicated* out of the Creed, and a *falsa* Church, *fasse* Faith, *fasse* Religion, *fasse* Gods set up in Christs Throne to be Judges in matters of Faith, and *proud men* to usurpe over the Consciences and Soules of his people, and the like: and are we not to set a *worke* all the *irons* in the fire that may be, to *arme us* against such an all-daring Philistin, who dare so desperately *desie* the Hosts of the living God? And blessed be our God, who hath *raised up* and *inabled* such a *Replyer*; and blessed be the *Replyer*, who ever he be, that takes up *Dauids sling* and *stone* to throw at that Gyant-like Mushrumme. And were there an hundred such *Replies*, let them all be *published*, and all be *presented* to the King, to the *confusion* of all *Babell-builders*, or *Ierecho's rebuilders*. And if *men* will willfully *close* their eyes, and *stop* their eares against the Truth, at their *perill* be it. I have sayd.

Mother. Humility, what sayst thou?

Humility. Deare Mother, I humbly pray, that the *Reply* be *published*; and if my Sister Charity doe present it to the King, all my ambition is to waight upon her as her *hand-maid*, to beare up the Traine of her manyfold sin-covering Mantle. This is all I can doe, or say.

Mother. Prudence, what sayst thou?

Prudence. Deare Mother, although I accord with all that my Sisters have here said, yet seeing it pleaseth you to impose this taske upon me, I shall give you a *faithfull* and *just* account, what I further conceive to be not altogether unworthy our serious consideration, about the *dedicating* and *presenting* the *Reply* to the King.

First

THE CONSULTATION.

First, we all know what reward others have had for the like service, and that of fresh memory; as a Minister, appealing from the Prelates, to the King for a just and equall bearing of his Cause, which was about the discharge of his Ministry in Preaching: was delivered over to the Censure of a Court, wherein his maine Adversary sate a Judge, and the Censure was accordingly so terrible, as no age can parallell.

And, Secondly, the same Adversary that was the Prime instigator to inflict the said Censure, continues still in the same power and favour in Court, so as if my Sister Charity herselfe, together with Humility, should present the Reply, I know not what security she can have from the like Censure of being both Schismaticall and Seditious, because she thus appears against a most notorious Adversary of CHRIST and his Word, but such, whose power and favour in Court, can so farre prevaile to the abusing of the sweet and unsuspicious nature of Princes, as to make them beleeve that they cannot possibly be misled by such a Leader, although the Prelate himselfe confesse, that Worth once misled, proves of all other the greatest Misleader; and the Replyer hath detected and proved him the most notorious blind Leader, that ever sate in Canterbury Chaire.

And, Thirdly, who sees not the maine worke, that so many arrowes of persecution against Gods Ministers and people, and so the Gospell it selfe (as appears too palpably by the Prelates usuall practises) doe ayme at? As, namely, the rooting out of the Gospell, and the erecting of all Popish Superstition and Idolatry, and so the bringing in of Atheisme and Infidelity, with Antichristian Tyranny, and all to reduce England to a Reconciliation with Rome, as also the Relation it selfe doth unblushingly discover. And the Merchants doe tell us from abroad, how the Priests and Fryers can tell them (upon occasion of the Scots first standing out) that this course was by the Prelaticall Faction reaching as farre as Rome, resolved on before yesterday.

And, Fourthly, when we looke upon the hideous outrages of the Prelates, against which no complaint can take place, nor find better successe, then as when a man casts stones upward, which fall down againe upon his own head: doth it not argue the Estate of things to be desperate, and at the heighe, when such men as the Prelates are mounted on a throne of iniquity, framing mischief as by a Law? But yet,

Lastly, (notwithstanding all this) when I consider, how mercifully God hath heard the earnest prayers of his people, in moving the
the

THE CONSULTATION.

the Kings heart to such an accord with Scotland, as of late (although those bitter Roots, which GOD never planted, and which poison the very ground they goe on (the Prelates I meane, so fast are they rooted in the earth) are left still unplucked up) and that the Kings heart is in the hand of the Lord, as the Rivers of waters, and that if he were once rightly possessed of the State of things, wherein he hath been by the Prelates extreamly abused, and his State exposed to the wrath of heaven, we should be in good hope of Reformation: so as what lawfull meanes may be most likely and probable to conduce hereunto, is worth the putting in practise, though full of hazard; saving that the same GOD, who mightily and mercifully moved the Kings heart so farre to yeeld to his Scottish Subjects, as to enjoy in a good measure (the Prelates onley excepted) their liberty of Conscience: can also perswade him to doe as much, and more, for his Subjects, Christs people, in England. And therefore my conclusion is: I am so farre from Sacrificing to humane discretion, or carnall reason, in this point, that I could be content to accompany my Sisters, Charity, and Humility, in presenting the Reply, resolving with Hester, And if I perish, I perish. And this is all I have to say for the present.

Mother. Piety, what sayst thou?

Piety. Deare Mother, I owe a duty, as to GOD principally, and in the first place, so to the King Gods vicegerent, in the second place: and therefore what may conduce to the happiness and welfare of the King in this kind, I would for it hazard all. And I am for the publishing and presenting of the Reply to the King, in hope he may possibly read and understand the true State of things, being of such high importance, as in the world there cannot be a greater. And if this be not done, things going on as they have done, there wilbe no longer abiding for us in this place. I have said.

Mother. Patience, what saist thou?

Patience. Deare Mother, what your selfe and my loving Sisters here do, or shall resolve of, my office is to prepare my backe to beare whatsoever the malignity and iniquity of the Times shall lay upon me; which I am most willing to undergoe for his sake, who suffered death, that we might live. And never had I more employment to exercise me in any age.

Mother. Iustice, what sayst thou?

Iustice. Deare Mother, I hold it both just and necessary that the

THE CONSULTATION.

the Reply be published; both for the beating down of the insolencies of the Relator, and the raising up of the drooping spirits of Gods people, and the setting them in the Truth. As for presenting it to the King, though I be not against it, yet for my part I have engaged my selfe in an Appeale to the High and Righteous Iudge of all the world for Iustice in this Cause, where I shall be sure to have it. So as I resolve not to descend to any inferiour Court, and there too, where the like Cause (inferiour to none for pure innocencie) and that also upon Appeale, so foulely miscarried. So as I am altogether taken up in waiting for an Answer from my Righteous Iudge, wherein I shall desire my Sister Patience to lend me so much of her vertue, as may preserve my Attendance from fainting.

Mother. Mercy, what sayst thou?

Mercy. Deare Mother, I am ingaged with my Sister Iustice in the same Petition to the throne of Iustice and Mercy, that the Righteous Iudge will for his mercy sake to his people give righteous judgement between them, and the Relator; for else they, and the Cause must fall to ground. And this course I stick unto; not that I dissent from my other Sisters, but what your selfe and they shall resolve on in this case, my Petition with my Sister Iustice may stand in no small stead, when GOD shall be pleased to move the Kings heart to vindicate the Cause of Christ, and of his innocent people, from the unjust and unmercifull dealing of the Relator: against whom I stand a dayly Petitioner, with my Sister Iustice, not departing from the Court-gate of heaven, till we have a full Answer.

Mother. Verity, what sayst thou?

Verity. Deare Mother, I would willingly accompany my other Sisters to the Court in presenting the Reply to the King, but that there, I am better known then trusted. So as I could never yet have any good successe there. Insomuch as I have made my selfe (as they have made me) altogether a stranger at Court; because my naked simplicity can no way suite with the garbe of the Court-fashion, which can turn themselves into all formes, but mine, which is unchangeable. Yet if my Sister Hope could lend me her habit, I durst adventure with my Sisters once more within the Court-gates, in hope the Courtiers would not reject me, as not knowing me to be Verity. And should they by my language descry me, yet seeing me in Hopes habit, they might perhaps turn Truths Disciples in hope of some gaine or preferment, so much affiance they

THE CONSULTATION.

have in hopes. But (alas !) their hope is nothing a Kin to my Sister Hope ; for her object are things *spirituall* and *eternall* ; but theirs onely *temporall*. And besides, the Relator hath forced his Pack with such a deale of *trumpery*, and *painted stufte*, gilded over with the glittering Titles of *Truth*, and *Peace*, and *Piety*, and *Devotion*, and the Church, and the like, that these his faire polished *Bristow-stones* are preferred by his Court-Disciples before the true and precious Diamonds, because presented in their ragged, or russet Coat, so as these prove not merchantable there, where otherwise even *Truth* it selfe is bought and sold. And therefore it shalbe sufficient, that my Sisters, so many as goe, weare me (as alwayes) as a Jewell in their bosomes; so I shall not be taken notice of; and the fewer they appeare, the better, least the Prelate conjure them down for a sort of Factious Spirits, as he did those THREE of late in the Starre-Chamber. I have said.

Mother. Prayer, what sayst thou?

Prayer. Deare Mother, and all my deare Sisters here present, come I pray you, and kneele down here, and assist me by joyning in earnest supplication to our GOD, that he would direct and lead us in that way, which in this businesse may most conduce to the advancement of the Cause of Christ, and the honour of the King.

Prayer. O Lord God Almighty, Who shall not feare thee, thou King of Saints? Great and marvelous are thy works; just and true are thy wayes. Thou art the great King over all the Earth, the righteous Iudge of all the world, the GOD that hearest Prayer, and helpest thy People, when they cry unto thee, and judgest their cause when thou seest their strength is gone. But how long, LORD, Holy and True! when wilt thou arise, and have mercy upon Sion? Is not now the time, the set time come? Is it not now a day of rebuke and blasphemy? Are not the children brought to the birth, and there is none, to deliver? How long shall thy people cry, and thou answerest not? How long shall the enemy roare, and thou regardest not? How long shall he blaspheme thy Name? For ever? Why pluckest thou not thy right hand out of thy bosome? Art not thou our King of old, working Salvation in the midst of the Earth? Didst not thou divide the Sea for thy People to passe through? And art not thou the same GOD of Israel still? Or is thine arme shortened, that it cannot save? And dost thou not remember this, how the enemy hath reproached, O LORD, and blasphemed thy Name? And wilt thou deliver the soule of thy Turtle Dove unto the Beast? Wilt thou forget the Congregation of thy poore for ever? Remember thy Covenant O Lord, for we are thy People, and thou art our GOD. Other Lords besides thee have had

THE CONSULTATION.

had dominion over us : but by thee only will we make mention of thy Name. And yet dost thou not see, the darke places of the Earth full of the habitations of Cruelty; O let not the oppressed returne ashamed. The poore and needy cry unto thee, they trust in thee, they waite for thee, that they may praise thy Name. Arise therefore, O GOD, plead thine own Cause, remember how the foolish man reproacheth thee daily. Forget not the voyce of thine enemies; the tumult of those that rise up against thee, increaseth continually. And now behold here spread before thee, a Book of Reproaches and Blasphemies against thy Majesty, and against thy Sonne Iesus Christ, and against thy Holy Spirit, and against thy Holy Word, and against thy Holy Ministers, and against thy Holy People, and against thy Holy and Pure Worship, yea, and against the Kings Sacred Majesty, whom thou hast set over thy People to governe them according to Truth and Equity, under whose Patronage and Authority, notwithstanding, the Relator is bold to shrowd this his Book with all the Blasphemies and Falsities therein contained; So as hereby, not onely the extirpation of all true Faith and Religion in the Land is threatened, but consequently the utter ruine and extermination of the Nation it selfe hastened, already fitted as dry fiewell for thy wrath, by this Incendiary. For behold Lord what havock is made in the Land? What superstitions in will-worship? what oppression of the Gospell? what persecution of thy Ministers? what effusion of their innocent blood? What dispersion of their poore families? What profanation of thy holy Sabbaths? What erection and adoration of Antichristian Altars and Images? What suspension of the doctrines of Grace and Salvation? What usurped Tyrannicall Domination over thy Ministers and People? What imposition of the intollerable yoke of Ceremonies upon their necks, bringing them againe under Antichristian bondage, whom Christ by the shedding of his precious blood hath made free? And what urging and pressing with furious rage reaching up to heaven, the observation of all humane Ordinances, while, yea and whereby thy divine Ordinances are cast out? And what wilt thou now doe to thy great Name? Thou hast of late by terrible signes from heaven, as it were by sound of Trumpet, summoned the whole Land, threatening to destroy it. Surely the provocations are great, were not thy Patience greater. But thou expectest Repentance, with Reformation of all these abominations. But little appearance as yet, and as little hope, while such Books as this, are Patronized and Authorized. What then Lord? Wilt thou therefore proceed to judge the whole Land for these things? Surely the whole Land is defiled, and so the cause were just. But yet

THE CONSULTATION.

remember Lord, that thou hast a *remnant* yet left therein, that have not bowed the knee to Baal. And consider withall, that they are a Faction principally of some few persons, as the Prelates, that have cauled such confusions in the Land. And wilt thou destroy the righteous with the wicked farre be that from thee. Shall not the Iudge of all the world doe right? And even now do not thy People lift up strong cryes unto thee against their *Aegyptian Taskmasters*, and *Babylonian Lords*? And behold Lord what a desperate Leader this Faction hath got (even as *Judas* was to the Rowt) the *Primate and Metropolitan of all England* (those Antichristian Titles he so much vaunteth of) who because he walkes in Factious and lawlesse by-ways, therefore hath this Fox for his better defence gotten upon him the Lyons skin, pretending the King for the Author and Patron of all his practises. Now the Foundations being thus cast down, what can the Righteous doe? But thou art in the holy Temple. Thy Throne is in heaven, wherein and whence thou swayest all Scepters here below. Thou art the King of Kings, and in whose hand the Kings heart is, as the rivers of waters, turning it which way it pleaseth thee. And thou hast of late mercifully turned his heart to grant to his Scottish People their ancient *Christian liberty*, both by freeing them from Ceremonies, and from the High Commissions, thereby cutting shorter at least the Hornes of the Beast, in the exercise of Prelaticall Tyranny. Now O Lord be pleased to perfect this thy worke, both in Scotland and England, and throughout all Christendome, by causing the Kings of the Earth (that formerly were as *bornes to the Beast*, and had given their power unto him) to hate the Whore and strippe her naked, and that by throwing down the Hierarchy, the maine Pillar of the Antichristian Throne, which is advanced above and against the glorious Kingdome and Throne of our Lord *Iesus Christ*. And for this cause, O Lord, open the Kings eyes clearely to see the notorious hypocrisie of his Prelate, who under a Colour of Peace and Truth, goes about to overthrow all true Peace and Truth in his Kingdome. Let him see, O Lord, how dangerous it is to maintaine or countenance an Antichristian Faction within his Kingdome. Let him see, how naked his Kingdome lyes at this time, exposed to all the stormes of heaven, through so many crying Sins, and desperate iniquities, which the whole Land groaneth under, ready to sinke to the bottome of hell. Let him see, and be rowsed up to a more watchfull Care, and diligent attention upon the grave and waighty affaires of a King, and especially not to commit the Care of Religion to Romish Prelates, which are no members
of

of the true Church of *Iesus Christ*. And withall, *ô Lord*, quicken the Kings *heart* with a Coale from thine Altar, even with the *zeale* of the Spirit of *Iesus Christ*, to enter into a present strict examination of the State of Religion, as it now stands in his Kingdome. And because thou hast in *mercy* stirred up, and strengthened a Servant of thine, to discover to the King not onely the great dishonour his Name sustaineth, but the great danger his Kingdome incurreth, while such intollerable things are suffered, as thy Servant hath in his *Reply* laid open: Now, *ô Lord*, let it be thy pleasure to bring this *worke* to a full perfection by the publishing of it, that so both the King and his People by taking *knowledge* thereof may come to see what a miserable condition they are brought into by one *blinde guide*, and *bold* Prelate. And let thy Spirit *ô Lord* awaken and quicken the *minds* of the Lords and Nobles of the King and State, to consider what a base vassalage all those are brought under, who suffer themselves to be made *slaves* to serve the lawlesse lusts of one domineering Pimate: and at length *wisely* to foresee the *mischiefes*, which the Altering of Religion to the *worse*, and reducing all back againe to *Rome*, may and will certainly bring upon the Land, and upon themselves too, if not the more speedily prevented by a sound and serious thorow Reformation. Make the great ones of the world, *ô Lord*, sensible, that there is a *judgements* to come, and that there is a *terrible GOD* above them, that shall call them to a *strict reckoning* for all those *ungodly practises*, wherein themselves have either been Agents, or Instruments, either Principalls, or Accessories, as in *oppressing* thy Word and Truth, in *persecuting* thy faithfull Ministers, and the like. And *Lord* stirre up all thy people to *feruent* and *continuell* Prayer, and strengthen them therein to *persevere* and *watch*, untill an Answer come forth from thy Throne to all their Petitions, and Supplications, which from day to day they *have* and *do* and *shall* present unto thee. Oh, let not our God be angry with his people, that pray unto him with *unfained hearts* and *lips*; nor let their enemies Say, *Where is now their GOD?* But *Lord* stirre up thy strength and come and helpe us. Put the wicked in feare, *O Lord*, that they may know themselves to be but men. And shew some token upon thy servants for good, that they which hate us, may see it, and be ashamed, because thou *Lord* hast holpen us, and comforted us. And let the Atheisticall Scornfull world see, that it is not in vain to serve God, and to call upon him, and to wait for him. And now *Lord* avenge the Cause of *Iesus Christ* against Antichrist: and break down Antichrists throne, and exalt Christs Throne, that himselve

THE CONSULTATION.

alone may sit, and rule, and raigne over his People, and the *showe* of that King *may be heard among* them. And for us thy poore *hand-maids* here humbly *suppliant* before thee, let thy holy Spirit, direct, lead, and assist us in the way, which may be most acceptable to thy Majesty and profitable for thy People, and comfortable to *us* all in our distressed estate. And shew unto thy Servants what thou wouldst have us to doe in this difficult businesse about the *presenting* of this Reply to the King, which with our selves and all thine we humbly commend to thy grace and blessing through *Iesus Christ*, to whom with thee *o* Father, and the Holy Ghost, be all *honour* and *glory* now and ever, *Amen*.

Mother. Now my deare Children, I will tell you what *resolution* GOD hath put into my *heart*, upon the very close of this Prayer: namely, that we addresse our selves to the King with this Reply; together with an humble Petition. And because all of us perhaps would be too many, let as many of you as are willing to attend me, goe with me to the King: the rest, let them goe and be humble suiters at the Throne of Grace, that our GOD would give *us* to find Grace in the eyes of the King. so as hearkening to our Petition, he may doe accordingly. Such therefore of you as are willing to accompany me, stand on this side: and the rest, stand on that side. Well, I see you are equally divided: Six with me, and Six for me. With me, *Charity, Humility, Prudence, Piety, Patience, and Verity*: For me, *Faith, Hope, Zeale, Iustice, Mercy, Prayer*. Now my Gracious Children, be strong and of a good courage. Our Cause is good, and GOD *is for us*; and though our enemies be great, yet they shall not prevaile against us.

TO



TO
THE KINGS
MOST EXCELLENT
MAIESTY.

THE
TRUE CHVRCH
AND CHILDREN, THE TRUE
FAITH AND RELIGION OF
JESUS CHRIST do humbly
present their Petition of
Right.

THAT whereas a Book intituled, *A Relation of
a Conference between WILLIAM LAUDE,
and Mr. FISHER the Iesuite*, hath been by
the said WILLIAM, now of *Canterbury*, late-
ly republished, and that, under your Majesties
Patronage, and in the publishing whereof (as he
saith) he hath obeyed your Majesty: And whereas *A Reply* to the
said *Relation* is now, under the *Patronage* of JESUS CHRIST,
and in obedience to his Word, and by assistance of his Grace, here
published and presented to your Majesty and before all the World;
in

THE EPISTLE.

in which *Reply* are *detected* and clearly *evinced*, by manifold and infallible Testimonies sundry particular passages and Doctrines of the *Relator*, which directly overthrow all true *Christian Faith and Religion*: And whereas in this *Reply* is clearly proved, that *Prelaticall Government* of the Church, or the *Hierarchy* (as they call it) is mere *Antichristianisme*, and the very *Mystery of Iniquity*, branded by the *Apostle*, and expressly forbidden by *Christ* himselfe to his *Apostles*, whose Successors the Prelates falsely pretend to be; and that all Prelates, even as they are Prelates, are both by their Profession and Practise, so many *Antichrists*, adversaries to *CHRIST*, who (as the Great *Antichrist*) sit as Gods in the Temple of *GOD*, Lording over the Faith, Soule, and Conscience of *GODS* People, thrusting *CHRIST* out of his Throne: And whereas notwithstanding the manifest truth hereof confirmed by most cleare Testimony, and undeniable Prooves of Scripture, the *Relator*, or Prelate, hath in his said *Relation* uttered sundry blasphemous Speeches, belying the *Wisedome, Counsell, and Providence* of *GOD*, and of *CHRIST*, as making Him the Author and Ordainer of such a Hierarchicall Government of his Church, which is to Father upon *GOD* and *CHRIST*, a most notorious Lye and Falshood; where he addes withall a blasphemous New Article of Belief of the Church of England, that this is a *truth*: And whereas the Holy Scriptures is and hath been in all Ages, and by all Sound and *Orthodox Divines*, both Ancient and Moderne, both Forraigne and Domestick, universally received, held, and constantly beleaved and maintained against all Adversaries of the Truth, to be the *Onely Rule of Faith and Iudge of Controversies in Divinity*, and alone Selfe-sufficient to give Testimony to it selfe, that it is the undoubted *Word of GOD*; as in this *Reply* also is fully proved: And whereas the *Relator* notwithstanding hath loded the Scripture with many intollerable reproches, and blasphemous words of *disgrace*, censuring it as an *insufficient witness* to it selfe, and an *incompetent Iudge of Controversies in Faith*, as being both a *blinde, dumbe, and dead Iudge*, and that it hath no light in it selfe, but is as a *Candle in a box without light*, till, *Tradition of the present Church doe light it*; and the like, the very ground of all Infidelity and Apostacie. And whereas notwithstanding all such his blasphemies against the Scripture, where-with he hath stuffed some 30 leaves in Follio, besides many other the like, scattered all along his Book, he, the same *Relator* out of his grosse hypocrisie addeth this proud Blasphemy to all the rest, *That he hath given the Scripture all honour, and ascribed unto it Suffi-*

ciencie

DEDICATORY.

ciencie more then enough : And whereas also (as appeareth in this Reply) the Relator belyes and blasphemeth the Holy Ghost himselfe, making him the Author of most notorious lyes and vanity : And whereas the Relator doth define a meere false and counterfeit Catholicke Church , contrary to that Holy Catholick Church, beleevved in the Creed , whereby he overthrowes both that Article of Faith, and with all the Communion of Saints; teaching, that his Catholicke Church, though it cease to be holy, yet is a true Church of CHRIST still : And whereas of and in this his new Catholicke Church which the Relator beleeveth, he makes the Church of England and of Rome to be one and the same Church , and both to hold one and the same Faith of that his Catholicke Prelaticall Church (which Faith is declared in the Reply not to be the true saving Faith) and that they both do set up and professe one and the same Religion, not different, in which Faith and Religion of the Church of England and of Rome (he saith) as he hath lived, so he resolves to dye ; as much to say, as he will live and dye an English-Romish-Catholicke : And whereas the Replyer proveth (and which no Papist denyeth) that the maine substance of the Romish Religion is the Masse : And whereas the Relator confesseth, that (though a simple Papist may, as he saith) yet no Romanist , as a Romanist , living and dying in the Roman Faith can be saved , and yet this Faith of Rome is the same with that of England, wherein he will end his dayes ; So as the Church of England may hereby see in what a case she is, and how highly she is preferred by her Primate, as to be brought to be of the same Church , the same Faith, the same Religion with Rome ; enough to startle all your Majesties Subjects, that till now thought themselves to be Protestants, and no Papists, and to cause all zealous Christians to abandon all communion with such a Church, as is the same Church, of the same Faith and Religion with Rome : And whereas this Relator professeth and teacheth a blind Charity (futable to his Faith) which he boldly affirmeth to be not a mistaken Charity, in granting, that a silly ignorant Papist , so living and dying , may be Saved by his Ignorance in that Religion , conforming himselfe to his Religious life : and on the contrary condemning such Protestants of stiffenesse and churlishnesse , that are not of the same Charity with him , though the Replyer proveth , that there is no true Charity without true Faith and Verity : And whereas the same Relator is shewed in this Reply to give much more liberty to your Majesties Protestant People to goe to the Romish Masse (as being with him one and the same undiffering Religion with that of England) then the Jesuite doth to his blind Romanist, to come to the

THE EPISTLE

English Church; And whereas the same Relator hath many passages, wherein he makes a Generall Councell of Prelates, Iudge in all Controversies of Faith, ascribing unto them an Infallibility; and in case they shall erre, and that even in grosse things, and points of Faith, yet that all men are bound to yeeld obedience, at least externall, till another Generall Councell equall to the former reverse those Errours; whereupon by Consequence of this Prelaticall doctrine (as the Replyer doth instance) the Church of England it self is bound to observe the worship of Images, and the forbearance of the Cup in the Sacrament, &c. decreed in Generall Councils, and not yet reversed by other Generall Councils equall to those: And whereas the Relator calls Transubstantiation, Purgatory, and the forbearance of the Cup but disputable and Improbable Questions (the nature of which is, to be taken indifferently Pro and Con: And whereas he never once in all his Relation calls the Romish-worship of Images, and of the Sacrament, or any other Idolatry in all the Romish Church, but onely by the name of Superstition, abstaining altogether from the name of Idolatry, as if with him the Roman Church were no Idolatresse: And whereas he much lamenteth the Seperation and rent between the Protestants and Rome, with the continuance of it; although with the Iesuite, he confesse, that errour in Faith is just cause of separation: And whereas he the same Relator doth cunningly, yet palpably enough, in sundry passages of his Booke (as also he hath openly done *viva voce* at the High-Commission-Board) exclude all the Reformed Protestant Churches beyond the Seas, as no Churches of Christ, as not admitting the Hierarchy; Finally also in his Book quipping Luther, and in him all the Reformed Churches, as having made a rent not onely from Rome with her corruptions, but even from the Catholick Church it selfe; which indeed (in the Relators sense and definition of the Catholicke Church) is most true, to wit, from the universall Hierarchy: And whereas he, the Relator, doth every where highly extoll his Ceremonies in Gods worship, as without which (he saith) there is no light left to shine before men that they may see his Devotion, and so glorify GOD, (therein most foulely and odiously perverting and abusing the holy Text of Scripture uttered by CHRIST to a cleane other purpose as the Replyer hath noted) all which Ceremonies, being a will-worship after the Tradition and Commandement of men, the Apostle doth utterly condemn, as wherby the very merits of Christs death are made of none effect, who in his death destroyed All Ceremonies in Religion obliging the Conscience, and not onely the Leviticall, but all other whatsoever of humane Ordinance, as the

Replyer

DEDICATORY.

Replier clearly proveth; So as it is not left to any Power on Earth to impose the least Ceremony, (yea though it be of nature indifferent) to bind the Conscience in the service of G O D, seeing all such imposition is *Antichristian Tyranny*: And whereas all Prelaticall, Hereticall, and Antichristian Faction erected by the *Prince of darkenesse* against *Iesus Christ*, and his Kingdome, as is apparent both by their *profession* and *practice*, wherein they have nothing at all, yea not any one thing to show, wherein they resemble either *Christ*, or any one of his Apostles (except *Judas* *Christ's* Kingdome being altogether *spirituall*, and not of this world, but the *Hierarchy* a meere carnall and worldly Kingdome, onely guilded over with the bare name of *spirituall*: And whereas the *Relator* throughout his whole Booke bewrayeth his most palpable and profound ignorance, and notorious blindnesse in the whole *mystery of Faith* and all true *divinity*, in so much as when ever he Cites Scripture, he still perverts it to a wrong *sense*, and is not able to bring any prooffe either from Scripture, or Common Reason (except from some of his Jesuiticall Authors) for any of his *Paradoxes* and strange *doctrines*, delivering all without Book, *tanquam à Cathedra*, as but of some *Papall unerring Chaire*, upon the Authority of his bare word, and upon meere trust: And whereas the *Relator* saith, That worth once misled, is of all other the greatest misleader, and who of greater worth in the Church of England, and in the Esteem of Great ones too, then the Great *Primate* himselfe, whose very word with many is taken as a *divine Oracle*; So as if the Church and State of England will but pin their soules upon this Leaders sleeve, he will not faile to lead them in that way, the issue whereof (seem it never so right in the eyes of credulity) will certainly prove to be (as *Solomon* saith) the wayes of death: And whereas by the *Relator*, sundry occasions are ministred to the *Replier* of instancing divers practices charged upon the *Prelate*, as the principall Agent or Instrument of setting up sundry Innovations in Religion in the Church of England, all which have been done under his Primacie; as, The republishing under your Majesties Name, the Book for liberty of profane Sports on the Lords day, with pressing Ministers to read the Sayd Book in their severall Congregations, and upon refusall, extremely persecuting them, and thrusting them from their Ministry and meanes, with their poore wives and children; The authorizing and licencing of some Doctors Books, which cry down the Morality of the 4th Commandement for the Sanctifying of the Lords Sabbath day; The setting forth of a New Order to restraine Preachers from Preaching in the Afternoones on the Lords dayes, much pressed by the Prelates and their

THE EPISTLE

Officers in all their *visitations*: The setting forth of a Declaration in your Majesties Name, prefixed to the *Articles of Religion*, which the *Prelates* practises plainly interpret to be for the restraining, and prohibiting altogether the *Doctrines of Saving Grace* to be preached, and wherein the genuine sense of those *Articles* touching Grace (which formerly were universally interpreted to have but one sense agreeable to the Scripture) is confounded with the heterodox hereticall *doctrines* of the Pelagians and Arminians, so as none can tell what to make of those *Articles*, saving that by this means the *Orthodox Ministers* must not preach the truth, and the Adverse party and Faction may find footing and countenance for their groundlesse and gracelesse heresies, and all this to the manifest dishonour of the *Word of Grace*, the distraction of good *Ministers*, and the destruction of many thousand soules; The pressing and setting up of *Altars*, attended with sundry adorations, images, crucifixes, to the open Scandall of many, and for non-admittance whereof, with other *Innovations*, or rather *Renovations* of old Popish Reliques, many good *Ministers* and people of GOD have deeply suffered; by all which practises and sundry more, the *Replyer* hath plainly and particularly proved, how the very *Foundations of Faith and Christian Religion* are not onely terribly shaken, but razed, and ruined, so as the very *Foundations of the earth* doe tremble withall, and more especially, how not onely by unmoralizing of the 4th Commandement (whereby the Floodgates of all profanenesse are broken up) and the uncannonizing (as it were) or making voyd of the *doctrines of grace*, but by the setting up of *Altars*, with all their *Service and Ceremonies*, is an absolute denying and renouncing of *Iesus Christ* our onely *Altar*, as the *Replyer* hath shewed at large: And whereas notwithstanding terrible persecutions (if it be lawfull to call a Spade a Spade) have followed upon these *Innovations*, which have fallen most heavy upon the faithfull *Ministers* and their *Families*, yet the sayd *Relator* (whether out of notorious hypocrisie, or egregious malice, or both) is not afraid to abuse the Sacred Name of GOD, nor ashamed to cast a myst before the open eyes of all the world, saying, * GOD forbid, I should ever offer to perswade a Persecution in any kind, or practise it in the least; whereas, if Persecution be Persecution, whether he hath perswaded to it, or diswaded, perhaps your Majesty can tell; and how little he hath practised it, thousands have sufficiently felt: And whereas the *Replyer* upon occasion by the *Relator*, hath declared fully the Tragickall Story of the Cause, Censuring, and suffering of a late *Minister* of the Gospell (depriving him of his Ministry and all worldly comforts) and

DEDICATORY.

and all for the meere discharge of his *Ministeriall duty*, in admonishing his *people* of such dangerous *Innovations*, as were then *creeping*, yea and *crowding* into many *Churches*; for the which he hath been so terribly *censured*, and still suffereth both cloffe *Imprisonment* and *Punishment*, with *Divorcement* and *Seperation* from *wife*, and *children*, and all *friends* whatsoever, as a man buried quick in a Marble Tombe of perpetuall Calamity, the very Image of *hell*; such an Example as no *age*, no *history*, *sacred* or *profane* is able to parrallell, that a man should be so terribly Censured, and that upon this very ground, that he would not do that, whereby he should assent to the condemning of his Cause before the hearing his Answer in Court for Defence of his Cause being wholly precondemned by the two Judges, as impertinent and Scandalous: And whereas notwithstanding the *Relator* doth still insult, trample upon, and imbitter his inke with *gall*, blacking the *innocent* with foule *reproaches*, whom all the Court could not charge with the least *offence* or *crime*, but that they said, *he was too bitter*, which he gave good reason for: And whercas the cry of *innocent blood* both of that Servant of *Christ*, and of his Companions, is gone up to *heaven* against the whole Land, pleading and clayming *Iustice* at that High and *righteous* Throne, so as *heaven* and *earth* are troubled with the cry, which will not be appeased, till *Iustice* be done: And whereas G O D hath put into your Majesties hand, both the *word of his Truth*, as the *onely Rule* whereby to reforme all *errors* and *corruptions* wherewith his *worship* is profaned; and the *Sword of Iustice* to vindicate the Cause of the *oppressed Innocents*: And whereas so great a worke, as the *Reformation of Religion* is above the Spheere of any ordinary Court of your Kingdome, so as even the *Honourable Boord* of Starre-Chamber disclaymed that Office, where the sayd *Innocent* standing before them desired Justice in that behalfe; yea and is too heavie a burthen to lye upon the Kings shoulders alone, and much more as the case now stands in such a perplexity of things, and universality of corruptions, which as a *leprosie* hath overspread the whole body of the Land: And seeing Christian, Prudent, Grave and Pious *Princes* use not upon the first *sound* or *sight*, to *sight*, or reject as *fables* or *flashes* of some brain-sick man, such deepe charges as the *Replyer* here *presenteth*, and presseth hard upon the *Relator* by such sound and demonstrative *arguments*, and which do so nearely concerne the State of the whole Land, which (by reason of *Pre-laticall outrages*, seconded with the publication of the said *Relation*, the very Portent of Confusion) lies now a *bleeding*:

THE EPISTLE

And whereas the contempt of *just complaints*, and neglect of *Justice* in such Cases of so high a nature, would necessarily argue, that men have *sold* themselves, as having made a *covenant* with death (as the Prophet speakes) and an *agreement* with hell, being justly given up of *G O D* to *d-struction*, as in the case of *Amasiab* King of *Juda*, who threatning the *Lords* Prophet for reprooving him, the Prophet replied, *Now I know that God hath determined to destroy thee, because thou hast not hearkened to my Counsell*; even as it came to passe a little after in the same Chapter, *Amasiab* would not heare; for it came of *God*, that he might deliver them into the hand of their enemies, because they sought after the *Gods* of *Edom*: as the *Prelate* professeth for the *Church* of *England* one Faith and Religion with *Rome*: And whereas the *Hierarchy* being an *Antichristian* Kingdome, shall perish with *Antichrist*, and all they together, that support and confederate with it against *Christs* Kingdome, his *Gospell*, and *Truth*, as the *Relator* doth in his Book; So as to suffer such a *Rebell* against *Christ* (as the *Replyer* hath proved him to be) and much more to *Patronize* him and his worke, were to maintain open warre against heaven, and to make your Majesty guilty of all those *blasphemies* and *heresies* in it; which *G O D* forbid: And whereas to whom much is committed, of him much shalbe required, and the Office of *Kings* is of all other highest on earth, and therefore *God* will require the strictest account of them, and the more, where the light of the *Gospell* hath also clearly shined forth, leaving no place for pleading ignorance, it beinglo the honour of *Kings* to search out a matter (as *Solomon* saith) thoroughly to inquire into the Cause brought before him, and therein to do exact and impartiall justice, much lesse committing the Cause to be judged by the *Adversary* or *Party*, but to judge righteous judgement: And whereas *G O D* hath sent of late sundry fearefull signes from heaven, as *warning-pieces* to *England*, to awaken the *State* thereof to a more deepe consideration of the condition, wherein it stands obnoxious unto, and naked before that dreadfull Judge for her most notorious and hideous crying sins, iniquities, transgressions and impieties in all kinds, and in the highest degree, and to lay down her high pride, and selfe-confidence, and gyant-like daring in lifting her selfe up against *Iesus Christ* and his *High-Throne*, in oppressing and trampling upon his sacred Word, and Ministers, and People; least by standing out in open defiance against *God*, and in the defence and maintenance of her Rebellion with a high hand, *God* be provoked altogether to confound her; So as (if a more mature Reformation of such hideous enormities, whereof the *Relator* is here, by the *Replyer*, convinced, be not seriously thought of,

DEDICATORY.

of, and *speedily* and *effectually* put in execution) to be *secure* in looking for Peace, or any Good, (not having thus made peace with God) were but to bewray a *mind desperate*, and past all hope of remedy: And lastly, whereas the *Replyer* to all these his high Charges upon the *Relator* hath (for some speciall reasons to himselfe) not set his Name (it being neither out of any distrust of the *goodnesse* of his Cause, nor yet *fear* of men by others Example) when as your Majesty shalbe pleased to send forth your Royall Edict, commanding that the *Repyer* (whoever he be) come forth and *appeare* to make prooffe of all his *Allegations* against the *Relator*, assuring him of an *equall, just, and faire unpartiall hearing* in such a *Court of Iustice*, as the *Replyer* himselfe shall *nominate*, and *appeale* unto, which is not, cannot be lesse, then the *most High and Honourable Court of Parliament*, which the *necessity* of things, so nearly concerning the whole Land, doth with all *importunity* call for; he (the *Replyer*) will then be ready (God giving him *life and health*) in all humble *duty* and *allegiance* to present himselfe, and personally *face to face*, before the *Honourable Court* (by the *assistance* of that Grace, which first set him aworke, and inabled him to finish it) make good his whole *Reply* against the *Relator*.

It would therefore please your most Excellent Majesty (the waighty Premises seriously considered, and upon your mature Revissall of this Reply, or at least of the brief *contents* thereof prefixed to the Reply, with the eye of your soundest and sollidest judgement, directed by the *wisdome* of Gods owne Spirit, which hath the *hearts* of Kings in his *all-swaying hand*, and for vindicating of Gods glory, and your own *honour*, so deeply suffering in the forenamed respects, and for staying of Gods hand stretched out, and the preventing of further calamities) not onely to take to heart, and into your Royall hand the speedy reformation of such things, as have been done (and all in your Majesties Name still; for that must beare all the burthen) since the *Relators Primacy*: as namely in the first place, to send forth your Royall Edict for the taking downe of all *Altars* (which where ever they stand, doe stand in open defiance against *Christ*) another, for the *calling in* of your Book for Sports on the *Lords dayes*: a third, for the *calling in* of your Declaration before the Articles of Religion: a fourth, for the *calling in* of all Orders for the restraint of Preaching: a fift, for the restoring in *Integrum*, that is, not onely to their Ministry and Charge, but to their *liberty* in *Christ* from the *bondage* both of Prelates and Ceremonies, all those godly Ministers, who out of Conscience and *duty* towards God, and not out of any disrespect, or much lesse
disloyalty

THE EPISTLE, &c.

disloyalty towards your Majesty, for refusing to read the said Book, have been by the Prelates thrust out of all: a Sixt (if not the First) for the quite releasing and setting at full liberty your three poore banished Prisoners, that the loud cry of their oppressions breake not through the walls and barres, and roofes of their straight inclosure to the piercing of the heavens, and the provoking of their wrath to dart downe the thunderbolt of Divine revenge to the blasting of the beauty of your State, while (as a tall Ceder, or sturdy Oake) it stoutly lifts it selfe up on high, as if it would threaten heavens throne: and lastly, all this done (without which what can prosper?) and that you may make your Peace with GOD, as you have done with Scotland, to Proclaime a Publick Fast with Prayer and Humiliation, for the deprecating of Gods high displeasure for what is past, and the procuring of his favour and blessing upon you and your Kingdome: and thereupon send forth your Royall writs for the calling of a Parliament for the redressing and removing of the maine Causes of all the disorders and enormities in the Church and State: So shall your Kingdome be established, and your Crowne flourish in abundance of Peace and Prosperity to your Majesty, and your Royall Posterity, which the Petitioners, the true Church and Children, the true Faith and Religion of Iesus Christ will never be wanting to sollicite the throne of Grace for.

THE



THE CONTENTS For the King.

OF THE PRINCIPALL PASSAGES IN THIS INSUING REPLY; AND first to the *Relators* Epistle Dedicatory.

The left-hand Figure notes the Page of the *Relators* Book:
the right-hand the *Replyers*.

- L. page 1. **H**ow the Prelate by pinning his Booke upon
the Kings Patronage, doth thereby expose
him to the perill of being guilty of patronizing
all the blaspemies & falsities therein, page 2.
2. What Truth, and how the Prelate seeks it, ibid.
7. What use the Prelate makes of Gods restoring him from his
Fever, p. 3.
7. What he meanes by the Scandalous and Scurrilous pennes of
some bitter men, with a short Narration of their Cause, and Tra-
gicall suffering, ibid.
- Notorious Hypocrisie of the Prelate, and taking Gods name in
vaine, pag. 3, & 4. 6. 8.
- Prelates mercies exceed all Heathen cruelty, 6.
- A strange Precedent without Precedent, to censure a Man, be-
cause he would not consent to the condemning of his Cause before
the Hearing, 7.
- The Prelate Shrewdly put to it for his blood-guiltinesse, and
shamelesse hypocrisie, 7, 8.
- A new-found Art, under colour of Answering Jesuites, to strike a
league with Popery, 9.
7. The Prelates notorious perverting of Scripture, which is retorted
upon himselfe by a true Application, 10, 11, 12.
7. Gods Ministers for sharpe, and particular reproving of sin and
sinners, (2)

THE CONTENTS.

sinners, proved not to be Libellous, nor Scandalous; by many ex- amples,	11, 12, 13.
How Prelates, with the High Priests and Pharisees are guilty of all the blood of the Saints, shed from Abel hitherto,	15, 16.
True marks of a Minister of Christ extraordinarily raysted up of God,	ibid.
7. What kind of Men the Prelates Divines of worth and Note be,	16, 17.
How the Prelate publisheth his Booke to vindicate his Reputa- tion, and with whom,	ibid.
7. A Prosopopæia, representing the Prelates Divines speaking to him,	17, 18.
7. The Prelate selfe-deluded by the unanimous Councils of his Divines, as Ahab was by his false Prophets,	19.
The Prelates Booke like Cæsars sacrifice,	ibid.
The Replyers Council to the Prelate,	19.
The Prelates Booke how reprobate Silver,	21.
The Mystery of burning Salis his Devotions opened,	20.
How the Prelates Tract needs leading into the light,	21.
11. Notorious hypocrisie of a most persecuting Prelate, detected as most detestable, 21, 22. worse then that of Stephen Gardiner and Bonner,	ibid.
The Prelate sore pressed with sundry Scriptures by the Replyer,	23, 24.
A notable Prophecie of Scripture against the Anti Sabbatarians in these dayes,	24.
How the Prelate takes Gods Name in vain,	25.
Difference between Romes Fishermen, and Christs,	26 to 30.
The Prelates subtil laying all the Load upon the King, what ever be anisse,	29, 30.
Good Laws may sleep,	ibid.
What he meanes by the wakening of Discipline,	ibid.
12. The Prelates meaning of Anglers in a shallower water fi- shed out,	29.
And how they differ from Romes Fishers.	
The Prelates Council to the King how perillous in his sly and sub- tile inticing him against godly Preachers.	
The Prelates sly Speeches in some Cases, how best interpreted by his Practises.	
And how and what he Counelleth the King,	29, 30.
Perillous Consequences of Prelates practises in altering of Religion, <u>how considerable for States,</u>	30, 31.
	The

THE CONTENTS.

- The Prelate put to his prooffe, whether he loves the Kings Crown,
or the Prelates Miter better,* 32.
13. *Prelate how condemned of the Same Scripture by himselfe al-
ledged,* 32, 33.
- How the Prelate is an Enemy to the Gospell, and to the preaching
of it,* 33.
- What be the Prelates Foundations of Faith, and how shaken,* 34.
- How the Prelates Practises not onely shake, but quite overthrow
the true Foundations of Faith: and that by his own Instances,
wherein he is selfe-condemned, and his palpable hypocrisie detected,* 35, 36, 37, 38, 39.
- Altars overthrow the Foundation Christ,* 35.
- 13, 14. *The Prelates comparison of the Church to a Hive of
Bees Scanned: so as nothing is left him but the Sting,* 40, 41, 42, 43.
- Prelates and their Clergie no true Order of Priesthood,* 41.
- The Prelate calls his Hypocrisie, Integrity and Sincerity.*
- The great difference between the King, and the Prelates Priest,
about the Bee hive,* 41, 42.
- And how perilously they are joyned together by the Prelate,* 43, 44.
- What Integrity of the Church in Doctrine and Manners we
may expect, when the Prelate, or his Priest, is joyned to the King
in Reformation,* 45.
- Two places of Scripture vindicated from the Prelates perverting of
them, and whereby himselfe is stung, for being too busie about the
Bee-hive,* 46, 47.
- For what good Service the Prelates Priest, meddling with the
Bee-hive, is stung by the true Bees,* 48, 49.
- The Prelates Church in England, together with Rome, wherein
fallen from the ancient Catholick Faith, in maintaining Do-
ctrines of Devils: And what the true Catholicke Faith is,* 51.
- The Prelaticall Church in England how Antichristian, and
what Antichristianisme is,* 52, 53, 54, 55, 56.
- The Mystery of Iniquity in the Prelacy,* ibid.
- The place in John (1 John 2. 22.) vindicated against Jesuites
and Prelates: and thereby Prelates proved to be Antichrists,
in that they deny Jesus to be the Christ, that is, King, Priest,
and Prophet: distinctly proved,* 56, 57, 58, 59.
- No Priest, but Christ, ever had power to forgive sins,* 58.
- The true Reformed Churches beyond the Seas vindicated to be
true*

THE CONTENTS.

true Churches of Christ, against the Prelate,	62.
And Prelaticall Churches proved to be false Churches,	ibid.
16. Who have cause to cry out of persecution, the Prelat's Jesu- ite, Or his Seperatist,	63.
What Cause the Prelate gives of Separation from his Church, which he saith is the Same with Rome,	64.
And wherein,	ibid.
The Prelates Riddle,	65.
In how many particulars these two Sisters are alike, yea one and the same,	64, 66, 67, 68.
And so how the Prelates Church in England being one and the same with that of Rome, must needs be a false Church,	69.
How the Prelate overthroweth all the learned works of the Ortho- dox English Divines,	ibid.
17. The Prelates blasphemous putting a most notorium lye upon Christ,	70.
What Interpretation of Scripture we may expect from Prelates, whereof his Church consisteth,	71.
The Prelate selfe-condemned, as a most notorious forcer, and perverter of Scripture, where ever he doth but touch it with his finger,	ibid.
What need there is of the Prelates Oracle in setting the true sense of the 29. Articles, which under his Primacy have been declared doubtfull, and of a double sense,	72.
What cause we have to expect an Index Expurgatorious from the Prelate to purge the writings of all our Othodox Divines against the Church of Rome,	ibid.
18. How the Prelate without his Prophecyng, doth by his practise hale in Atheisme and Irreligion,	73, 74.
What we are still to understand, when the Prelate names Truth, &c.	74.
What he He calls an unworthy way of contending for Truth: which we must contend for notwithstanding against such Adver- saries,	75.
What is that Atheisme, and Irreligion properly which the prelate nameth and meaneth,	75.
19. The Prelates externall will-worship, what it is a Great Witnesse of,	76, 77.
The prelates swelling pride and conceit of His Will-worship,	77, 78.
All Will-worship expressly forbidden in the Scripture. It is no Service of God, but of mans lust,	ibid.
The	

THE CONTENTS.

<i>The prelates upright heart down right hypocrisie,</i>	79.
<i>The prelates notorious and bold perverting of Christs words to His own blind Devotion,</i>	78.
<i>How God is dishonoured by the prelates will-worship,</i>	79, 80.
<i>The prelates Sincerity in Religion how it drives consciencious men from Communion with His English Church,</i>	81.
<i>The prelate how clearely he deales with His Majesty,</i>	82.
<i>What is with the Prelate Decent, and what orderly Settlement in the worship of God,</i>	83, 84, 85.
<i>Sundry Innovations, or rather Renovations under the primat. ib.</i>	
<i>Of Ceremonies in Gods worship. Of Naturall, Morall, and Religious Actions, how they differ in point of Ceremony,</i>	87.
<i>Prelates Ceremoniall worship Hereticall,</i>	88.
<i>What Heresie is,</i>	ibid.
<i>Christ the onely Master of ceremonies in Gods service,</i>	88.
<i>How this is an Article of our Faith,</i>	8.
<i>Christ never imparted this His prerogative, or any part thereof, to any Humane power,</i>	90.
<i>The Apostles words for Deceny and Order (1 Cor. 14. 40) cleared from Prelaticall perverters,</i>	90, 91, 92, 93, 94.
<i>Prelates Pretence for Antiquity of His Ceremonies absurd,</i>	94, 95, 96.
<i>Prelates Ceremonies will fit neither Time nor Place, but as they are forced, wherein the Prelate is too zealous and forward,</i>	97.
<i>What rubbes and tough knots the Prelate meets withall about His Ceremonies,</i>	98.
<i>And how He hath been crost since his Crucifying of His Three bitter men, and why? and how?</i>	99.
<i>The Prelates practise not so politick, as Julians was,</i>	98.
<i>Even Mediocrity in Ceremonies is an Extreme,</i>	99.
<i>So as the very least overburthens the Church of-christ,</i>	ibid.
<i>How the Prelate had need to fit His Ceremonies, some for Som- mer, and some for Winter, for overburthening His Priest,</i>	100.
<i>The Replyer requireth of the Prelate a just number of so many Ce- remonies, so as they may neither overburthen, nor leave his Ser- vice naked,</i>	100, 101.
<i>The Prelate like the Pharisees in binding burthens on others, ib.</i>	
<i>How the Prelate needs many Ceremonies, as Herbs to straw the way to the celebrating of the marriage betweene England and Rome,</i>	ibid.
<i>How the Prelates Service is naked, without his Ceremonies,</i>	102.
<i>Prelates pompous Service condemned by the Heavens,</i>	102, 103.
<i>The</i>	

THE CONTENTS.

<i>The Leviticall Pompe, as a Type, altogether abolished by Christ,</i>	105.
<i>Adam more glorious in his innocent nakednesse, then with his devised Fig-leaves, how applyed to the Prelaticall Church,</i>	103, 104.
<i>Prelates Service sensuall and heathenish, as done to an unknown God, fully displayed,</i>	104.
<i>Prelates pompous Ceremonies like the Cardinals Sumpter,</i>	105.
<i>No necessity of Prelates Ceremonies, sith both Superstitious, and Superfluous, saving that they are all the Substance of their Religion,</i>	106, 107.
<i>True Reformation ought to have no Ceremonies at all to bind the Conscience,</i>	107.
<i>Prelates Ceremonies strengthen Superstition and Idolatry, and destroy true piety.</i>	108.
<i>What is that Substance of Religion, which Prelates Ceremonies doe fence,</i>	106, 107.
<i>And what strength they adde to his Religion, how it is weaknesse not to see,</i>	108.
<i>Prelates Ceremonies are beggerly Rudiments: yea Ægyptian bonds, and Babilonish Chaines,</i>	108.
<i>How by the Prelates Ceremonies so cagely urged, the Jesuites win ground.</i>	108, 109.
<i>Romes Reconciliation hastened by hossing up wodden Altars, and hurling down golden Ministers,</i>	109.
<i>The Jesuites hale in Popery through the Prelates broad Gates he hath layd open,</i>	ibid.
21. <i>How the Prelate hath layd open the wider-gates of his Catholicke Church by pulling down the walls and bulwarks of Christs true Church,</i>	109.
<i>The Prelates wider-Gates whither they lead,</i>	110.
<i>The Prelate hath nothing to doe with the true Faith, nor Communion with the true Saints,</i>	ibid.
<i>He perverteth the Scripture (Jude 3.) falsely applying the Saints Faith to his boundlesse Catholicke Church,</i>	110.
<i>What Truth the Prelate professeth, and with what singlenesse of heart,</i>	110, 111.
<i>And his notoriou hypocrisie in deluding the King,</i>	111.
<i>The Prelate puts all his Book upon the King, as published in obedience to his Majesties command,</i>	ibid.
<i>What we may expect from the Prelate, who resolves to dye in that Faith, wherein he hath lived,</i>	ibid.
<i>And so what hope he can have of Gods favour,</i>	112.
	THE

THE CONTENTS OF THE MAINE
POINTS AND PASSAGES IN THIS
insuing Reply to the Relation it selfe.

2. **W**hat is that Church, whose judgement the Prelate would have the people to depend upon, 113.
And not to be too busie with Scripture, but moderately, in things obvious, 114.
How the Prelate yeelds the Jesuite this, that the Church of Rome is a true Church, on whose judgement people must depend, 115.
The Prelate a Subtile underminer of the Truth. 116.
4. The papall Church holds no one point of Saving Truth, ibid.
23. How the Prelate vants himselfe for the great Champion of the Church of England, 117.
29. How the Prelate overthrows Christ, while he makes things, not Fundamentall in the Faith, necessary to some mens Salvation, but tells us not who those be, 117, 118.
31. How the Prelate can bind all men to peace by his Churches Declaration: yea though it be not the Churches, 118.
The dangerous Consequences hereof, 119.
32. The Prelate selfe condemned, for adding things contrary, and detracting things necessary, 120.
35. How (against the Prelate) things considered in the manner of Beeing onely, are fundamentall in the Faith. Instanced in sundry particulars, 120, 121.
The many absurd consequences of Popish Reall-presence, ibid.
37. How the Prelate makes things, which are fundamentall in the Faith, not to be so to all men, 122. See 117. 118.
If the Prelate doe at all discern what the true Faith is, what use he makes of it, 122.
39. How the Prelate falsifies Lyrinencis, and is loth to English some of his words, 123.
If the Church of Rome be Lupanar Errorum, a Stews of Errors, 'twere good that all should know her in plain English to be so, to avoyd her, though the Prelate be loth English men should know it, ibid.
- How the Prelate applauds the Jesuite Stapleton in a grosse point

THE CONTENTS.

- of Popery, whom Dr. Whitakers in the Chaire at Chambridge
confuted, 124.
- How therein the Prelate prefers Stapleton before Bellarmine,
who comes nearer to the Truth, ibid.
40. How the Prelate is justly as an Enemy to Assurance of Salva-
tion, and so of true Saving Faith, 124.
43. How the Prelate makes it whether for a penny, Beliefe of
Scripture, or the Creed, hath the Precedencie of a Prime
Principle of Faith, 125.
44. The Prelate allows some Traditions for Apostolick, though
not fundamentall in the Faith, ibid.
45. The Prelates Faith of Christs Descent into hell; which Ar-
ticle is by the Replyer discussed, 126, to 129.
47. 48. For default of examining the Articles of the Creed by Scrip-
ture, the Prelate overthrows two Articles, The Catholicke
Church and the Communion of Saints, 129.
51. Notwithstanding the Prelate, we ought boldly and publickly
to affirme The Truth against error, 132.
53. The Prelate submits the Faith of the Church of England, to
the judgement of the Fathers, whether her Articles be ac-
cording to Scripture. How by those Fathers he is condemned,
132, 133.
- With what limitation the Church, within the first 400, or 500.
yeares may be sayd to have been at the best, 133, 134.
- How the Replyer declines the occasion of entring into a comparison
between the truly Reformed Protestant Churches, and that
within the first 500. years after the Apostles, 134.
- Conformity to Popish Rites a Pretence to bring Papists to Church,
as the Christians anciently intertained Heathen manners, to
draw them to be Christians, 134.
- Augustine complained of Ceremonies then, when (if the Prelate
say true) the Church was at the best, ibid.
62. The Prelates false professed Faith concerning the Catholicke
Church in the Creed, which he defines to be the Society of all
Christians, 135.
66. How the Prelate jumps with Bellarmine, for a word of God
as well unwritten, as written, 135, 136, 137.
- Baptisme of Infants a Doctrine of Scripture, not an unwritten Tra-
dition.
- We ought to repaire to Scripture in all doubts of Faith, 137.
- 72, 73. How the Prelates words, not well examined, may make us
believe, he is no Arminian, but Orthodox in the Doctrine of
Grace;

THE CONTENTS.

- Grace : while he abuses the Scripture most palpably and grossly;
138, 139.
- 75, 76. What the place and office of naturall Reason is in judging of Scripture : against the Prelate magnifying naturall Reason to the vilifying of Scripture : the blindnesse and vanity thereof in judging of Divine things, and matters of Faith, 140, 141, 142, 143.
- Unsanctified Reason how it judges the Scripture to be false, 143.
- How the Prelate is put to his naturall Reasons pregnancy in matters of Faith, 142.
77. The Prelates extreme blindnesse or malice, in saying The Scripture is strengthened with probable Arguments from the light of Nature, and humane Testimony to convince men, without which it is not so demonstratively evident of it selfe, 144. At large confuted, 145, to 149.
- A secret power in Scripture convincing a naturall man in the reading or hearing of it preached, that it is the very word of God, 148, 149, 150. See also,
- A motion of the Replyer to the Prelate, how he shall make tryall of the Scriptures powerfull sufficiency, to convince him, that it is the word of God, 149.
- A comparison of the Scripture with the Sun, 151.
- Gods word preached, and not Church-Tradition, the ordinary prime motive and instrument of Faith. Illustrated by pregnant Comparisons, ib.
83. How the Prelate hangs the Beliefe of Scripture to be the word of God, necessarily upon the Authority of the present Church, and other such poore inducements, all but meere probabilities, which may beget opinion, but never beliefe, 152, 153, 154, 155.
- All examined, and proved to be meere vanity : in all which the Prelate destroyes all Faith, and hope of Salvation, 156. also 157.
- In what sense and way only a Naturall Man being led by the Prelates hand, as of the present Church to read the Scripture, may be induced to beleieve it is the very word of GOD, 154.
84. Further notorious blasphemies of the Prelate in derogating from Scripture, as having no light, but as a candle in a box of 12 in the pound, till Tradition of the present Church doe light it : Examined, 157, 158, 159.
- How

THE CONTENTS.

- How the Prelate perverts the Scripture, and puts out the light of it,* 157.
- Other blasphemies of the Prelate against the Scripture, Gods word, and the Holy Ghost, making his Church-Tradition the eyes inlightner,* 159, 160, 161.
- Gods own voyce in Scripture read and preached, begets believe, that it is Gods word,* 161.
85. *The Prelates prosecution of this Argument in advancing his present Church Authority, further confuted,* 162, 163.
- 85, 86. *A Subtile and Sly evasion of the Prelate from the Iusuites true objection,* 164.
- A pretty tricke of Legerdemain,* 195.
- Scriptures full light teacheth a perfect knowledge: against the Prelates Evasion,* 165, 166.
87. *The Prelates perverting of Scripture in his Babylonish confounding the Historicall, with the Saving and justifying Faith (as he alwayes doth) and another Scripture, in confounding the regenerate with the unregenerate,* 166. to 170.
- Whereupon the Replyer addes a notable Discourse of the nature of true Saving Faith, 170, to 174: as namely of its admirable operations in the severall faculties of the Soule, with its excellencie, &c.*
- The Prelate Contradicts himselfe, not knowing wherof he affirmeth. Saving that by Faith he ever meaneth a false Faith, whereby he destroyeth the true,* 173.
- The Sure believe of Scripture is a Christians sure comfort in trouble,* 172, 173.
88. *Hookers Sensible Demonstration so applauded by the Prelate, thoroughly scanned, and soundly proved to be false by most evident Demonstrations, proving the Scripture to prove it selfe Gods word,* 174, to 177.
- The Prelates Ground from Nature, being applyed to Scripture, proved false: and Christs Saying, which the Prelate objecteth, cleared,* 177, 178.
89. *Hookers stating of the Question, commended by the Prelate, for Tradition, as the Key to open the Entrance to Scripture, proved false in the Prelates sense, and that Key to be a false pick-lock,* 178, 179.
91. *How the Prelate in charging the Pope for usurping Lordship over the world, is taken tardy for doing the like himselfe over All England contrary to S. Peters rule, alledged by the Prelate* 180.
93. *What assistance Lawfully sent Pastors and Teachers have* ordinari

THE CONTENTS.

- ordinarity of God, 180, 181.
 95. The Prelate selfe condemned, ibid.
 98. The Prelate belyes the Scripture, to credit his Church-Tradition, 182.
 Scripture little beholden to the Prelates Church-Tradition, ib.
 His bold belying the Scripture, as if that gave Authority to his usurped Church-Tradition, ib.
 The Prelate catcht in his own Delemma, or Net, ibid.
 A Solecisme of the Prelate, ibid.
 100. The Prelate maliciously yoakes the precise party (as he calls it) with the Jesuite, onely making that 10 times worse, 183, 184.
 The precise party, with the Prelates factious silence Ministers, vindicated from his wicked and false reproches, 184, 185, 186.
 The Prelates 3 marks of his imagined Author of Ipswich Newes, 186.
 The Prelates hypocriticall words, and desperate deeds for Preaching, how they agree, and his cursed hypocrisie cryed shame of by his infamous practises, 187.
 The Prelate knows not what true Preaching meanes, 188.
 Difference between true Sermons, and the Preachers, for infallibility, ibid.
 The Prelates Diabolicall malice against the true Preachers of Gods word, 189.
 The Replyer at length forced by the Prelate to answer his comparison between the Ancient Fathers, and the best moderne Reformed Divines, for Preaching, 190, 191.
 Other Cavils of the Prelate answered, 192, 193.
 104. The Prelate perverteth the Fathers, to uphold Tradition still, which they were against, to the Prelates sense, 194, 195, 196.
 Prelates Popish pretence of Scriptures deepnesse, to draw men from them, to seek to the Oracles of the present Church Tradition, 196, to 199.
 With the mischiefes that may follow upon it, ibid.
 The Prelates Popish zeale noted by occasion, in his forcing all Bibles to be bound with Apochrypha, 196, 197.
 How the Prelate overthrowes a true Principle and Maxime, by a false, 198.
 Grace makes Supernaturall truth more evident, then Nature doth the Naturall, 199.
 106. Another excellent discourse of Saving Faith, occasioned by the Prelate, bewraying his profound ignorance therein, 200, 201, 202.
 The

THE CONTENTS.

- The Prelats bold belying and blaspheming Gods secret Coun-
cels,* 202.
The Prelates broad blind Popish way, 203. *Fully confuted,*
 203, 204.
 109. *Prelate againe blasphemeth in belying Gods Councils,*
 205.
 110. *The Prelate hangs the Credit of Scripture upon mans opinions
of Gods sufficiencie,* *ibid.*
*Mans opinion of Gods sufficiencie how vaine, blind, and impo-
tent,* 206.
*The Prelate himselfe proved to have a blind opinion of God,
and of his Sufficiencie, and consequently he is an Infidel, not be-
leeving the Scripture to be Gods word,* 207, 108. *as which
(saith he) depends on mans opinion of Gods sufficiencie.*
 111. *The Prelate still detracts from Scripture all along.* 208.
 113. *By the Prelates Doctrine, the Faith of all the Apostles, Mar-
tyrs, ancient Fathers, and Doctors, which know no such Tradition of
the present Church as a necessary prime inducement to lead them to
the beliefe of Scripture to be Gods word, is Hereticall and Schis-
maticall,* 206, 210. *Ergo the Prelaticall Church Schismaticall and
Hereticall.*
 115. *Most notorious blasphemy of the Prelate against the Holy
Ghost, making him the Author of falsehood: as is shewed,* 211,
 212, 213, 214.
*Sundry probable Reasons layd down by the Replyer, why the Pre-
late should, as he doth, chuse the light of nature, as the Second to
his Church Tradition, to introduce beliefe of Scripture to be
Gods word, and of God to be God,* 212, 213.
*No reverend perswasion of Scripture had, till first the Tradition of
of the present most Reverend Father commend it as Laudable,*
 212.
How the Prelate dallies with Romish Idolatry, 211.
*How the Prelate hangs mans beliefe of God, as of Scripture, upon
his Church Tradition,* 212.
 116. *The Prelates good inclination to mans free-will in beleeving.
The Prelates notorious and grosse hypocrisie pretending respect to
the Scripture to be the motive of his tedious, vaine groundlesse and
gracelesse discourse in disgracing and vilifying of it altogether, and
that as grossly, as ever any Jesuite did,* 215, 216.
The Prelates most wicked perverting and abusing of Scripture, 216
*Wherein Christianly disposed men, whom in his Discourse he
endeavourerh to satisfie,* *ibid.*
 118,

THE CONTENTS.

- 118.** *A nimble shift and put off of the Prelates,* 217.
The absurdity of his Comparison of his Church-Tradition to the
morning Light detected, and shewed to halt down-right of all
four, 217, 218.
The Prelate still unreasonab'y inculcates his Church-Tradition,
 218, 219.
He is brought into a Circle, 219.
121. *The Prelates Whimsy, suckt in from the Popish Schoole, That*
Divinity hath a Science about it: confuted, 219, 220.
What true Divinity properly is, ibid.
122. *The Prelate selfe-condemned, while his leaning too much*
upon Tradition, may mislead Christians, 221,
The Prelate still prosecutes his Tradition, ibid.
His misapplying of his Schoole-distinction, 222, 223, 224.
Schoole-distinctions must be well examined by Scripture, 224.
125. *The Prelate calls the Protestants Seperation from Popery a*
miserable rent, which he lamenteth with a bleeding heart, 225,
 226.
His vanity discovered, ibid.
A most shamefull, or rather shamelesse lye of the Prelate detected,
 226.
His blasphemous lye that he hath given the Scripture more
then enough, 227.
The Prelate confesseth he goeth the same way with the Jesuite
for Church-Tradition, ibid.
A subtle and sly insinuation of the Prelate detected of vanity, ibid.
The onely difference between the Prelate and Jesuite about Tra-
dition noted, 228.
128. *The Prelate vaunting the Roman Church to be a true*
Church with his reasons confuted, 229, 230, 231, 232, 233,
 234. *Rome holds neither Word nor Sacraments: Ergo no true*
Church.
131, 132. *The Prelates privy nipping, and pretty quipping of*
Luther, and in him all the Reformed Protestant Churches, as
seperating from Rome not onely as it was then false, but as once for-
merly true, 236.
And so he shuts them out as Seperatists from the true Catho-
licke Church as he accounts it, ibid.
133. *How tenderly the Prelate toucheth Rome for her Supersti-*
tion and errour, and not once in all his Book charging her with Idol-
atry, 237.
Who be the Prelates best men, who (he saith) worst becom his
miserable rent, ibid. Recon-

THE CONTENTS.

- Reconciliation of true Protestants with Rome impossible,* *ibid.*
The vanity of the Prelates Apologie for the Protestants about the
Rent, 238.
The Synagogue of Rome and her Corruptions are grown into one
intire body, *ibid.*
 135. *The Prelate no observer of his own Law, in interpreting of*
words, *ibid.*
The Prelates vaine condition to the Jesuite about Reconciliation
with Rome, 238, 239.
Why the Prelate so names The Great Sacrament of the Eu-
charist, 239.
 136. *True Protestants protest against such damnable Corrup-*
tions of Rome, as the Prelate accounts essentiall parts of his Ca-
tholicke Church, *ibid.*
 138. *Why the Replyer hath so sharpened his stile against the Pre-*
late, 241.
The Example of Irenæus arguing with Victor, declared and re-
torted upon the Prelate concerning Ceremonies, 241, 242, 243.
 140. *The Prelate beleeves, that though his whole Militant*
Church cease to be holy, yet she is a Church of Christ still,
 245, *confuted to 251.*
The Prelates Militant Church, why so called. It is the Malig-
nant and Antichristian Church, 251, 252.
The Prelate implies, his Militant Church may fall from the
Foundation, and cease to be holy, and become Hereticall, and an
Assembly of Hereticks, *ibid.*
The true difference between the Prelates false Militant Church,
and of the onely True, *ibid.*
Christs true Militant Church cannot fall from the Foun-
dation.
A notable instance and demonstration, shewing that denyers of the
Christian Sabbath day to be command'd in the 4th Com-
mandement, is an overthrowing of a fundamentall point of
Faith, and consequently of the whole Faith, 248, 249.
A cleare Declaration of the Sabbath day commanded in the 4th
Cominandement, and applyed to us Christians, 248, 249,
 250.
How farre in this and other points of faith the Prelates Church
of England is fallen, is put to the Prelates consideration, 250.
 141, 142. *Romes errors being dyed in graine, cannot (by the*
Prelates confession) consist with holinesse, 251, 252.
 142. *A peremptory Speech of the Prelate,* 252.
 The

THE CONTENTS.

- The Prelate plainly enough blameth the Protestants, both for making and continuing the Separation, and that most peremptorily,** *ibid.*
- How Jesuites are by the Laws of England to be disputed with, and where,** 253.
- The Prelates honesty wherein it consisteth, 254. namely in excluding the Scripture as Iudge in disputation,** *ibid.*
- 148. The Prelates Faint confession, that Romes errors doe onely indanger Salvation,** 254.
- The Prelates tender Heart, loth to make the rent wider,** *ibid.*
- Not so tender to Christs Lambs, as to the Romish wolfe,** 255.
- How by the Jesuites Confession alledged by the Prelate, the Protestants can abundantly justifie their Seperation from Rome,** *ibid.*
- The Ten Tribes under Jeroboam how no true Church against the Prelate, 255, compared with Rome,** 256.
- 153, 154. The Prelates notorious hypocrisie detected, in his calling Pelagianisme that great bewitching Heresie. As also in naming some Councils, as setting the Church right therein. Retorted upon the Pre'ate.** 259, 260, 261.
- 155. The Prelate confuted by those examples himselfe alledges, about his Princes and Clergies power and direction for Reformation of Religion,** 261, 262.
- Of Englands halfe-Reformation now made a whole Deformation,** 262.
- To whom Reformation of Religion belongs, and how,** *ib.*
- The Replyer justifies his answering the Prelate by his own confession,** 262.
- 157. The Prelate still persists in his obstinacie, not allowing the Scripture for Iudge in doubtfull Cases,** 263.
- 171. The Prelate glories in the Title of Patriarchate of the other world, which the Pope gave to his Predecessor Anselme,** 263.
- An honest Cabler to be preferred before all the Prelates Pontificall and pompous Titles,** 264.
- 175. Authority of Prelates over the Clergie no Calling from God,** 264, to 268.
- Of what known use and benefit they be for unity and peace. Hieromes words omitted by the Prelate. That Prelates were brought in by humane presumption, and not by Divine Institution,** 264.
- Scripture hath no Diocesan Bishops, 267, 268. 2. but they are usurpers and Tyrants.**

THE CONTENTS.

177. Domination Prelaticall, with Subjection thereto, confessed by the
Prelate to be grounded on Canon, and Positive Law, 267.
How the Prelates are fallen between two Stooles, 268.
2. They call themselves Princes, 269.
2. What kind of Princes they be, 270.
And who be the true Princes, 269. 2.
183. The Prelates necessity of one Ordine Primus, and confession
that the Popes Principality was the very fountain of Papall Greatnes:
do prove, that of necessity the Prelaticall Catholicke Church is the
very Head and Body of Antichrist, confederate against Christ, and
his true Church, 268, 269, 270, 271.
182. How, and whereupon the Prelate would reduce all to Rome, 272, 273.
Where his subtilty anent the Popes Supremacy and Infallibility is
detected. He is selfe-condemned, 274.
199. How by the Prelates confession, the Pope (and so other Prelates) ^{is}
cannot prosper, because they have no Authority from God, 274.
- Proud Prelates are none of Christs privy Councel, 276, 277.
200. The Prelates blasphemy against Christ, making him the Au-
thor of the Antichristian Hierarchie: detected, and confuted, 275,
to 289. Prelates Ecclesiasticall Government not Aristocraticall,
but Tyrannicall, 275, 276. How Prelates differ from true Bi-
shops in Scripture, 278, to 281. For Prelates to be Vice-Roys,
how impious and absurd, 281, to 286. How unlike they are to
Christ, 282. Their Kingdome meerly Temporall, 283. Their
Government Oligarchicall, ibid. Christs Congregations have no
need of Prelates to visit them, having their own lawfull Pastor to feed
them, 285. The Government of Christs Church is most perfect of
all other, as consisting of the 3 States of good Politie, or Government,
to wit the Monarchiall, the Aristocraticall, and the Democrati-
call, 286. Prelates Lordly Tyranny expressly condemned by
Christ, as Heathenish, in scripture, 287, to 290.
204. The Prelaticall Church in England no lesse Tryumphant,
then the Prelate taxeth Rome to be, 290, 291.
205. By the Prelates own allegation, nor Kings, nor Priests may doe
anything in Reformation of Religion, besides Gods prescribe
Law, 291, 292. And so by his Confession implicitly, where the
foundation of Faith and Good Manners are shaken, sheweth
Magistrates are not to be obeyed In which respect the Prelate is
shrewdly put to it in sundry instances, 293, to 297.
210. The Prelate againe blasphemeth Gods Name, as if a favour-
er of the Prelaticall practises in England, 297.

A blasphemous Article of Faith of the Prelates pinning upon the Church of England, ibid. Prelaticall Canons, yea and Papall too, yoked and equalled by the Prelate with Scriptures in Governing the Church.

We must not joyn in Prayer with notorious profane Hypocrites, and Enemies of Christ, and of his Truth, 298. A speciall Prayer for the King in these perillous times, ibid.

King and State abused, and indangered by the Prelates practises, and putting forth of this his Booke, ibid.

The Prelate proves all his Speculations with his bare word, 199.

What a polititian he Ch. of Eng. is grown under such a Primate.

prelates no visible Judges of Gods Institution, proved at large against the Prelates Blasphemy, 399, 300, 301. Prelates Canons such Law-books, as wherewith Christs Law-book cannot consist, but is made of none effect. They are Antichristian bondage, ibid.

No more necessity of one Primate over all England, then of one pope over All, 302.

A speciall duty of Christian Magistrates, ibid.

212. How uniny and certainty of Faith is preserved by the prelates, 303.

194. The Prelate makes the Scripture a blind, dumb, and dead Judge, 303, 304.

Of Generall Councils sundry notable Passages scattered along his Booke, and collected by the Replyer, and detected to be some of them ridiculous, and all of them most impious and detestable: from 304, to 324. How by the Prelates Doctrine, both himselfe and his Church of England are bound to worship Images and to forbear the Cup in the Sacrament, as being decreed by Generall Councils, and not yet reversed by any other equall to those, 312, 313. The Apostles Assembly (Act. 15.) no Precedent for Generall Councils in after Ages to be Judges in Controversies of Faith, 314, 315. and therefore that example not prudently, but surreptitiously taken up by the Prelaticall Church. The Prelate confesseth, that Generall Councils have no Authority by Christs Institution, 312, 313. How unlike Prelaticall Councils are to that Act. 15. whereof not only the Apostles, but the Presbyters, and the Brethren, the People of God, were the Body, 313, 314. How the Prelate holds the Definitions of Generall Councils to be infallible, and that there is no more question to be made of the assistance of the Holy Ghost in them, then that the Holy Ghosts assistance is without error, 325, 326. The Prelate boldly professeth, that he absolutely maketh a Generall Council Judge of Controversies, 327. Wherein he is absolutely fallen from the Catholick Faith. His sundry assertions, some

THE CONTENTS.

- ridiculous, some contradictory, some blasphemous, some darke riddles, which he propounds, and leaves unresolved, and can never Resolve, 321.
322. He is catcht fast in his own Net. And the more he strugleth to unwind himselfe out, the more he is intangled.
213. Though the Councel of Trent were not Generall, yet it is so Generall, as the Decrees thereof do bind all Papists under Anathema, 328.
227. Another Reason of the Prelates, why a Generall Councel erring, yet should stand in force; namely for the peace of Christendome: confuted. He is content to forgoe the Truth, for Peace sake, 328.
- The Prelates Heresie, in holding it a branch of Heresie to say, The Church Militant is without spot or wrinkle, according to Ephes. 5. confuted, 329, 330.
- The Prelate overthrowes an Article of the Faith, 331.
- The Prelates Key of Doctrine primely in the Church, where-with he shuts out Truth, and lets in Errour, 329.
- He makes it but a supposition for the Key of Doctrine to let in Truth, ibid.
- The Prelates subtile, but futile and vaine Distinction of Transubstantiation, confuted, 332. He makes Christs Institution not to be cleare against Transubstantiation, as against Communion in one Kind. Confuted fully, 333, 334.
- Romish Adoration of Images minced by the Prelate, set forth by the Replyer in its full proportion, and shewed to be more grosse Idolatry, then that of the Heathen, 334, 335, 336.
280. The Prelates notorious hypocrisie in confessing Images in Churches, and other Romish Superstitions to have given great Scandall to many, so as to drive them quite away from them; detected and selfe-condemned by his practises, 337, 338.
- Will-worship in Altar-Service and the like, a Service of the Devil, 340, 341.
- The Prelates hot zeale in pressing more of Romes Ceremonies, makes the old justly suspected, as smelling ranke, 341. Illustrated by a similitude, ibid.
- The Prelates Ceremonies condemned by the Same Testimony, which he alledgeth, 343, 344. the By being put for the Mainc See before.
280. The Prelate stands stiffly in this That a silly ignorant Papist living and dying in the Romish Faith, may thereby (conforming himselfe to his Romish Religious life) be saved: with his Reasons, his learning of Christ, and his Charity not mistaken: confuted, 345, to 350.
- That

- That which the Prelate calls Churlishnesse in the Protestants is better then the Prelates Charity,* *ibid.*
- 294, 295. *The Prelates quoting of 3. Martyrs, for the Name of Reall Presence, which he would faine have to be brought in use, answered,* 350, 351, 352, 353.
- Reasons why we ought not to name the Reall Presence in the Sacrament,* 351.
297. *The Prelate dallies with Transubstantiation, Purgatory, Forbearance of the Cup, in saying, they are Disputed, or Disputable, and Improbable Questions,* 353, 354.
- Romes Tyranny confessed by the Prelate, the Image whereof is proved to be in the Prelacy of England,* 356, 357.
- How he dawbes with the Jesuites about their Salvation,* 357, 358.
299. *The Prelate contradicts himselfe, and so overthrowes his Faith and Charity, concerning a silly Papists Salvation, in Saying, That as a Romanist he cannot be saved,* 357, 358. *The Prelates vaine ridiculous and absurd hope of the Salvation of some Papists living in the Church of Rome* 358, to 363. *The Prelates confession of the Romanists Faith crosseth his hope of their Salvation,* 372. *The Prelate still hath a Reservation for the Salvation of his silly ignorant Papists.*
302. *The Prelates worth misled, the greatest misleader,* 363. *The Prelates Rule, 'Tis safest to beleve the Article of Christs Descent into hell, as both the Churches of England and of Rome, doe agree upon* 363, 364. *He contradicts himselfe,* *ibid.*
307. *Jesuites Commendation of the English Liturgy, whether it be a good signe,* 364.
318. *How the Prelate rewards the late Dr. White for his Deserts, and what they were,* 364, 365.
- The true Church of Christ proved against the Prelate not to be alwayes visible, and conspicuous; by many Instances. Though the Prelaticall be alwayes conspicuous,* 366, 367, 368.
- Most pittifull and perplexed contradictions, and confused and false Speeches of the Church of Rome, by the Prelate,* 369.
- Rome a Tree w^holly corrupt, without so much as the Barke of a true Church,* 370.
321. *Dr. Whites Errours Fundamentall reductivè, confuted,* 371, 372.
325. *Wherein the Prelates Church of England is departed from the Foundation,* 373.
- The Prelates Latitude of faith in reference to different mens Salvation, which he can no more fit to them, then a coat for the Moone,* 373, 374.

THE CONTENTS.

- True Preachers must teach all, what and how to beleeeve though it be
no worke for the Prelates pen, 373.
327. The Prelate confesseth that Romanists dare not beleeeve, but
as the Church of Rome beleeeves, which (saith he) beleeeves
not aright. How then can his Ignorants be saved? 374, 375.
332. Apocrypha by the Prelate how neatly brought in as a Co-wit-
nesse with the Scripture to prove points of Faith, 375.
336. The Prelates Resolution to live and dye in the Faith of
the Primitive Church, confuted by sund y Instances, 375, 376.
338. The Prelate holds not the Saving Faith, as not acknowledging
other, then Romes Faith, 377, 378, 379.
And the Saving Faith is not in the Church of Rome, 377
The Prelate holds a false Hope and Charity, together with a
false Faith with Rome, wherein he will live and dye an
English Romish-Catholicke, 379, 380.
339. The Prelates ha'ting, and bawling with the Jesuite, 380.
In charging Rome he checketh himselfe.
340. His halting againe, 381.
Yet he confesseth, that the now Roman Faith is not the Catholicke,
which Roman Faith he will live and dye in, 380.
What Contradiction is, ib.
His contradiction noted, 382.
His halting down right all along, 382, 383.
342. How the Prelates Saving Faith of Rome is by himselfe
proved to be Infidelity, 384.
So as (compared with the former) he will live and dye in the Ro-
man Infidelity. Conferre 375, 376, 377.
His Collusion, 382.
347. Who the first Founder of Purgatory, 386.
365. The Prelates false root of the true Churches existence;
and true root of the false, 387, 388.
370. The Church of Rome how yeelded by the Replier to be vi-
sible, yet not Apostolicke; against the Prelate, 387, 388.
371. Of Peters being at Rome, 388.
The Church of Rome for what preserved of God, 389.
375. How the Prelate gives more liberty to his Protestants to goe
to the Romish Church to heare Masse, which he calls the Service
of God, then the Jesuite doth to his Roman Catholicks to goe to
the English Service, 390, 391, 392.
376. The Prelates Assertion, That the Church of Rome, and
the Protestant Church (of England) do not set up a different
Religion, 392. (And so no great difference of going to either)
yet, that both accuse each other of grosse corruptions, indan-
gering

THE CONTENTS.

- gering Salvation, 393.
 Ibid. *Who are the Prelates Indifferent Readers, to whom it appears by his Dilcourse (as himselfe saith) That the Religion profest in the Church of England comes nearest to the Primitive Church. And what Readers will judge the contrary,* 394.
 377. *Not onely Superstition (as the Prelate stints it) but grosse Idolatry in Adoration of Images, in Invocation of Saints, in Adoration of the Sacrament,* 395.
 378. *By the Prelates confession to the Priest, A. C. there should be but little pride in his heart,* 396.
 379. *The Prelates wan hope of mercy to the dead Lady,* 396, 397.
 388. *The Prelates Close, or Conclusion: wherein he excuseth himselfe by reason of his other weighty affaires: and of his Age: His misnaming of the Penman of the 90 Psalme (least he should through all his Booke, but touch or name any one Scripture, and withall not mistake, misapply, or pervert it) His fearefull and desperate condition layd home unto him by the Replyer. His mocking and abusing Gods Name and Mercy in his hypocriticall Prayer, and impenitent heart. His blasphemy in Fathering all his Booke (written and published for the meeting of his Popish Truth and Peace in a Reconciliation with Rome) upon Gods Free Grace. His wicked and false hope, that God will bring to passe that his Diabolicall Designe and Desire; which cannot come to passe, but with the utter confusion of the whole Land. His hypocriticall and faithlesse giving Glory to God, after all his blacke mouthed blasphemies and disgraces throughout his Booke cast upon the Majesty of God, of Christ, and of the Holy Ghost; also upon Gods holy word, the Scripture: as if he would in the close of all with this one plaister heale so many broken heads,* 397, to 405.

This suffice for a rude Model. But what's that to the House it selfe? Enter therefore, and take a free and full view Consider what thou readeest, and the Lord give thee understanding in all things.

TO



TO THE
AUTHOR
AND
PUBLISHER
OF THE
RELATION.



Y Lord, that you find not my Name in Front, the Reasons are to my selfe. And when you find it, 'twill appeare, that feare of your displeasure (though terrible enough) was not the Cause. But whoever I be, you will Say perhaps I am some *madde fellow*, and too bold to make a Reply to your Relation. But your own words will (I hope) excuse me for that. For you Say : * *A right sober man may without the least touch of insolency or madnesse dispute a businesse of Religion, with the Roman either Church or Prelate ; so it be with modesty, and for the finding out or confirming of Truth, free from vanity, and purposed opposition against even a Particular Church.* So you : Now my manner in *disputing* with one so Great, though a single Prelate, and no Church, being with modesty, and free from vanity, and purposed opposition against your Person; and the end, for *finding out and confirming the Truth* ; which God himselfe knoweth : I hope (I Say) your Lordship wilbe as good as your word, not to cast upon me an aspersiō, or Censure of the least touch of *Insolencie or madnesse*. But this indeed
I must

TO THE RELATOR.

I must confesse unto you, and professe before all the world, that in a Cause so weighty as this, wherein I find my Lord *Iesus Christ* so deeply ingaged, so much dishonoured, and his onely true *Faith and Religion* so much depressed and disparaged, and that by so great a *Prelate*: I must crave pardon, if herein I be both *zealous*, and plain with you. And that so much the more, that one so Great (I say) so high in favour in Court, and so potent and prevalent in the State, should so doe. And to this purpose, I remember another Speech in your Booke: *† Worth is no necessary concluder for Truth; For worth once misled, †* *† Pag. 302.*
is of all other the greatest misleader. And such is your *worth*, in the esteem of Great ones too, that *misled*, it is the *greatest misleader*. But there you adde: *And yet God forbid, that to worth weak men should not ye. ld in difficult and perplexed Questions.* Certainly, my Lord, what ever my *weaknesse* be, it will hardly yeeld to your *worth* (though never so great) where I find your *worth misled*, and so to become the *Great Misleader*, and that of no lesse then the whole *Church of England*. You know it is every good Subjects part to be *zealous* of the Kings honour, when he seeth it wounded or wronged. And shall not every good and faithfull Christian be *zealous* for the honour of his Lord *Iesus Christ*, and of his Kingdome, when he seeth them either openly opposed, or secretly undermined by Any; though never so Great, and *honourable* in the world? And this I shall make manifest, and (I hope) convince your Lordship of (if cleare evidence of *holy Scripture*, and Reason will doe it) that you have, as in your common practise, so in this your Last Book, not onely bewrayed, but confirmed to the world (at least to all that have their ** eyes in their beed*, as the Preacher saith) your ** Enmity* with the *Church of Rome*, and *enmity* against *Iesus Christ*, and his true *Church*, and so to the Salvation of mens *soules*. This, by *Gods Grace* I shall make cleare in my ensuing *Reply*. Wherein I shall observe no other method, but as I meet with such Passages all along (though perhaps not all as are worthy of *Animadversion*, to tell your Lordship plainly my mind of them. And although (as the Proverbe is) *Plaine dealing is a Jewel* (that is, for the rarity of it) yet it is not so highly esteemed in Court, as others of a more glistering *luster*. And whereas you may imagine and hope (as you have exprest your selfe) that this your Book will make for your *Reputation*, as being interlaced with some Larger *Discourses*, or *Diffutes* against the *Jesuite*, which may be a goodly broad ** Figge-leaves* to cover ** Gen. 3-7*
the

THE EPISTLE, &c.

the nakednesse of the rest : yet many things in it are so palpably grosse and directly opposit to the *Truth*, that when you have layd on never so much varnish and gilding, All will prove but as a ‡ *painted Sepulchre*. The ‡ *Law of God* forbids the ‡ *Deut. 22. 9.* Jewes to *sow their field with diverse kinds of seeds, least the whole fruit be defiled*. This was to teach them, and us, not to mingle *§ 1 Ki. 18, 22.* *Truth with Errour, nor to § halt between GOD and Baal*, for so, all their Religion comes to be *defiled*. But your *field* here is *sowne*, with many *Tares*, mingled with some graines of *Wheat*, † *Mat. 13. 27.* which † *o ekebrōs Anthopos*, the *enemy* having *sown*, and being grown up to such a ranknesse, and ripenesse, marvaile not, that 28. * *Rev. 14. 18.* I have brought so * *Sharpe a Sickle* to cut it down.

19. The letter L. is to note your Lordships words : p. the page : and P. the *Replyers* Answer. And in all I shall be somewhat brieft, though perhaps tedious. And I suppose your Lordship so formidable by That Late *Censure*, and so secure by the Sure and Close cooping up of those 3 once troublesome men, expected not, that any should be left of that mettrall, so hardy, as to take up, and maintain such a quarrell against the Great *Metropolitan of all England*. But my Lord, deceive not your selfe : The Lord *Iesus Christ*, rather then faile, will out of the very dust rayse up *witnesses*, to stand up against Antichrist, or any of his *Confederacie*. And so in the first place I come to your Epistle Dedicatory to his Majesty.



THE



THE
REPLIE
TO THE
RELATORS
EPISTLE
DEDICATORY
TO THE
KING.

L. p. 1.



*HIS Tract will need Patronage, as Great
as may be had: and that's yours.*

P. Thus you begin your Epistle.
But you might have added, *on Earth.*
On Earth, no doubt, the greatest Pa-
tronage you can have, is the Kings. But
haply you neither *thought*, nor *hoped* of any *higher Patron* of this
Tract, then on Earth. And therefore it will so much the more
D need

need some humane Patronage, and that as Great, as may be had; and all little enough, you will find in the end. But I hope, when once your Tract shalbe well troden out and beaten, that you will find but few that will travell your way, or follow such a Leader, and much lesse hazzard their own both honour and safety, by Patronizing such a perillous Tract, as this will appeare to be. And though you should find some to protect you from the Courts of Civill Justice, yet never from Christs dreadfull Throne, where you shall certainly be judged, * according to your worke. And let me tell you, in putting forth this your Book under the Kings Patronage, you lay a greater burthen upon his shoulders, then he is able to beare; and should he undertake it, it would break his back. For then he must Patronize all your blasphemous lyes against GOD and his Word, and against all Truth; which when he comes once to know, instead of Patronizing, hee will Anathematize both you and your Book.

* Rom. 2. 6.

L. p. 2. He that seeks it (Court Truth) with a Roman Bias, or any other, then for it selfe, will run counter, when he comes neere it, and not find it, though he come within the Kenning of it.

P. Sir you say true. And for prooffe hereof, it will appeare, and that too palpably, that this Roman Bias hath too much wheeled you about from the Truth, which you pretend to seek, but neither come neere it, nor within the Kenning of it. Or if within Kenning, so as you have been at any time by its cleare light convinced of it, the greater is your sin, and the more desperate your case, not to confesse it, but how much more to fight against it? And think not my L. that your plausible naming of Truth here, will so blind mens eyes, as to beleieve all is truth, that you have written in your Book. If you seek Truth, 'tis but as those * Sodomites sought for Lots doore, to violate his Angel-guests. For where you find the Truth sincerely preached and professed, doe you not lay violent hands upon Gods Angels, the Messengers of his Truth, and break into the houses of those righteous Lots, those Preachers of Righteousnesse, to cast them out? And then mervaile not, if GOD smite you with blindness, that you shall never find the Truth, for the end you seek it, namely to destroy it.

* Gen. 19. 11.

L. p. 6. He did but skip up and down, and labour to pick a hole here and there, where he thought he might fasten; and where it was too hard for him, let it alone.

P. What the Jesuite did, let him answer for himselfe.
But

But perhaps, you will say the like of me here. For I touch not every particular *passage*, as where for your *reputation* sake you speake some *truth*, thereby to gaine credit to what is contrary, as you know * who useth to doe; and therefore † *Christ* would * *Math. 4.* not suffer the Devils to confesse him at all: nor need I labour † *Mark i. 34.* to pick holes here and there, when every where I find such wide gappes, wherein you lye so open, that you give me advantage to tatten at pleasure. And I have unmasked such *dark holes*, as your selfe have made with such artifice, as through which men may easily passe thick and three-fold to *Rome*. So as I feare you will rather complain of me, as for being too busie in reading some of your dark and mysticall Riddles, which perhaps you would not have had all men to have known.

L. p. 7. I fell into a most dangerous Fever, but it pleased G O D, beyond all hope, to restore me to health.

P. This was (as you there tell us) upon your *thoughts* of giving A. C. an Answer. But how ever, surely your *Fever* was as well sent of G O D to admonish you to desist from such an Enterprize, as you had then in hand, which was, under pre-
tence to Answer a Jesuite, to overthrow the *truth*, and to reconcile the Church of England with that of *Rome*: as your *restoring* was, to oblige you to walke more worthy of that *mercy* for the future, and not to renew and prosecute this your *Designe*. Or else it pleased G O D so to restore, and reserve you, to be not onely a *scurge* to his People for their further *ruyn* and *humiliation*, for a time, untill he had (as now he is in hand) * per- * *Isa. 10. 12.* formed his whole *work* upon his *Sion*: but also to be a *plague* to that sinfull Land, upon which, since that your *restoring*, you have been an Instrument to bring so many and grievous sins, as open *profanation* of the Sabbath, *Altars*, *shedding* of much *innocent blood* both of *soules* and *bodies*, and of terrible *discontents*, and *divisions* in the State, and the like: and so at length, that he might call you † *Magor Missabib*, Feare-round-about, making † *Ier. 20. 3.* you a *terror* to your selfe, when you shall come to feeble the fire of his fiery *indignation* to kindle upon you.

L. *ibid.* How of late I have been used by the Scandalous and Scurrilous Pennes of some bitter men (* whom I heartily beseech God to forgive) the world knoweth; little leasure, and lesse encouragement given me, to Answer a Jesuite, or set upon other Services, while I am under the Prophets affliction, *Psal. 50. 19, 20.* Notable Hy-
pocrisie.

P. And what those Scandalous, and Scurrilous pennes are, and who those some bitter men, the marks you have set upon them

* Rev. 17.3.

are sufficient to shew, the Scarres whereof they will carry to their graves, to be a *witnesse* against you in the great day of doom. And *bitter men* you may well call them, as whose *lives* you have filled with all manner of *bitternesse*, and that in a high degree, as *hell* could invent. Of these **THREE Remarkable bitter men**, one was a Minister, of your own Coat, saving that his was not of the * *Scarlet* couloured-Dye. He *preached* against the *Scarlet-sins* of the Land, especially in the Church, which touched your Lordship not a little, and therefore *Bitter*. For this, he was extraordinarily *summoned* to the Court of *High-Commission*; from whence *appealing* to his Majesty he was notwithstanding proceeded against by *suspension* in the same Court: his *house* violently broken open, and searched, his *person* neither *flying* nor *resisting* seized on, and carryed away late in the night to *prison*, and made a *closse prisoner*; his very Wife debarred from him: brought into the *Starre-Chamber*, and there Censured to be *degraded*, *deprived* of his *living*, of his *Liberty*, of his *Eares* on the *Pillory*, *fined* in five thousand Pounds to the King, and to indure *perpetuall Closse imprisonment*, in *Lancaster-Castle*, whence he was after 12. weeks imprisonment there, in the base *Common Goale*, where his Wife might not come to him, nor any *Physitian* in his *necessity*; *closely* conveyed to the Sea side, and thence by a *Sea-voyage* of fixe weeks space in a *stormy winter*, and dangerous Seas, to be carryed to *Guersesey Castle*, where ever since he hath indured *Banishment in Closse prison*; where nor *wife*, nor *children*, nor any *friend*, nor *acquaintance*, are permitted to *visit* him; and where he is not allowed the use of *pen*, and *inke*, and *paper*, a little to deceive time withall in his solitary *muse*, the *solace* of a *Scholars* life. And what was the Cause of all this *sharp* and *terrible* Censure? In summe this: He had put in his *Answer to the Bill* into Court, and that by *speciall Order* of the Court, where it was, upon his Oath to be a true *Answer*, admitted. But about a week after, the main *body* of his *Answer*, which contained his *defence* of what he had confessed upon Oath to be his (which was one onely Book, intituled, *For GOD and the King*, containing the effect of his two Sermons, preached in his own Church, on November 5th. 1636. for which, he was first questioned by the *High Commission*; together with an *Apology of an Appeale*, all in one Book) which was by the two *Lords Chiefe Iustices* wholly expunged (containing about foure-score sheets of paper)

as *Impertinent* and *Scandalous*, and all this, before the *Interrogatories* were brought to him in his *Closse Prison*, to *Answer*; the *Answer* whereunto was to be reckoned as a part of his *Answer* in Court, such as now it was left. So as the *Interrogatories* coming at length to be tendred to him (for I have all *circumstances* by credible intelligence) hee refused to make *Answer* to them, alledging, that his *Answer*, which he had put into the Court, being *expunged* as *Impertinent* and *Scandalous*, he saw not himselfe any further bound to *Answer* *Interrogatories*; for so doing, he should assent to the *condemning* of his *Cause* before the *hearing*, by assenting to the *expunging* of his true *Answer*, as *Impertinent* and *Scandalous*. Hereupon his *Censure* was drowne up in *black* and *white*, and concluded on, before the *Day of hearing* came, in which he tendred to the Court a Copy of his *Intire Answer*, as it was first put into the Court, desiring the Court it might be there publicly read, but it was refused; then he tendred a Copy of his *Reasons* (seaven in number) of not Answering the *Interrogatories*, desiring they might publicly be read in Court; but that was also refused. And in all the Kings *Attourneys Pleading* (which was his *Speciall Taske* against BURTON) hee could alledge or object nothing at all, in his Book confessed, against him, but some Few Passages, wherein they said hee was too *bitter*. To which he Answered, *there was Cause for it*; and that he had not exceeded the *Latitude or Liberty of a Minister in reprooving of Sinne*: and for any thing in his Book, hee was there ready (as he told the Court) to make it good, if hee might be heard. But his Doom was already set downe in the *blacke Booke*, before the *Censure* came, which (for all hee could say) must not be reversed: So he was Censured (as before) as one holding *Seditious and Schismaticall opinions*, though none was or could be proved against him. And the like *censure* had the other two with him, the one a *Physitian*, the other a *Lawyer*. Now my Lord, do not you well enough know all this to be true, and better then I can tell you? I know you do: but I tell you, to rub over your *memory*, and awaken your *sleepy Conscience*, who were the main moving cause of all this, as *All the world knows*. And how farre you were an *Instigator* of the Court, so to *censure*, and of the King to *inflict*; you very well know. Who? Your Lordship? Farre be it. For your Piety doth

Notorious
Hypocrisie of
the Prelate.

heartily beseech GOD to forgive them. Indeed in the *conclusion* of that your Pamphlet which you read then in the Court after the Censure was past, you had these words, or the like, *whom I leave to the Mercy of GOD, and the Iustice of the King.* But if indeed you doe *heartily and unfainedly beseech GOD to forgive them* : why doe you not (if indeed they have justly offended *GOD*, and the King, in *transgressing any Law, divine or humane*) both your selfe from your *heart forgive them*, if they have done you any wrong, and testifie it by a serious soliciting of the King, and that now after two whole yeares, and more *Imprisonment*, and *Banishment*, yea and *Divorcement* from their *Wives*, to *release and acquit them* ? Or why do you not (if you be as you pretend, one of *Christs Ministers*) at least inform the King, how contrary it is both to *Gods Law*, and *Mans Law*, and the *Law of Nature*, to separate *Man and Wife* in this sort, without any *just cause* given on either part ? But the King, in his Clemencie had granted to their *Wives liberty and leave* to goe to their *Husbands* : And do not you know, my Lord, whose *piety and charity*, and *equity*, and *policie* it was to reverse and hinder it ? Well my Lord, let me deale freely with you, and that from the mouth of the *Great Iudge*, * *There shall be Iudgement without Mercy, to him that sheweth no Mercy.* Yea, Suppose the Cause of that most terrible Censure had been *just* : yet should there be no place for *Mercy*, and that now after *so long a time*, and *so sharp a Tryall* ? What ? Not one *drop*, nor *crumb* of *Mercy* ? That's enough for *hell*. But you will say (as you have done) *Mercy was shewed in sparing their lives.* How I pray you ? They were never questioned for their *lives*, much lesse was any Sentence of *death* passed upon them ; nor was there any Cause found, although perhaps narrowly searched for, but no *precedent* was found. Again, Suppose they had been in a *legall way*, and *justly sentenced to dye* : yet so to spare *life*, as to make and leave it worse then any *death* can be, as being a continuall and languishing *death* : Call you this a *mercy* ? Take heed, least herein that be veriefied of you, which the *wise-man* saith, * *The tender mercies of the wicked are cruell.* Or shall the *examples* of *Heathen cruelty* be justified by theirs, who professe to be *Christians* ? But what *Heathen example* can you parallell to this ? Indeed I remember one, and but one, that comes somewhat neere it. The Roman Verres, *Prætor in Cicily*, closse imprisoned one *Apollonius* a rich Citizen there, so as neither his old Father, nor young Son might, for the

* Lam. 2. 13.

* Pro. 12. 10.

Prelates Mercies exceed all Heathen Cruelty.

the space of one whole yeare and a halfe, come to see him; and this for no other cause, but that he was rich; a punishment (saith the Orator) to be redeemed with a mans very life; when life hath nothing left *Prater Calamitatem*, but meere Calamity. Whereupon the Author saith (who was himselfe no meane Statesman) *Hæc cum accidunt, nemo est, quin intellegat ruerẽ illam Rempub. Hæc ubi veniunt, nemo est, qui ullam spem salutis reliquam esse arbitretur.* I need not English it to your Lordship, Yet I will: *When such things happen, there is none but understands that Common-wealth to be falling: when these things come to passe, there is none, that can imagine any hope of safety to be left.* And what have you left to those THREE remarkable Men, *Prater Calamitatem*? What, but a miserable life? As the Prophet saith of Ierusalem's Captivity in Babylon: * The punishment of the daughter of my people, is greater then the punishment of the Sin of Sodome, that was overthrowne as in a moment, and no hand stayd on her. And † They that be slain, with the sword, are better then they, that be slain with hunger: for these pine away, stricken through for want of the fruits of the Field. So as a life, stript of all the outward comforts of the world, yea and of the meanes of spirituall comfort, which one Friend should minister unto another, haveing nothing left *Prater Calamitatem*, but Calamity, is it not a greater punishment, then death it selfe? How is it then a mercy, instead of death undeserved, to grant such a life. But you say, 'tis just. For they were Censured *pro Confesso. Pro Confesso*? Of what? Of all charged in the Bill. Why, they did Answer, and it was condemned before hearing. And, *Si sat est accusasse, quis innocens erit*? If it be enough to have accused, who shalbe innocent? And againe, let the Court-Records be searched, if there be ever such a *Precedent*, that a man should be so censured, for not assenting to the condemnation of his Cause, before the hearing? Or that ever any *Defendants* whole and intire body of his Answer, containing his just Defence, yea and when he could not expect any Counsell to plead for him, that either would, or durst: should *unaliturâ*, at one dash be expunged, as *Impertinent* and *Scandalous*, and that after it was orderly admitted upon Oath into the Court? Or if this be found to be the Custome of such Courts, may not a man here apply the foresaid Speech of that Roman Orator: *When such things happen, there is none, but understands that Common-wealth to be falling: when these things come to passe, there is none that can imagine any hope of safety to be left?* Were not these things *Prognostications* and *Presages*, if

* Lam. 4. 6.

† vers. 7.

if not rather immediate fore-runners, and causes of some terrible imminent and impendent Stormes, that should shortly after fall upon the Land? * But, O Lord, when thy hand is lifted up, they will not see. But they shall see, and be ashamed, &c. But how Prelates notable Hypocisic. ever you are so charitable, as heartily to beseech G O D to forgive them. Now, suppose you did this from your heart, as some naturall man may do: doe you think it a sufficient discharge to your Conscience, or holy water enough to wash you cleane from the guilt of the blood of these men, which you have so shed? Is not this a meere mocking of G O D and Men, to pretend piety in praying for those, whom you still most cruelly persecute with all the damnable malice and hatred which you could learne of none, but of the Schoole-master of Hell? And doth not your notorious hypocrisie appeare in this, that you still pretend piety in praying G O D, and that heartily, to forgive those, as Malefactors and Offendors, whom your own Conscience knows to be innocent, and of whose punishments (at least some of them) you cannot give so much as the least colour of reason, or just cause, other then such, as the very Heathen do hisse out of all Courts of justice, as the bane and ruine of Common-weales? So as while you heartily beseech G O D to forgive those that be innocent persons, you forget once to pray to G O D to forgive your selfe, who have been the main Instrument of committing such an example of Diabolical cruelty and iniquity, as is without all example either in the Christian or Heathen world.

† P. 12. 388. And yet running on furiously in this desperate course, you say † after in the very Conclusion of your Book, that you are now 65. yeares of age: and yet you tremble not to think it cannot be long, before you must appeare before that strict Judge, from whose Tribunall and Sentence not your Greatest Patron in the world can rescue you. And if this be all your Charity, thus to pray for these men, whom you desist not to plague, they may say to you, as Christ did to those women, that * wept for him, Pray not for us, but pray for your selfe, that G O D would pardon your sin, in not taking vengeance on you for the blood of his Servants, which you have shed. And consider how you have used Christs Minister, with what horrible and detestable cruelty, and all for the faithfull discharge of his duty, in reprooving such enormities, and impieties, as your selfe cannot be but guilty of; the very remembrance whereof were enough to shake all the veines of your heart, and to cause your Conscience

to quake and tremble, had you but the least sparke of *common* grace in you. Oh, the *bloud* and *members* of a Mans body are *precious*: and do you think they were *made*, and *Redeemed* with such a *price*, as *Christs* own *bloud*, for any Man to satisfie the lust of his *Diabolicall* and *damnable malice* upon, in taking them away *gratis*, and so easily? And especially the *bloud* of *Christs* Servant (which you have shed for no other *cause*, but for bearing witnesse unto the *Truth*) is it not * *precious* in Gods * *sight*? And *When* he ‡ *maketh inquisition* for *blood*, will he not ‡ *remember*, and not forget the *complaint* of the *poore*? Without doubt my Lord, his *Great King* and *Master* will utterly *shame* and *confound* you for ever, unmasking all your *hypocrisie*, and leaving you naked before all the world, if you still desperately goe on in this *course*. Nor is it your *Fine-spun-cob-web-Lawne-veile*, that can hide the *grossenesse* and *foulenesse* of your *actions* from the worlds eyes. And though you could mock men, yet God you cannot; † but, *Whatsoever ye sow*, † *ye shall reape*. Doe you beleve the *Scripture*? What saith it? *A man that doth violence to the blood of any Person, shall flee to the pit, Let no man stay him*. But I leave you to GOD, whom ‡ because you *have no changes*, you do not *fear*: yet one day ‡ *shall you feelee*.

* *Psal. 72. 14.*‡ *Psal. 9. 12.*† *Gal. 6. 7.*‡ *Pro. 28. 17.*

But you tell us, that you have *little leasure*, and *lesse encouragement* thereby, to answer a *Jesuite*, or to set upon other *Services*. To answer a *Jesuite*. Oh glorious word! A Sound *Protestant* sure, that Answers a *Jesuite*. What may we not expect? This one word were enough to vindicate that *reputation* of yours, which you tell us anon of. But the mischief is, I have observed a § *New-found-Art* of Late dayes, that which our *Protestant* § *A New found Art.* *Doctors* of the *Now Church of England*, have practised, and grown great *Proficients* in: namely, under the name and colour of *Answering a Jesuite*, or so to meet him at least the halfe-way between *England* and *Rome*, if he goe not further. So did your Brother of *Chichester* in his *Appeale to Caesar*, his *Answer* to the *Popish Gagger*. How finely jumpes he with the *Jesuite*, and comes close to his *doores*: A pretty *veile*, to bring that old *Hagge* into request againe, and to set up her *Throne* in the *Church of England*. And whether your Lordship do thus or no, in this your glorious *Answer* to the *Jesuite*, we shall see *as after*. But why you should complain of *little leasure*, when you have so many *Chapleins* and *Doctors* at hand, and command, to set a worke; and, of *lesse encouragement*, when for such *servi-*

ces, you have gotten the *Metropolitanship* of all England : I cannot see.

But before I passe further, I may not balke the close of your words, complaining, You are under the *Prophets affliction*: *Psal. 50. 19, 20.* And what is that? *Between the mouth that speaks wickednesse, and the tongue that sets forth Deceit.* And whose affliction was this? The *Prophets* you say. What *Dauids*? Yes. How prove you that out of that *Psalme*? 'Tis true, *David* had many afflictions in this kind; which hee in other *Psalmes* much complains of: but he speaks not a word of his owne proper afflictions in this kind in that *Psalme*, which you quote. Therefore to passe by both your forced expression of the words, and false application of the sense: Let us take the *Prophets* own word: *But unto the wicked, G O D saith what hast thou to doe to declare my Statutes, or that thou shouldest take my Covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thiefe, thou consentedst with him, and hast been partaker with Adulterers. Thou gavest thy mouth to evill, and thy tongue frameth deceit. Thou sittest, and speakest against thy Brother, and thou slanderest thine own Mothers Son. These things hast thou done, and I kept silence, and thou thoughtest, that I was altogether such a one as thy selfe: but I will reprove thee, and set them in order before thee. Now consider thou, ye that forget G O D, lest I teare you in pieces, and there be none to deliver.* Thus farre G O D speaketh in that *Psalme*. In all which you see plainly, that the *Prophet* complains not of his owne suffering such things of wicked tongues. It is G O D that speaks here to wicked men. And if you had well and wisely looked your face in that Glasse, you might farre sooner have discerned your selfe to be one of those to whom G O D speaketh, then to be as the *Prophet* so afflicted by them. And because you are so brieve in perverting the Scriptures, to make them a veile for your iniquity, and a *Vergula Censoria* to argue and accuse Gods own innocent Servants, as if their mouth spoke wickednesse, and their tongues set forth deceit: lend your patience a little, while we doe truly interpret, and impartially appy the forecited words of this *Psalme*. Here G O D speakes to the wicked, and sets him forth by sundry markes and properties: as First, his notorious and audacious, shamelesse hypocrisie, in pretending to be for G O D, and for his true Religion: For he taketh upon him to declare Gods Statutes, and takes his Covenant in his mouth, but for all this, he hateth instruction, and casteth Gods word

word behind him. Secondly, his taking part with *Theeves and Adulterers*. Thirdly, his giving his mouth to evil, and framing his tongue to deceit. Fourthly, his sitting and speaking against his Brother, and standing by his own Mothers Sinne. Fifthly, his carnall security, and vaine and wicked thoughts concerning GOD, as if he favoured him, and his wicked practises, and all because GOD was silent and patient, in forbearing to reprove and punish him. Now to apply this. If you can find any, to whom these things may more *fitly and truly* be applied then your selfe, doe you apply them home unto them. But till you doe, give us leave to apply them so farre to your Lordship as we have sufficient *warrant*, and good evidence for. First, do not you in this your Booke in particular pretend at least to declare Gods word, and speak of his Covenant, as if you would become a Champion to maintain the *holy Scripture*, against the *Roman Adversaries* thereof? This you professe, and willingly grant. But in the prooffe hereof, you set us up Mans Authority above the Scripture, as we shall see in the due place. And doe you not withall *hate instruction*, and cast Gods word behind you, when being by Gods Minister (as of late) reprooved and convinced of such things, as you neither could, nor can deny to be true, as being written in Capitall Letters in your forehead, and on the palmes of your hands: yet you not onely *hated and despised* the reproofe, and instruction, which was according to Gods word, and the duty of a Minister, whose strict charge is among other things, to * *reproove with all authority*: but also have manifested this your hatred and contempt, in persecuting this poore Minister beyond all measure and example, yea and still continue persecuting him to this day, and that most Antichristianly; and not onely him, but his Wife and Children, who have done you no offence at all, not suffering the one to goe see her Husband, nor the other their Father. O my Lord, *heaven rings* of this your fury, and the earth groweth under such more then *Heathenish inhumanity*, not sorting with the Law of common humane nature. O * *How shall you escape the damnation of hell?* And what plagues may not the Land expect, for being guilty of such innocent blood, and of such unheard of Barbarisme, and that also maintained and continued in cold blood? Yea and doth not the spirit of the Beast in you breath out persecution, and blast many other of Gods faithfull Ministers, never leaving them, till you have footed them out? And this you neither *fear* to practise, nor shame to professe. And then againe, *Doe you not give*

* Tit. 2.15.

* Math. 23.38

your vers. 19.

your mouth to Evil, and frame your tongue to Deceit? You frame it
 * Ephes 4.14. as having a special art and * Method in it, as the Apostle spekas:
 Kubeia, Ka- which you expresse in the fourth mark especially. *Sitting and*
 mouria, me- *speaking against your brother, and slandering your own Mothers Son,*
 thoda, as will further yet appeare, and doth by your continuall and
 dayly practises, and specially in or at your *High Commission chaire*
 or Boord, where (as else where) you have a power to doe what
 you list without controule or contradiction. And for carnall secu-
 rity, in an impious and Atheisticall conceit of GOD, as if a
 favourer of wicked practises, because a patient forbearer to
 punish them presently: examine your own heart, nay may we
 not both read it in your courses, and understand it by your speeches,
 in sundry places of your Booke, where you would seem to
 have a speciall interest in Gods service; as in his admirable restoring
 you (as you say) from your dangerous Fever, though you there
 forgot (as those nine Lepers that Christ cleansed) to return him
 thanks, so much as verball. And for the further and fuller clear-
 ing of the veresying of all this in your selfe, I shall call your
 Book to witnesse. In the meane time here, Heare Gods doom
 against this wicked Man: But I will reprove thee, and set them in
 order before thee. * He will bring every worke to judgement, with
 every secret thing, whether good or evil. And as David elsewhere
 saith, § Wherefore doth the wicked contemn GOD? He hath said
 in his heart, Thou wilt not require it. Thou hast seen it O GOD,
 for thou beholdest mischief and spight to require it with thy hand:
 the poore committeth himselfe unto thee, Thou art the helper of the
 Fatherlesse. Breake thou the arme of the wicked, and the evill man:
 ‡ Rom. 6. 10. Seeke out his wickednesse, till thou find none. But, ‡ How long, Lord,
 Holy, and True? Surely, when he maketh inquisition for blood, he
 remembreth them: he forgetteth not the cry of the Humble. There
 is a day of Gods visitation a comming, and it hasteneth, yea we may
 see it even at the doores. Therefore Davids inference here-
 upon will sort well in this place. O consider this ye that
 forget GOD, lest I teare you in pieces, and there be none to
 deliver.

Thus you may see what need you have to beware how you
 meddle with such edg'd tooles, in misapplying the holy Word
 of God: for it is a sharpe two-edged sword, which not skilfully
 handled (as a Sword in a mad mans hand) but applyed to a
 wrong use and object, will rebound back upon you, and wound
 you. God give you Grace to repent, if possible, if you be not
 come to that § *Sklyrosata kai ametananton kardian* (as the Apo-
 stle

He speaks; *hardnesse, and impenitent heart, treasuring up wrath against the day of wrath.* I am plain, you see, if there may be hope, and surely 'tis no time now to spare, when we heare Gods Trumpet sounding the Alarme. You proceed:

L. p. *ibid.* In the midst of these libellous outcries against me, some Divines of great note, and worth in the Church of England, came to me, one by one, and no one knowing of the others coming (as to me they protested) and perswaded with me to reprints this Conference in my owne Name. That they thought would vindicate my Reputation, were it generally known to be mine.

P. What libellous outcries, my Lord? Of Scandalous and Scurrilous penes? If Scurrilous, I approve not: If Scandalous, is not that in your sense onely, because against you? But the Authours names were to the Bookes, which they avowed to be theirs. How then libellous? And Master BURTON in speciall offered to the full Court at his Censure, to prove all his Book to be true. And how then Scandalous? And if just reproofe of Iniquity and Enormities, and that by a Minister of GOD in his own Charge, be Censured for Scandalous: then how shall the writings of the Apostles, and Prophets, and the words of Christs owne mouth, escape this Censure of being Scandalous? For Master BURTON was a Minister of CHRIST, which under the Gospell is called a * Prophet, whose Office is to convince and reprove * 1. Cor. 14. 4. sinne. But he named your Lordship, and some other of your Brethren in his Book. True. And what of that? Doe you make this to be Scandalum Magnatum? Then what say you to the Prophet Elias, telling King Ahab to his face, (a) Thou (a) 1 Kings art hee, that troubleth Israel? And in his (b) writing to King 18. 18. Iehoram, hee told him his owne, which hee shortly after (b) 2 Chron. found too true. So the Prophet Elisha, when hee spake 21. 12. &c. to the Elders of Israel, and called this Iehoram (Ahab's Sonne) a (c) Murtherers Sonne, was at least Scandalous. The Prophet (c) 2 Kings Jeremy is sent to the King and Queen, to admonish them to 6. 32. repent, and to humble themselves. 'Tis true indeed the (d) No- (d) Ier. 38. 4. bles incensed the King against Jeremy, as a troubler of the Land. The Prophet Nathan told King David, (e) Thou art (e) 2 Sam. 12. the Man. The Prophet Isaiah named (f) that Treasurer Shebna. (f) Isa. 22. 15. The Prophet Hosea said of the company of Priests (Chap. 6. 9.) They make the King glad with their lyes; as also vers. 5. All these Prophets of the LORD, it seems were Scandalous men. And was Christs tongue Scandalous, when he spake to some,

- * Luk. 13. 32. saying, * Goe and tell Herod that Fox? Or Pauls, in naming Demas and Alexander the Copper Smith, and Hymeneus and Philetus?
- † 3 Iob. 9, 10. And Iohn for telling of † Diotrefes his ambitious pride, and prating against the Apostle, and playing other Prelaticall pranks? Alas, Sir, you want either leasure, or the spirit of right judgement, to observe and discern the nature of such things. And what then will you say of the Prophet Isaiah, who thus thundereth against the State, and against Ierusalem. † How is the faithfull City become an Harlot? It was full of Iudgement, Righteousnesse lodged in it: but now murderers. Thy silver is become drosse: thy wine mixt with water. Thy Princes are rebellious, and companions of thieves: Every one loveth gifts, and followeth after rewards: they judge not the Fatherlesse, neither doth the cause of the Widow come unto them. And what of the Prophet Micah? Who saith * Truly I am full of power by the spirit of the Lord, and of judgement, and of might, to declare unto Iacob his transgressions, and to Israel his sinne. Heare this I pray you, ye Heads of the house of Iacob, and Princes of the house of Israel, that abhorre judgement, and pervert all equity, that build up Sion with bloud, and Ierusalem with iniquity. The Heads thereof judge for reward, and the Priests thereof teach for hire, and the Prophets thereof divine for money: yet will they leane upon the Lord, and say, Is not the Lord among us? None evill can come upon us. And againe: † The good man is perished out of the Earth, and there is none upright among men: They all lie in wait for blood, they hunt every man his brother with a net. That they may doe evill with both hands earnestly: The Prince asketh, and the Iudge asketh for a reward, and the Great man he uttereth his mischievous desire: so they wrap it up. The best of them is as a briar: the most upright is sharper then a thorne hedge: the day of thy watchmen, thy visitation cometh, now shalbe their perplexity. And what of the Prophet Zephaniah? † Woe to her, that is filthy and polluted, and to the oppressing City: She obeyed not the voyce: she received not correction: she trusted not in the Lord: she drew not neere to her God: Her Princes within her are roaring Lyons: her Iudges are evening Wolves, they gnaw not the bones till the marrow: Her Prophets are light and treacherous persons: her Priests have polluted the Sanctuary: they have done violence to the Law. And what againe of the Prophet Isay? * For the terrible one is brought to nought, and the Scornee is consumed, and all that watch for iniquity are cut off. That make a man an offender for a word: that lay a snare for him that reprooveth in the gate, and turn aside the just for a thing of nought. Infinite are the Instances in this kind, both in the Prophets, and elsewhere, as in the New Testa-

Testament. This is the very *dialect*, and usuall *language* of the Prophets, when they reprove *sin*, and especially, *scarles* and *predominate finnes* of the Court, and of Great ones. They deale plainly, roughly, and home. So *Iohn Baptist*. So *Christ* : * O Generation of *vipers*, how shall ye escape the vengeance to come, the damnation of hell? So *Paul* to *Elymas the Sorcerer*, * O full of all *Subtilty*, and all *mischiefe*, thou *Child of the Devil*, thou enemy of all *righteousnesse*, wilt thou not cease to pervert the right wayes of the Lord? And *Paul* here is said to be full of the *Holy Ghost*. And *Elymas the Sorcerer* was of great power with *Sergius Paulus the Governour*. Now my Lord, to recollect all, with some application : Suppose either your Lordship had lived in those times of the Prophets, and of *Christ*, and his Apostles, or they had lived in these our times, and had used the like language to you, and your Compeeres, which they used to the wicked Priests, Prophets, and Princes of *Israel* : what would you have done? Would you not have been one of the foremost in (a) *stoning* some, in (b) *sawing* some, in (c) *beheading* some, in (d) *crucifying* some, in (e) *imprisoning* some, in *scourging* some; and (if it had been, then in use, as it is not much unlike the Crosse) in (d) *pilloring* some, and cutting off of the *Eares* close to the *stumps*, with many other grievous things? And when ye had done all this, would ye not have loaden them with the infamous reproaches of *Bitter Men*, *Scandalum tongues* *Libellous penmes*, and *Sedition persons*? But perhaps you will say, as the Pharisees did, * If we had been in the dayes of our Fathers, we would not have been partakers with them in the blood of the Prophets. But *Christ* tells them wherefore ye be witnesses unto your selves, that ye are the Children of them, which killed the Prophets. Fill up then the measure of your Fathers. Ye *Serpents*, ye generation of *Vipers*, how can ye escape the damnation of hell? Wherefore behold I send unto you Prophets, and *Wisemen*, and *Scribes*, and some of them you shall kill and crucifie, and some of them shall you scourge in your *Synagogues*, and persecute them from City to City. That upon you may come all the righteous blood, shed upon the earth, from the blood of righteous *Abel*, unto the blood of *Zacharias*, the Son of *Barachias*, whom ye slew between the Temple and the Altar. What, did these hypocriticall Pharisees slay *Zacharias*, which was many hundred yeares before? So saith *Christ* here. Why, but they professed the contrary. True: and so will you. But did not those Pharisees crucifie the Lord *Iesus Christ*, the Prince of the Prophets, and afterwards persecuted and slew his Apostles, and that for no other cause, but for that

truth

* Mat. 3. 7. &

23. 33.

* Act. 13. 10.

(a) Act 7. 57.

(b) Heb 11. 37

(c) Rev. 20. 4.

(d) Math. 27.

20. 35.

(i) Heb. 11.

* Math. 24.

30. 31. 32. 33.

with which they preached? Thus hereby they proved themselves guilty of all the blood of the Prophets shed by their murderous Fore-Fathers; So as if they had then lived, they that crucified Christ himselfe, would also have flaine his Prophets, who spake before of him. Now what fence hath your Lordship against this Sword of Christ, to ward off the like imputation of guilt of the blood-shed of the Saints and Servants of God? Have you not shed the blood of a Minister of Christ, and that for no other cause, then for bearing witness to the truth, in discharge of that Embassage committed unto him? And so consequently have you not brought upon your soule the guilt of the blood of J E S U S, who under Pontius Pilate witnessed a good confession, and so of all his Prophets, Apostles, and Martyrs? But you will say, B U R T O N had no such speciall mission, and commission as the Prophets had. No? Could not you see, that he was extraordinarily rayfed up by G O D, and by him extraordinarily assisted, both in his Sermons, and in his Book, and in his free and undanted Spirit in his appearance and Answer before so many & Terrible ones in that Court, and in that fiery tryall on the Pillory, and other tryalls, wherein he carryed himselfe from the First to the Last with that constant magnanimity, that he seemed rather a Triumphant, then a Patient? Can you ascribe this to any humane strength of a poore impotent Man, wrestling and warring against such a dreadfull and direfull host of Adversaries: and not to the sole and extraordinary support of the Spirit of Christ in him? So as, when being a Spectator of the Tragedy (as you had been the maine Author) wherein you thought to glut your eyes with such a Spectacle, and to make your selfe even drunken with his blood: were you not on the contrary amazed and confounded, to see a Man on the Pillory triumphing over your incomparable cruelty? Did not your Conscience then at least check you, and tell you, that you did then Pillory Iesus Christ in his & Servant, as it were nayling him & afresh to the Crosse, and putting him to an open shame? But you goe on: Saying:

& Jer. 15.20.
21.

& Act. 9.4.
& Heb. 6.6.

Now in the midst of these Libellous outcries (what?) some Divines of great note and worth in the Church of England, &c. 'Tis no hard matter to Divine of what stamp, your Notable and worthy Divines in the Church of England be. But I passe them by, as unsaluted, it being obvious to all men, what kind of Divines doe merit to be accounted of, you of Note and Worth in the

the Church of England : who are, and must be either Arminian, or Popish, or both, Flatterers and Sycophants, Proud and Profane persons, by which they are most noted and known, and whose worth is valued according to the rate of the magnitude or multitude of their Fat Benefices, Prebends, Deaneries, Prelacies, or other dignities, and according to their great Scholarship show'd in their seldome preaching in their own Cures, and their curious and quaint Rhetorizing in the Court, where the plainest part of the Sermon is down-right-rayling against the Puritans, and the base and grosse flattering of the Court. But what of these your worthy divines ? First they come to your Lordship. Well, thats but good manners, to expresse their officiounesse, though but with a complement. Secondly, not together, but one by one, not one knowing of anothers coming. Every one thinking perhaps to prevent other in so notable a piece of Service, and so to promerit all the thanks. Well, thirdly, What's the matter of this casuall, or rather miraculous confluence ? To perswade with you to reprint this your Conference in your own name. But cui bono ? To what purpose ? For it would vindicate your Reputation, being generally known to be yours. Now least your Lordship may run into a strong misconceit, as if this strange concurrence of persons and Spirits, not one knowing of anothers coming, or occasion, were from some Constellation of the Starres, or rather from Divine Providence for your good : you know your Brother of Chichester protested in his Appeale, that he had never read Arminius : and yet how pat did he hit upon, and hold all the Arminian Points, as if he had been an old Disciple of Arminius his Schoole : By what Spirit trow you was this ? But to the point : All this was to vindicate your Reputation. With whom ? With Jesuites ? Certainly not with any good Christians. Yet this you labour too, with laying on colours enough. But this Art of writing against Jesuites is now grown so stale, and triviall, as in these dayes it begets new Suspitions of a Popish Spirit, especially when it once comes forth under the Authority, or Name of Canterbury. Yet haply your Divines are Astrologers, observing the Constellations of the times, and thereupon divining or conjecturing, what fearefull events might come of it, and those perhaps prognosticating and ominating little good to your Lordship upon whom they saw a generall bad and malignant Aspect to be cast : might strain their wits, and use their strongest reasons to perswade you to use the best meanes to prevent the worst, whereof they imagined this their motion to

be the best. And therefore they might perhaps frame their Speech in such a like forme, as this: My Lord, we observe abroad what discontents possesse most men against your Grace, about these late Innovations in the Church (as they call them) and you know, the Truth of Religion (as they apprehend it) as also the Liberty of their Consciences, are with the Puritans of high estimation: and men will not easily part with them, especially those that be Zealous indeed; as accounting them their best freeholds; Such especially, as acknowledge no other King over their Soules and Consciences in matters of Faith and Gods worship (as we have heard them say) but onely CHRIST. And they have shrowd Arguments herein for themselves: And you see what necessary occasions and exigents may constrain the King to call a Parliament, and how farre that (being a meanes to fasten and confirme the Subjects affections to his Majesty now especially upon this Defection of Scotland) may draw the King to be willing to give his People contentment, in permitting them that purity in Religion in Faith and Discipline, which Christ and his Apostles (they say) have taught, and left them, without which (they say) they cannot be freed from the Yoake of Antichristian or humane Ordinance (for we use but their words) and how dangerous this may be to your Grace, whom they have marked out, as the maine Active Agent, or Instrument in disturbing their peace, and distracting their minds, and trenching upon their said Liberty, as they account it: And considering how the whole Land generally groaneth under many heavy Grievances (as People now adayes account Grievances) as their deep Sighs do interpret their minds: and of these your Honour is reputed one of the Prime Movers: And however your Lordship may haply conceive, that if ye be put to a pinch, your Book, your late Conference set forth against Fisher, will prove sufficient to ward off, and beat back all accusations against Religion: yet my Lord, it is not put forth in your own Name, they may Question whether it be yours, or no, and say, that, being namelesse, you may in time disclaime it, if ever you can bring your pious purpose for peace to passe: And besides, 'tis now a long time since it was Printed, and so is forgotten: Wherefore our humble advise (with all due Submission to your Lordships pregnant wisdom) is, that your Grace would revise, correct and more fully expresse your selfe in some things, in the said Book, and so republish it in Print under your own Name: This in our poore opinions, will mightily take with the vulgar, and easily vindicate, and set upright your Graces Reputation. And because we are not ignorant of your multiplicitious and weighty affaires in Court, not permitting your thoughts that vacancie, which such a worke would require: let not that trouble your Lordship, our Service shall not be wanting. Thus, or so your
Divines.

Divines. Well, now that you heare your friends Counsell, what's your Resolution.

L. ibid. I confesse I looked round about these men, and their motion; and at last my thoughts working much upon themselves, I began so perswade my selfe, that I had been too long diverted from this necessary worke: And that perhaps these might be in voce hominam tuba Dei, in the still voyce of men, the loud Trumpet of God.

P. And perhaps my Lord (and that whereof it may be ye wilbe the rather perswaded) the unanimous consent of these *Divines*, might be by the instigation of that same Spirit, in which thole * 400. Prophets by their unanimous vote prevailed to perswade King *Ahab*, to goe up to *Ramoth Gilead*, that so according to Gods own purpose he might there perish. But it might be, you say, Gods loud Trumpet. What, to hasten you to Judgement? Certainly, that lying Spirit in those Prophets was sent from GOD, to prepare the way of executing vengeance on that *Ahab* the more speedily, as who had sold himselfe to worke wickednesse, in sheding *Nabaths* blood. And surely when I look'd into the intrals of this your Booke (as the Roman Southsayers of old did into the bowels and entralls of their Sacrifices) and found them so exceedingly vicious and corrupt, and withall (like to *Cæsars* Sacrifice, wherein was found no heart, which the Astrologers took for a bad signe) no heart at all to the true Religion indeed: it suggested these conceits into my mind, about this very passage of yours. But time will try all things. And if you will have my poore opinion, I am perswaded, if you had never put pen to paper (it having been sufficient to have expressed your mind in your other handy-works, or Practises) and so had reserved your Apology (when requisite) to your perswasive Language, and powerfull Rhetorick, men might have had lesse hold to take off you, when you might have put all your other Actions upon a higher moving Cause, as usually ye doe. But for writing, you know *Litera Scripta manet*. Or else it had been better to have reprinted your First Coppy, as it was at first, without Alteration, and in your Chaplains name still; for so you should both have vindicated it from obscurity, lying hid, and lurking in the belly of Dr. *Whites* Works, and also at pleasure have either owned, or disclaimed it, as you found occasion. Or might have excused any thing, that might be taken in it as offensive, either imputing it to your Chapleins mistake, or to want of leasure to revise it, or (which is the surest and most beaten way) to the

* 2 King. 22.

A pretty tale.

Printer; as was lately done about that notorious Popish Book of *Salu* his Devotions. And hereof (if your Lordship knows it not) I will tell you a pretty Tale. This Book of Devotion of *Salu*, bearing the Title of *Bishop of Geneva* (although the Church of *Geneva* have no such Bishops) had been so long ago translated into English, and being purged from those grosse points of Popery, which were in the Originall Coppy, was by Authority published in Print, and sold well. But of late dayes, since you came to sit in that Chaire, one undertook to translate the Originall anew, and intire, as it was at first set forth by the Author, without altering any thing, as the *Translator* professed in his *Epistle Dedicatory* to *Mrs Anne Roper*, a notorious Recusant. This *Translation* being brought to your Chaplein to *license*, it past for currant, as containing nothing in it against Faith and Manners, and so was *licensed* without the least correction of the grossest things in it. It came to the Printer, who falling aworke upon it, began to stumble at some no small Popish blocks, that lay in his way, insomuch as he was afraid to goe on, but went and shewed them to your Chaplein; who making a tush at it, bad him goe on, and he would beare him out in it. So Printed it was. And coming abroad, some began to find fault with it; and the stinke of the Booke more and more increasing with stirring, it came at length to be smelled by your Lordship. Hereupon what serious examination you used about it, I know not: but there being some Jealousie, that some one of those THREE fore-mentioned troublesome *bitter men* (whose Cause was then shortly to be heard) might haply among other things (might they have been permitted to speake freely (cast that Booke in your Lordships dish: the next newes we heard of it, was, that a Proclamation is published for the burning of the Book in Smith-field, wherein also all the blame was layd upon the poore Printer, for which he must to prison, and you and your Chaplein were acquitted and cleared, as no way faulty. So easie is it with the least breath to blow away the blackest cloudes, when they threaten a storme either against you, or your Chaplein in such cases. But now in this your Booke, so exactly Reprinted, and revised, and republished, wherein also you have ratified and avowed all in your former Booke for yours, you have for ever fast bound your hands, that you cannot helpe your selfe at a dead list. Well, 'tis too late now either to prevent, or remedy what is past. Yet one thing there

is,

is, which you may perhaps deem to be *opera pretium*, worth your paines, as wherein lyes your maine Confidence of vindicating your Reputation with good men: and that is, some Large Discourses in your Booke, wherein you seeme to be point blanke against the Papists; as about the Scripture *Transubstantiation*, &c. This indeed might say well to it, and passe for currant, were there not in some of them so much grosse allay, as makes the whole to be * *reprobate Silver*, as the Prophet saith; and also, did you not commit a grosse Solecisme in writing a seeming Truth, and practising apparently contrary; and did you not overballance seeming Truths with too much Popish Truth throughout your Booke, as will all along appeare. And you know that if one * dead Fly * *Eccles. 10. 1.* will corrupt a whole box of oyntment, how much more a Swarme? And a little poyson corrected, and infused in a Potion, proves medicinall: but if uncorrected, and of two great a quantity it becomes *mortal*, and so instead of *bealing*, kills the Patient. But to proceed.

L. p. 9. I have thus acquainted your Majestie with all occasions, which both formerly, and now againe have led this Tract into the Light.

P. And not without cause needs your Tract to be led into the light. I will not here apply that speech of Christ, *If the blind lead the blind*, but leave it to the event. *Blind needs leading.*

L. p. 11. GOD forbid, I should ever offer to perswade a Persecution in any kind, or practise it in the least.

P. How? What doe I heare? GOD forbid? What, neither perswade, nor practise Persecution, no not in the least? And must GOD be named in it too? What meaneth then (as * SAMUEL said to SAUL) the *bleating of the Sheepe*, * *1 Sam. 15.* and the *bellowing of the Castell in mine eares*? Or you mistook *14.* the word, when instead of GOD forbid, you should have said, GOD forgive me both for perswading Persecution, and for practising it, and that in as high a measure as possibly I could, the times considered. And GOD forgive, should be from your Heart; whereas GOD forbid, is but from the lippes outward, and spoken out of meere Hypocrisie, shamelesse grown with Impiety; Or else Persecution is with you, as sin is with many, so frequent and habituell, as the custome of Persecuting takes away, the sense of it. Or els as Paul, before his conversion, was * *mad with* * *Act. 26. 11.* persecuting

persecuting the Saints: So you are so intoxicated with drinking the blood of innocents, that you know not what either you say or do. Or, in a word, notwithstanding you have been so long a Practitioner in this kind of Trade, yet you know not what *persecution* is, nor what or who the Saints of G O D be, nor who are the true Ministers of *Christ*, nor who are his true members.

* 1 Tim. I. I } 'Tis well, if Ignorance will excuse you: that you might come once to say with Paul, * But I was received to mercy, for I did it ignorantly through unbelief. But can you say so? Or rather doe you not sin against the light of Gods Word, against the light of your Conscience, against the light of naturall Reason, and the Law of Humanity, and against Gods Law, and against Mans Law, and (I had almost said) against the Holy Ghost it selfe? Unlesse you be one of those, that for blindnessse *stumble at noon day*. How many godly and able Ministers of *Christ*, together with their Wives and Children, are cast out, and undone by you, and all for not daring to obey you in those things, wherein of necessity they must have dishonour'd G O D? Or for omitting one of your Ceremonies, perhaps but once, or twice, and the like? Yet this with you is no *persecution*, no not in any kind. What is it then? Onely a punishing of the Puritans, that so they may be rooted out. This you blushed not to say openly in Starre-chamber, when you with your Brethren were charged for casting out above a hundred Ministers in *Norfolk, Suffolk, Essex, Kent, Surrey*, and where not? But you neither *practised*, nor *persuaded* to it. Why did you not *disswade*? Why did you not *enterpose*? Why did you not relieve them, when upon Petition to the King, they were referred to you? No such thing. They are a sort of Puritans: they must be rooted out, This is enough to wash your hands of *persecution*: as *Pilate* did of his condemning of *Christ*: for they are Puritans. So the Popish Prelates in Queen *Maries* dayes, in burning the Martyrs, were no *persecuters*; for those Martyrs were Hereticks. Nor will the High Priests and Pharisees prove *persecuters*, and *murderers* in Crucifying of *Christ*, for they could say, He was a *seducer* and *deceiver*. And so in summe, There wil be found no such thing in *rerum natura*, not in the whole world, as *persecution* is. Now what *patience* can refrain it self at these things? O notorious, impious, shamelesse, gracelesse Hypocrisie! Or Hypocrisie shall I call thar, which hath not the least veile, or cloake, or vizard, or pretence, or colour, or shadow of a shadow to overshadow it withall, but meere shamelesse impiety daring

God

God to his face, using his Sacred name as a white veile to lay over the black-butcherie of Gods own deare Saints, saying God forbid, when his own wicked heart, and blood-guilty Conscience, and foule bloody practises, cannot but convince him of a more impious and shamelesse lye, then the Diuel himselve, (except he were incarnate) durst make? Not practise Persecution in any kind, no not in the least? What kind of persecution is there, ô Prelate, whereof thou art not an Actor, and that in the highest Degree? Dost thou not persecute Gods Ministers with Suspension, Silencing, Excommunication, Deprivation, Degradation, spoyling their dwelling place, Confiscation of their goods by intollerable Fines, Imprisonment, dismembring of their bodies, shedding of their blood, banishment, or driving them to seek for refuge from thy cruell Tyranny among the wild Beasts, and wild Woods, and wild Salvages, in Countreies not inhabited, in desolate Deserts, the worst of which is to be preferred before thy all-destroying Cruelty? Nay when they have escaped thy Lyons Clawes with their Skin, dost thou not (* as the Dragon) vomit after them a Flood of persecution with thy venomous tongue? So insatiable is thy blood-thirsty Cruelty: and yet after all this hast thou a Forehead to say, God forbid, that I should practise Persecution in any kind, no not in the least. Now I call heaven and earth to witnesse against thee; and that holy and righteous God, the Father and King of Saints, whom thou persecutest, and whose Sacred Name thou darest prophane with tongue and pen, judge thee for all thy Cruelties, and Lawlesse persecutions of the poore Servants of Iesum Christ. Lawlesse indeed, wherein thou outstrippest the persecutions of Stephen Gardiner and Edmond Bonner, who had a Law for what they did, but thou hast none. O what punishments in Hell shall be sufficient for these things! I must confesse my zeale is here transported, but it is not beyond the Cause provoking it. I will conclude with this hearty Prayer, though in your words, but not with your Spirit. God forbid that you should ever, to wit, for ever, perswade Persecution in any kind or practise it in the Least. God forbid you should Ever doe it: Ever? Amen. Ever. Nay what saith the Lord? * For the oppression of the poore, for the sighing of the needy, Now will I arise, saith the Lord, I will set him in safety from him that puffeth at him. Now: even Now from him that puffeth at the godly? Who is that? The Tongue-master, he that speaks with flattering lippes, and a double heart, and proud things, saying, Who is Lord over us? Now, Now will the Lord arise against such as are in

* Rev. 12.

* Psal. 12.

in the highest and ruffe of all their wickednesse. And do not you think you are one of these, yea and a Prime one too? You think? Say I? Doth it ever enter into your *thought*, that you shalbe judged for these things, and that, *Now*, even *Now*?

* Psal 92.6.7 The Scripture tells us No. For David Saith, * *A brutish man knoweth not, neither doth a foole understand this, (what this?) when the wicked spring as the grasse, and when all the workers of iniquity doe flourish, it is, that they shalbe destroyed for ever. Even Then in the top of their flourishing estate they shalbe destroyed. Yea their flourishing estate is the immediate cause of their perishing: when the wicked spring and flourish: It is that they shalbe destroyed for ever.* But *wicked* is a Generall word, and perhaps it hath no reference here to you in particular. Yes certainly, you in particular; the Holy Ghost doth in this Psalme point you out as it were with the finger. How? Note but the Title of the Psalme: *A Psalme for the Sabbath day.* But it may seem strange that David should heare speake of the *wicked*, and of their *flourishing* estate. What coherence hath this with the Sabbath day? Surely hereby the Spirit of Prophecie notes out unto us a speciall time or age of the Church, wherein ungodly men should most notoriously oppose themselves against the *sanctification* of the Sabbath day, and wherein they should extraordinarily flourish and prosper, even as the green and goodly bladed * Grasse, that groweth on high upon the house tops: but in that their *flourishing* estate, they should sodainly perish. And of all other times and ages of the Church, ever was this Prophecie so extraordinarily and remarkably veresied, for ungodly and desperate offenders in this kind, as in this present age, and especially in the Church of *England*, now since your *springing* up and *flourishing* upon the toppes of *Canterbury* Palace? For shew us any age, wherein the *sanctification* of the Sabbath, or *Lords day* was by publike Edict dispensed with, and by sundry Printed Books cryed down, and you shalbe excused from being of those men, whom the Holy Ghost notes out here for wicked and ungodly. But you cannot. Therefore this Psalme for the Sabbath day speaks of you in speciall, as being a professed enemy of the *sanctification* of the Sabbath, and so of all true holinesse, and yet you doe so flourish and prosper in this your wicked and impious opposition to all Godlinesse as never any have done more, nor so much in mans memory. But what's the issue of this? These wicked enemies of Godlinesse, and of the *sanctification* of the Sabbath in speciall shalbe

shalbe destroyed for ever? But when? Even then, when they are in the top of their flourishing estate. But how shall we know this? First, G O D hath said it, and therefore 'tis sure enough; and Secondly, this their flourishing estate is an immediate both sign and cause of their utter ruine. But doth your Lordship beleve that this shall ever be verified of you? Why should you not? For are not you the great Instrument and Agent in advancing the Edict for Sports to its full execution; And why should you not then beleve the rest, that in the height of your present prosperity you shalbe destroyed for evermore? And why doe you not beleve it? For David saith, *A brutish man knoweth not, neither doth a foole understand this: to wit, when he wicked spring as the Grasse, and when all the workers of iniquity doe flourish, it is that they shalbe destroyed for ever.* And doe you not know, do you not understand this? Then you fill up the Prophecie to the full, as verified of you wholly.

L. p. *ibid.* But on the other side, G O D forbid too, that your Majesty should let both Lawes and Discipline sleep, for feare of the name of Persecution, and in the meane time, Let Master Fisher and his fellowes angle in all parts of your Dominions for your Subjects, &c.

P. Here (I hope) you speake it seriously, G O D forbid. At least in part. For you name two things: Lawes, and Discipline: Lawes, against Jesuites, as Fisher and his fellowes. And herein it may be questioned perhaps by some, whether you speake seriously G O D forbid, that such Lawes should sleep. For you know they have slept so long a time, and so soundly, that I feare your God forbid will not prove loud enough to awaken them. And as for Discipline, that's for your Puritans. And for that you need not trouble the King to breake his sleep, your selfe I trow, can look well enough to the keeping of that awake. For in truth it can take no rest for you. And therefore neither in this respect need your God forbid to be serious, as being altogether superfluous. Onely the best use, that you can make of it (as you know it better then I can tell you) is, is that your God forbid here may prove so happy (for the vindicating of your Reputation) as to perswade the misdeming world, that if the Lawes against Jesuites do sleep, you are not the cause of it, who ever els: God forbid: and if Discipline be over wakefull and too quick, and exceed all bounds, as having no Law to confine it (alas!) you are not the Man, God forbid. For wake or sleep your [God forbid your Majesty should let them sleep] argueth plainly,

Taking Gods
Name in vaine
by the Prelate.

plainly, that the keeping of the *Discipline* awake, is his part, whose it is not to let them *sleep* : 'Tis well, my Lord you have so strong a back to lay your *burthens* upon (as is touched before) especially when they presse too hard upon you, as in the clamours and outcries against your outrages. But what : Doe you come here with your *God forbid your Majesty should suffer Discipline to sleep*, when but a little before, and almost with the same *breath*, you said *God forbid I should ever offer to perswade a Persecution in any kind* : Do we not know what the *awakening of Discipline* is : Is it not like the awakening of a *sleeping Lyon* : Doth not then the rigorous and incessant restless execution of *Discipline* (so as it can never be suffered once to *sleep*) trench upon *Persecution* at least as neare, as you say at *after*, sundry errors of the Church of *Rome* come neare the overthrowing of the *Foundation*, or as their *worshipping of Images* comes too neare *heathenish Idolatry* : But in your *Close*, you apply your *God forbid* onely against the *Jesuites*. That's well, that you presse it not with your *Discipline* upon your *Puritans*, as you do the *Laws* against *Romes Fisher-men*. And I note here, that for *Jesuites* you have *Laws* : but for *Puritans* you have *Discipline*, without *Laws* : or as it stands in *opposition to Laws*. But what followeth : Alas ! what do I find *saluting* me in the very front of your next page :

L. p. 12. Now as I would humbly, beseech your Majesty to keep a serious watch upon these *Fisher-men*, which pretend *S. Peters*, but fish not with his net : so I would not have you neglect an other sort of *Anglers* in a shallower water.

P. Yet your words seem to import a greater zeale in you against the *Jesuites*, then against your *Puritans*. For touching those, you *humbly beseech* : but concerning these, you onely would have. And yet what you onely would have, is somewhat, and perhaps as prevailing (especially when you set it on in private) as your open *humbly beseeching*. Yea being *Primate of all England*, or *Patriarcha Alterius Orbis*, I know not whether you may speake it in the Popes stile, * *Volamus & jubemus*, as much to say, *I would have* : and then by this reckoning it would surmount, *I humbly beseech*. But what's this other sort of *Fishers*, that you would not have his Majesty to neglect : Or what these *Anglers* in a shallower water : or what their bad nets : This hath relation to *Discipline*, as the former to *Laws* ; and so though for your *Reputation* sake you modestly spare to name them, yet they are in plain English, your *Puritans*, and those, *Puritan-Preachers*

* *Platina in
vita Bon. 3.*

Preachers especially, because *Anglers*. But where are there any such creatures, as *Puritan-Preachers* now adayes? Doe not all conform, and submit to your *Discipline*? And are not all *Non-Conformists* put to perpetuall silence, as in the grave? O, but you say, there is a sort of *Puritan Conformists* which are worse then the *Non-Conformists*, whom you have often said, you would worme out. And to worme out, is as men tread out the wormes out of the ground. Onely we must not call this *Persecution*, to set your feet with all your weight, upon Gods Ministers. God forbid. But who are they? Such as will not conform to your *New Discipline and Ceremonies*: Such as will not read in their congregation the *Edict for Sports* on the *Lords day*: Such as will not observe the Kings order for not preaching of *Predestination*, and other doctrines of *Grace*: Such as will not observe the order for bare Catechising out of the Booke, by Simple *Question and Answer*, without any exposition: Such as will not forbear preaching in the *Afternoon*, and that often times beyond their houre, the people standing on thornes the while, to be at their *Sports*, considering that *Afternoone-Sermons* are forbidden, but not *afternoon-Sports*: Such as though for feare they submit to their *Prelates domination*, yet you suspect them to be disaffected with your *Church Government*, as being an intollerable *Tyranny*. These are that *Serious Sort of Fishers* you mention. But what are those *Shallow waters*, which you say they *Fish in*? Perhaps you meane, they are a Sort of *Shallow-brained fellows*, poore Snakes, that *angle in shallow waters*, that is, have but a poore *Vicaridge*, or *Stipend*, or preach to *Shallow-simple people*, (the *Great-Fishes* being in your deeper Sees taken with your *Long-lined Angle*, or *Sweep-net*) or in a *Shallow water*, and that of force, because you forbid them to *Fish in the Deep waters of Election and Predestination*, leaving them onely the *Shallowes of morall Divinity* to fish in, whereby they shall never be able to catch one good Fish, but onely such small *Gudgions*, as when the net is drawn to shore, or cast away. And the *Shallow waters* ye oppose to these *Deep waters* the *Jesuites* Fish in. For they Fish in all the deep *Rivers*, and *Ponds* in the Land, yea and most, in the *Bishops Sees*, or *Cathedrals*, where they find and inclose whole *Sholes of Fish*; and they * Fish in the *Depths of mens hearts*, and leave not a *Creeke* unfished, and those no simple ones neither, I will not say, *Lords and Ladies* in the Court, though themselves dare professe it So as they can * Fish out of them the discovery of all the *Mysteries of State*, whereby * they

* Egkethe
toi.

* Episcopi.

they maintaine a rich Trade of such Commodities, by way of intelligence to Rome and Spaine and other Forraigne parts. Whereas your other sort of Anglers have indeed an Angle and Line, that will dive into the secrets of Mans heart, and that is the plaine and powerfull preaching of Gods Word, which pierceth even to the dividing asunder of Soule and Spirit, and is a discernor of the thoughts and intents of the heart: but haply, this is that which you call their bad nets, which they Fish withall. Indeed they Fish not with the Golden-nets of Heliogabalu; they use not to bait their hooks with guided Flattery, nor with the glittering shew of humane learning, in powring forth Greek Sentences, which

* Nihil est faci-
lius, quàm impe-
ritiam multu-
dinem volubili-
tate verborum
decipere, qua
quicquid non
intelligit, plus
misratur.
Nabii sine Cor-
rice, Hor.

the Fish onely gaze upon, but never bite, onely (as * Ierome saith) most admiring, what they least understand; and which every novice newly cropt out of the shell of Grammer Schoole, with the help of Books can con; and recite: which is not to Fish with Peters net, not to preach sound Divinity to the edification and Salvation of Gods people, but to Fish for a Whale, for some great Cathedrall, or so. And therefore perhaps also you call the nets of these men, bad nets, as being either broken with age (preaching the good old Saving Truth) such as will not hold a good Fat Fish, or benefice, as when they take to themselves such a liberty in Preaching the truth, and against sinne, as they come to loose all: or too small, such as will not inclose a plurality of great Fishes, though they be in Severall Seaes or Diocesse. Or not like to the Monkes net, which he used to spread his Table withall, till under this veile of humility he crope up to the Lord Abbots chaire, and rich Table, where he used his net no more, having taken the Fish he lookt for. Thus I suppose by this time I have fished out your meaning of that other sort of Fishers and Anglers, whom you would not have his Majesty to neglect. But if he doe, I hope your Lordship will not neglect to hinder such Fishers from setting up their Busses in your Seaes, or to have the least private Pond or Chappell to angle in. You said well to such fellows (when the time was) when with the help of Noy's Arke you suppressed that great Busse of the Fesseees in Trust, which had it gone on, would have in time drawn many Fishes out of the

* 2 Tim. 2.26
Ezogremeni

Devils * nets, of whom they are taken captive at his will, and have translated them out of your brackish and bitter Seaes, into those Fresh Rivers of the waters of life, where they should have bin out of danger to be caught with your carnall baits, though they could hardly escape your tearing Hooks. But enough of this.

Yet

Yet one thing more here I cannot but note, and that is this: you humbly beseech his Majesty to keep a serious watch over the Romish Fishers: and withall you adde, that another Sort of Anglers be not neglected. Who this other sort is, is shewed, namely your Puritan Preachers: that is to say, The most godly, painfull, zealous Ministers in the Land; and so the most vigilant watchmen to preserve the flockes of Christ from Wolves and Foxes, that seek to devoure them. And who are these Wolves and Foxes, but these Romish Fishers you speak of: that I may not say also, your homebred Wolves and Foxes; the Prelates, and their Faction. Now if the Lawes against these Wolves and Foxes doe sleep, and if the faithfull watchmen be removed, and none but a sort of dumb * dogges left, that either cannot, or will not, or dare not barke, but themselves helpe to devoure the flocks, as the Prophet speaks: do you think, that though the King should keep never so serious watch, it were possible to preserve his people from perishing by these Wolves? Certainly the case being so, though the King should watch both night and day, and had Argus his eyes, yet he should but weary himselfe to no purpose, yea although he had the help of your many-eyed dogges your Pursuants (who are cunninger at fastening upon the Shepheards, then upon the Wolves) to boot. For then how easily and quickly may the Wolves and Foxes devoure all the Flocks in the Land, when the faithfull Shepheards and watchmen (as your Lordship knowes Leo-well) are taken away; and when those Fishers can show the people this your Book, which as a vast net were able at one draught to inclose multitudes, by exorting them to be reconciled to Rome, and that upon this one ground, that the Church of England and of Rome is one and the same Church, no doubt of that, of which anon.

But yet, me thinks, I have not all this while dived deep enough to sound the bottome of this word, *Not neglect*. Somewhat of a moderate Speech, in the smoothnesse of the barke. *Not neglect*, as if you should say, I would not have your Majesty to be too rigorous against the Puritan Ministers, good men, but yet I would not have you to neglect them. But we cannot better find out the full meaning of this word, but by the large Commentary of your Practises, which summed up together, amount to thus much. I would not have your Majesty to neglect, that is, I would not have your Majesty neglect means, that can possibly be devised, for the utter rooting out of these Puritans, that do so pester your Kingdoms. And for that you must make your main aim at the suppressing of the Puritan Ministers.

The Prelates
Counsell to the
King perillous.

* I say. 56. 10.
11.

For smite the Shepherd, and the sheep will be Scattered. Now forasmuch as all Non-conformists, are put to perpetuall silence, wherein we have been helped by your good Lawes: and we want Lawes to deal with your Puritan Conformists: therefore we must supply that with policie, backed with your Royall Power. Your Majesty must set forth Edicts, laying a straight charge on our Prelates, to see them executed. For instance: That all Ministers, yea and that in their own Persons, not by their Curates, do read in their severall Congregations respectively your Book for Sports on Sundayes and Holy-dayes. This will pack away a good many of them, who I know will never read it. Let another be made, for setting up of Altars in all Churches, as that for S. GREGORIES under S. Pauls, which would be published in Print, although in the meane time it be safely kept among the Records of the Counsell Board; and your Proclamation since enjoynes all Orders for Religion to be observed, whether Publique, or Private, being made at the Counsell-Board. A third, to prohibit all Lectures on the week dayes, and also preaching on the Afternoones on Sundayes. A fourth, prohibiting Controverted points to be preached on at all; or Predestination, &c. which will mainly pinch the Puritans. A fifth, That whatsoever Rites our Bishops doe or shall impose upon the Churches, may be ratified under your Majesties Broad Seale, both for the preventing of Premunures, and suppressing Clamours of the People against the Prelates, and enforcing Ministers to obey them. A sixth, That a Proclamation be published, to inhibit all men from speaking or writing against the Religion of the Church of England, As it is now established, leaving out that other Phrase, as it was in Queen Elizabeths time, and turning into, As it is Now established. And to all these adde, Under pain of your Majesties most heavy Displeasure; not nominating any particular punishment, because of the Lawes, but leave that to us; for so long as you doe but give us power, we shall not want meanes and wayes to punish them, so long as either the High Commission, or Starre-Chamber doe stand. And thus in short time, there should not one Puritan be left in the Land. And all this I meane, by, I would not have you neglect.

Thus we know your mind, But in the meane time, my Lord you might doe well to consider and consult, what may be the Consequences of these things, that you thus load the King withall, What? Thus to root out the Puritans, and so by your Innovation of the State of Religion by Law established, to make way for your Reconciliation with Rome? Take heed what you doe. Have you not learned that principle in the Politicks, That Suddaine Changes in the Civill Government, and most of all
in

in Religion, is full of perill? And another notable point of prudence I have read of, For a Prince (how ever he may haply connive, yet) not to appeare the prime Author of such projects and practices, as may breed a heart-burning in the people. For as the Heathen Poet sung,

Invidia Siculi non invenerunt Tyranni

Majus Tormentum-----

And the Wise-man saith, * *Who can stand before Envy?* Not * Pro. 27. 4
Caesar himselfe And therefore if you tender the Kings honour, and the peace and weale of his Kingdome, doe not lay too great a burthen upon him. Give way, that some things may be imputed to your zeale, so as if you should come to be questioned for it (as you have no such feare, so long as there is no Parliament, which I hope you will look too well enough) the King may have opportunity to show his favour, in spreading his Royall wing over you. But my Lord you professe great love to his Majesty, and to the peace and prosperity of his Kingdome: Will you now show how zealously and sincerely you love the King and his people at this time? At this calamitous and dangerous time, when you see a whole Kingdome, even his Native Countrey fallen off at one clappe. And for what cause? Some say, 'Tis for Religion, because they cannot enjoy it in that purity, nor their Consciences in that liberty, as antiently they did, before the Prelates came to be set over them; but by that their meanes, they are more and more pressed (as they complain) to bring them to a full conformity to your Church of England, as now you have made it, which you say, is all one with the Church of Rome, and which in your Booke you labour to reconcile to Rome. And can there be any thing more offensive to true Christian Stomacks, then the burthening of their Consciences with such things as are against Gods Word, and Christs Kingdome, and their Christian Liberty? Or is it not for this Cause; that they are thus fallen off? But the Late Proclamation given at White-Hall Febr. 27. 1639. seemes to intimate, that one maine Cause of the Scots discontent, is the Hierarchicall Government. For there it is said, *We neither can, nor will permit Episcopall Government established by many Acts of Parliament in that our Kingdome, to be abolished.* And againe, the Proclamation saith, *And further we thinke to declare unto you, and to the Christian world, that by our Intention of introducing the Service Booke into that Kingdome, we had not the least thought of Innovation in Religion, in that or that, but merely to have a conformity with that Worship of God,*

God, which is observed within both our other Kingdomes, though ill-minded men have wrested some things in it to a sinister Sense. Thus it seems to me, that the Scots are discontented with Episcopall Government, and Ceremonies; which usually go together. Now were it not a worthy and admirable piece of Service in your Lordship to his Majesty to study, how the State may be reduced, and that in the most peaceable and safe way, that may be? Will you be pleased to take a Fooles Counsell? Would you purchase to your selfe an immortall name, and become a *Mirrou* and *Miracle* of this age, and an example to all posterity (the King having past his word) and so do the best service to the King, that ever any of his Subjects hath done? Do no more but this: Cast away your *Rochet* and *Miter*; Divest your self of all Episcopall Ornaments and Titles; Utterly renounce and relinquish your *Hierarchy*, as being not onely against Christs word and Kingdome (as afterwards shall by Gods Grace appeare) but also as being most pernicious to the *Peace and Welfare* of Civill States, most *Antichristian*, and one particular cause expressely of the defection of a whole Kingdome from his Majesty. Now show hereby, that you so love the King, that rather then he shall loose one of his Kingdomes thus, you will utterly and voluntarily depose your selfe from your *Hierarchicall* throne. And I know your Lordship doth every where professe your love to *peace*, and tell us very much of it in your Book. Now can there be a more peaceable way then this to reconcile *Scotland*, and reduce them under the Kings Government? And as for *ceremonies*, if they stand in the way, I assure my selfe, were your *Hierarchy* but once removed out of the way, either his Majesty would take an Order for them, or they would even *sponte sua* of their own accord fall, as having now no more Matters to waite upon. But enough of this. It shall be my dayly prayer in the mean time, that GOD would establish his Majesties Kingdomes with the Gospel of *peace*, and the *Peace of the Gospel* in our dayes, and to our Posterity till the coming of Iesus Christ. You proceed.

L. p. 13. 'Tis truth, I must tell it, 'tis the Gospel I must preach it. 1 Cor. 9. 16.

P. 'Twere well, if you told nothing but Truth, and that not onely, of necessity, with a *must*, but of * love, and of a ready mind. But your Book will further show what *truth* you tell. And for the Gospel, when doe you preach it? Or how? What? As the Apostle did whom you quote? And if you *must* preach it,

is, why doe you restrain others from it? That your selfe onely might *preach*? Why then *preach* you no oftner? Surely your restraining of others from *preaching*, puts the greater necessity upon your selfe (if indeed you be a Minister of the Gospel, and not a dumb Priest) to *preach* the more frequently. For indeed you Prelates take upon you to be as so many Popes, or universall Pastors over all the Churches in your Diocese respectively (though you seldome or never *preach* in any) and the Ministers must be but your Curates; So as they also must *preach* no more, nor oftner, nor otherwise, then you their good Lords and Masters doe prescribe and limit them, by vertue of their oath of Canonick obedience. Thus have you taken away the * Key of knowledge, and hangd it at your owne girdle, so * Luk. II. as neither ye goe into heaven your selves, and those that would enter, ye hinder. But what doe I say? Have you and your Prelates reserved to your selves (as one of the Papall Reserved Cases) the power of *preaching* the Gospel? My Lord under correction you forget your selfe. Do you not remember the Kings Order for *preaching*, or rather for not *preaching*, that no Ministers, of what degree or ranke soever they be, Archbishop, Bishop, and all under them, shall not *preach* of the Doctrines of Election, Predestination, Redemption of the Elect onely, Effectuall vocation of the Elect onely, Iustification of the Elect onely, Assurance of Salvation to the Elect onely in Grace, all which Doctrines are the maine and sole Doctrines of Grace, and of the Gospel, So as for Ministers not to *preach* of these, and maintaine them against the Adversaries thereof, and especially in these times of opposing and undermining the truth of Grace, and of the Gospel, is to cease to be Ministers of the Gospel? According to which reckoning (if the said Order be strictly observed, as you Prelates in all your Visitations doe charge the Ministers, inquiring of those, that be Delinquents in this kind, to suspend or admonish them) you have no preachers of the Gospel left in the Church of England. And doe you not remember, that one Lent, after the said Order was come forth, two of the learnedst, and most Orthodox *Durham*, Prelates of the Church of England for *preaching* before the King *Sarisbury*. of such points, were both checked for it, since which time, I doe not heare they have transgressed the said Order? And therefore I conceive, that his Grace of *Canterbury* is by the same Order inhibited to *preach* the Grace of the Gospel, or the Gospel in these dayes. King *James* indeed gave out an Order, inhibiting all inferiour Ministers onely to *preach* of those points, but

reserved a liberty to Prelates and Deanes, to *preach* of them, as being men of *more discretion*, then ordinary. But now Bishops, nay Archbishops, and all are involved. Therefore had not your Lordship forgot your selfe, I suppose, you would not have told the King to his face, *That the Truth you must tell, and the Gospe! you must preach.* Therefore correct that word, my Lord.

L. *ibid.* And when the Foundations of Faith are shaken, be it by Superstition, or Profanenesse, be that puts not to his hand, as firmly as he can, to support them, is too wary, and hath more care of himselfe, then of the cause of Christ.

* Dolosus ver-
satur in univ-
salibus.

§ 2 Sam. 6. 6, 7

P. A Speech Surely, which without any more adoe were sufficient to *vindicate your Reputation* with all good men, had your words but a right meaning. But your *Foundations of Faith* are layd so low in the Earth, * *in Generalibus*, that no man can come clearely to discern them, or what you meane by them. And besides, did you in this place meane the true *Foundations of Faith* indeed, yet being not constant to this in other of your passages, and much lesse in your *practises*, this is of the lesse credit, to obtain even of Charity it selfe any favourable *interpretation*. And having read over your Book, we come to be so well acquainted with your *Foundations of Faith*, that we may say truly, It no more belongs to you to put to your hand to support the true *Foundations*, then it did to § *Vzzab* to stay the Arke, when the Oxen shooke it. For which his meddling, the Lord smote him. And I feare little better will be your reward. Nay what reward shall you expect, who instead of *supporting* the *Foundations of Faith*, doe put your heart, and head, and hand, and all you can to *supplant* them? (As we shall see all along.) And I am perswaded, the more you speake in this kind, the more you rubbe and gall your owne Conscience, and make it so tender in this respect, that the least touch of *conviction* goes to your heart.

But stay: Do I not mistake, *Foundations of Faith*, instead of *Superstition* and *Profanenesse*? For Them, here, may have for Antecedent as well *Superstition* and *Profanenesse*, as *Foundations of Faith*. And so the sense runnes thus, He that puts not to his hand as firmly as he can to *support* them, that is, *Superstition* and *Profanenesse*, is too wary, &c. And now that I consider it better, this must be your meaning, if your words and deeds agree. And for prooffe, let us come to *particulars*. You give us two generall instances, whereby the *Foundations of Faith* are shaken. The one, *Superstition*, the other *Profanenesse*, Answerable to these
two,

two, I will help you out with two *particular instances*, the one of *Superstition*, the other, of *Profanesse*; by both which the *Foundations of Faith are shaken*; which we shall see how firmly you Support.

First, For *Superstition*, I instance in *Altars*. These you erect: these you bow unto. Now to set up, and bow unto, or before, or pray towards an *Altar* of wood or stone, overthrowes *Christ*, the Prime and maine Foundation of Faith; and that by your owne Confession. For *Altars* in the Old Testament were ordained of *GOD* to be Types and Figures of *Christ*, as also were the *Sacrifices*, and the *Priests*. But now *Christ* being come, our onely Sacrifice, our onely High Priest, and our onely *Altar*, those Types doe all cease. And in the New Testament, as *Christ* is called our Sacrifice and High Priest; So also our *Altar*. * *We* * Heb. 13. 10. have an *Altar* (saith the Apostle) whereof they have no right to eate, which serve the *Tabernacle*. Why so? For the *Levites* or *Priests*, which still served the *Tabernacle*, rested still in the Typicall *Altar*, denying *Christ* to be come, and so they have no right to *Christ* the true *Altar*, he being come, and having abolished all Types. And the Apostle there doth clearly prove this our *Altar* to be *Christ*. For (saith he in the very next words, as a reason annexed) The bodies of those Beasts, whose blood is brought into the Sanctuary by the High Priest for sinne, are burnt without the Campe: Wherefore *Iesus* also, that he might Sanctifie the people with his own blood, suffered without the Gate. Let us goe forth therefore unto him without the Campe, bearing his reproach. For here we have no continuing City, but we seeke one to come. By him therefore let us offer the Sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. In which words taken together, *Christ* is set forth unto us both as our onely *Altar*, and as our onely High Priest, and as our onely Sacrifice. First, as our onely *Altar*, vers. 10. Secondly, as our onely High Priest; For so he stands in relation to the *Leviticall Priesthood*, as the Truth to the Type, v. 11, 12. Thirdly, as our onely Sacrifice, in offering his owne blood, v. 11. And thus he is said to Sanctifie us. And this sanctifying hath speciall relation to *Christ*, as the onely *Altar*. For in the * Law, no Sacrifice, or Offering was sanctified, but by the *Altar*. being offered up upon it. As *Christ* saith to the Scribes and Pharisees those blind guides. † Ye Fooles and blind: whether is greater the gift, or the *Altar*, that sanctifieth the gift? † Math. 23. 19 Thus every gift, every Sacrifice is sanctified by the *Altar*, on which it was offered up. This *Altar* is onely *Christ*, whose blood being

being offered up upon the *Altar* of his *Divinity*, *Person*, or *Nature*, was thereby *sanctified*, and accepted of *G O D*, for an *All-sufficient Sacrifice* for our *sinnes*. And thus both the *persons* of all true *beleevers*, and their *Spiritual Sacrifices* are *Sanctified*, being offered up, and presented to *G O D* on the *Altar Christ*. Our *Persons*, as, *Heb. 13. 12.* and our *gifts*, or *Sacrifices*, *v. 15.* By him therefore let us offer the *Sacrifice of praise continually*, that is, the fruit of our *lippes*, giving thanks to his *Name*. Thus through Faith in *Christs Name*, all our *Sacrifices of Prayer*, of *Praise*, of *Almes*, and of a *Contrite heart*, are *Sanctified* and accepted of *G O D*, as *Testimonies* of our Faith, *Charity*, *Repentance*, *Thankfullnesse*, and *Obedience*, as being offered up upon our onely *Altar Christ*. This onely *Altar* it is, that *Sanctifieth the gift*. Thus we see how these three, *Altar*, *Priest*, *Sacrifice*, are equally, and inseparably resident in *Christ*. So as he is as well our onely *Altar*, as our onely *High Priest*, and our onely *Sacrifice of expiation*. And *Bellarmino* himselfe confesseth, that these three, *Altar*, *Priest*, *Sacrifice*, are *Relatives*, and alwayes goe together. Hee therefore that sets up another *Altar* besides *Christ*, may as well set up another *High Priest*, and another *propitiatory Sacrifice*, as *Antichrist* doth in the *Masse*. And to set up any one of these, not onely *shakes*, but quite *overthrowes the maine Foundation Christ*. And for the *Altar*, the *Sanctification* of all *Sacrifices* and *offerings* is so proper and peculiar unto it, that one of your * *Divines*, going about to maintain your *Christian Altars* (as he calls them, but indeed *Antichristian*) saith expressly, that of necessity there must be an *Altar* in every *Church*, as of wood or stone, to *Sanctifie the Sacrifice*, otherwise it should be altogether *unsanctified*. And how comes this *Altar* of his and yours to have such a *treasure* and *overplus of holinesse* in it, as to communicate such *holinesse* to the *Sacrifice*, yea to the *Sacrifice of Christs body* upon it (as he puts it) but by the *Bishops Consecration* of it, as the same Author saith, whose Book is by your *Chapleins license* published in *Print*. So as it seems your *Episcopall consecration* of the *Altar* infuseth a *holinesse* into it, and the *Altar* communicates and imparts its *holinesse* to the *Sanctifying* even of the *Sacrifice of Christs body* it selfe, which you would not have to be farre off from the *Altar*. But now it being most evident hereby, that your *Altars* doe quite *overthrow the Foundation Christ*, who is our onely *Altar*: how firmly you put to your hand to support this *Foundation*, I call *heaven and earth* to witnesse against you; who
being

* Dr. Pocklington in his Sermon of Christian Altars.

being on the contrary a *Supporter of Altars*, and so a *Supplanter of the onely true Altar Iesus Christ*, you give sentence against your selfe, as one that is *too wary*, and *hath more care of himselfe*, then of the *Cause of Christ*. And forasmuch as you are so *zealous* in promoting your *Altars* in every Church, I do here in the Name of *Iesus Christ*, protest against you, as a most notorious *Adversary of Christ*, and so an *Antichrist*, a setter up of *Judaisme* or *Heathenisme* in your *Altars*; and I doe utterly renounce all *communion* with you in your *services*, the principall part whereof you place in your *Altars*, which are so many damnable *Idols*, which you *adoring*, are damnable *Idolaters*, and which are set up and upholden to the intolerable reproach of *Christ*, and whereby he is altogether denyed and renounced. And thus you give just cause to all true Christians to *seperate* themselves from your *communion*, in your *worship* of a false *Christ*, as your false *Altar*, if they will hold their *communion* with *Christ*.

Now for the *second Instance of shaking the Foundation Christ*, which is *Profanesse*. Tell me, are not the ten *Commandements Fundamentalls*, as being the *principles* and *rules* of our *Sanctification*. So as the *Popes Parasites* are not so impudent, as in their *Decretals*, and other writings, to affirme, that he can *dispen*ce with the *morall Law*, although they say of him in the *Decretals*, That *Papa aliquando nimium Papaliter dispensat*, The *Pope* sometimes *dispenseth too papally*, or *Pope-like*. What say you then of the *4th Commandement*, touching the *Sabbath day* of the *Lord our God*, and the *Sanctification* thereof? Dare you say, the *Commandement* is not *Morall*, being placed in the midst of the *Ten*? And though that *seaventh day* (being the Last of the week, as wherein God rested after the finishing of the worke of *Creation*, which he therefore appointed to be the *Sabbath day*, of the *Old Testament*) be now abrogated, as giving place to a new *Sabbath day*, the *First* of the *Weeke* wherein our *Lord Iesus Christ* (having finished the worke of a *New creation*) rising againe, entred into his Rest, namely the State of Rest, *Immortality*, and *Glory*: is therefore the *4th Commandements Morality* so abrogated, as it is not still in force to injoyne us Christians the *Sanctification* of that day of the *Week*, which is the *Sabbath day* of the *Lord our God, Iesus Christ*? Or doth it not as well, and by the same Reason bind us Christians to the *Sanctification* of the *first day* of the *week*, as whereon the *Lord our God Iesus Christ* rested from a greater worke of *Creation*: as it did the *Jewes* to the *Sanctification* of the *7th* or last day of the *Week*, as whereon the

Lord God rested from his worke of the Creation of Heaven and Earth? It is so demonstrative and cleare, that to deny it, argues not onely grosse ignorance in the knowledge of Christ and of Divinity, but also a mind destitute of grace and true sanctity, that dare imagine the least imperfection or mutability to be in that, or any other of the Morall Commandements. Now if the 4th Commandement bind us Christians (as 'tis cleare it doth, and as hereafter I shall take occasion to be a little more large in it) to the Sanctification of the Sabbath, or rest day, of the Lord our God, which is now the First day of the weeke, upon the same Reason, that it obliged the Jewes of the Old Testament to keep the 7th or last day of the week: then is not the open profanation of the Lords day by sports and pastimes, a shaking of a foundation of Faith? Nor doe I meane onely a Profanation thereof *de facto*, in practise, either through ignorance, or custome, or frailty: but by open and professed Toleration and Dispensation, and that by publick Edict, encouraging people to such vain sports, and pastimes, as doe most He thenishly profane not onely the Day, but the very name of Christianity and Christian Profession. So as this Profanation and so violation of the 4th Commandement, is of a very high nature, and a sinne of presumption, as wherein humane Authority lifts it selfe up against and above the Law-giver himselfe, daring to dispense with his holy and eternall Law, and that in giving liberty to the flesh to commit sinne, even with greedinesse. Now this Foundation of Faith, whereby the Communion of Saints, and all true sanctification of life, is supported, and maintained, to wit, in the due sanctification of this day, in all holy duties, publique and private, being thus not onely shaken, but with high contempt troden under profane feet, through intollerable pride of men: have you put to your hand as firmly as you can to support it? Did you interpose your selfe, that that Booke for Sports might not be revived out of the Ashes, wherein it had lyen so long buried, as it was all, rotten, and forgotten? Or, that it might not be reprinted, with a new Enforcement? Or at least (if it must needs be so) that it might not be pressed upon Ministers, to read it in their Congregations to the manifest dishonour of GOD, and their holy Ministry, and to the great offence of their Consciences, and of their People? And when the feare of GOD, and their owne Conscience withheld some from reading of it: did you spare any of them from suspension at least? Did you spare Mr. Wilson of Kent, from Suspending him with your own mouth? Nay were not divers Ministers,

Ministers, in *Surrey* and els where, as in *Kent, Essex, &c.* so prosecuted, as either they were put out of their livings, as *Mr. Snelling* of *Kent*, or els for feare of worse, did voluntarily quit their livings, and got them gone? And when upon petition some were referred to you, what reliefe had they? Did you put to your hand, as firmly as you could to support the poore men? Or did you show them the least mercy or favour? Nay, on the contrary, are you not the Grand, if not the Sole Instrument both of reviving, republishing, pressing it upon Ministers, punishing and oppressing them, yea and undoing them about it? Is this to put to your hand as firmly as you can to support such a Foundation of Faith, when you not onely shake, but breake down the Pillars, by whose Ministry such a foundation is maintained? Are you not then not onely too wary, and one that hath more care of himselfe, then of the Cause of Christ: but too unreasonably bold, and impious, in not onely not supporting, but putting to your hand as firmly as you can to the utter demolishing and ruinating of these holy Foundations of Faith, both by your Antichristian superstition, and Heathenish profanesse? Nay, in so shaking one Foundation, the 4th Commandment, in the open toleration of the profanation of the Lords Sabbath day, you shake all those ten Foundations, overturning all holinesse, all duties to God and Man, as Infidelity against the first Commandment; Setting up your May-Idol-Poles against the second Commandment: taking Gods name in vaine, in breaking that Baptismall vow of Christianity, in renouncing all vanity, against the third Commandment: despising and abusing Gods Ordinances against the fourth: teaching irreverence and disobedience to Parents and Masters, and that expressely against the fifth Commandment: giving occasion of murther, against the sixth: of adultery, against the seventh: of drunkennesse, and so of thefe, and opening the very flood gate to all wickednesse. To concludethis point, Either your Lorship is most grolly ignorant of the Foundations of Faith, what they be, or you are extremely selfe blind in imagining, that the world will not suspect any Serpent lurking under the green leaves of your goodly words, having too much tasted of your bitter fruits; so as your fair words, and foule actions, must needs make men as much abhorre your gracelesse hypocrisie, as they doe your shamelesse impiety, while under a faire colour and meere pretence of bolding and upholding the Foundations of Faith, you undermine them, and blow them up.

L. P. [13, 14. Comparing the Church to a Hive of Bees,
you

you say] Now the King and the Priest, more then any other, are bound to look to the Integrity of the Church, in Doctrines and Manners, and that in the first place. [And a little after] Now in this great and busie worke, the King and the Priest must not feare to put their hands to the Hive, though they be sure to be stung. The Kings case (as King Davids) is to be stung with Bees: but when it comes to the Priest, the case is altered: they come about him like Wasps, or like Hornets, rather; All sting, and no honey there. And all this for no offence, nay sometimes for service done them, would they see it, &c.

P. However you may please your selfe in your conceits, in playing with this your similitude of Bee-hive: yet perhaps upon a review of all circumstances, you will begin to discern no small incongruity, except you can salute it with, *Similitudo non currit quatuor pedibus*: A Similitude runs not upon all foure. For first, A Hive of Bees you know, is a kind of compleat Common-weale within it selfe. Such is Christs true Church. The Chiefe and great Master-Bee in this Hive, is Christ, and his holy Spirit: A Christian King, who is in and of the Hive, is under Christ, a kind of Subordinate Master-Bee; whose Office it is, to see, that the expresse voyce and Law of Christ, and that alone, both touching Doctrines and Manners, be duely observed both by the Ministers and People, and that the Delinquents and Offenders be either reformed, or punished, according to the same Law of Christ. As for the Priest, whom you name, and set Cheeke by Jowle with the King, and that twice here for sayling: let me tell you, that the New Testament, and so the true Christian Church knoweth not, neither acknowledgeth any Priest, besides Christ, who is, as the onely Altar, so the onely Priest of his Church; as is noted before. And did not I say, That Altar and Priest would ever goe together? Here you are up with your Priest. And who is this Priest? Even no lesse, then the Metropolitan of all England. Poore humble Priest! But a Priest, however. Otherwise what should you doe with your Altar, we spake of, if you had not a Priest to it? And having an Altar and Priest, you must needs have a Sacrifice too, els all would be lame. As Isaac said to his Father, * My Father, here is fire and wood, but where is the Sacrifice? So you may Say, we have here an Altar, and Priest; we must have a Sacrifice too. But (I say) the true Church of GOD acknowledgeth no Priest, but Christ, as no Altar, no Sacrifice but Him. Onely indeed all true beleivers are called, † 1 Pet. 2. 5. 9. and made of GOD ‡ Kings and Priests and ‡ a royall Priesthood, as were also the beleeving § Jewes under the Old Testa-

* Gen. 22. 7.

‡ Rev. 1. 6.

† 1 Pet. 2. 5. 9.

§ Exod. 19. 6.

Testament, to whom *Moses saith, Ye shall be unto me, saith God, a Kingdom of Priests, and an holy Nation.* As for *Aarons Priesthood*, it is abolished and swallowed up in our onely High Priest, *Iesus Christ*, † made a Priest for ever after the order of *Melchisedech*. † Heb. 7. 17. Yet every beleever is a Priest, to * offer up Spirituall Sacrifices to God by *Iesus Christ*. * 1 Pet. 2. 5. Which shews a plain difference between *Christs Priesthood*, and our royall Priesthood. For We offer up Spirituall Sacrifices to God by *Iesus Christ*, but he by himselfe offered the Sacrifice of himselfe to God for us. So as not even Ministers of Gods word are otherwise Priests, but as they are beleevers onely in their publick Ministry they are the mouth of Gods people, in offering up to God Spirituall Sacrifices of Prayer and thanksgiving by *Iesus Christ*. But your Priesthood, my Lord is a new Order, of humane Ordinance, and Ordination, not found in, nor founded upon Gods word, and therefore a false, and unlawfull Priesthood. ‡ For no man takes this honour upon him, ‡ Heb. 5. 4. but he that is called of God, as was *Aaron*. But your Priesthood hath no calling from God. Nor doth the New Testament once call a Minister of the Gospell *hierus*, *Sacerdos*, Priest. It calls them *Presbuterous* indeed, *Presbyters*, or *Elders*, but never *hierus*, *Sacerdotes*, *Priests*, for *hierus*, is properly such a Priest, as offereth a flaine Sacrifice, as *hierem*, is a Sacrifice that is flaine. And thus are you Priests, in Sacrificing either *Christs body*, as in the Masse, or els the Bodies of his Saints, who are in this respect accounted as Sheep for the Slaughter. Rom. 8. 36. Let therefore the Church of Rome, (and yours of England, if ye will) have her Priests, Altars, Sacrifices: as for the true Church of Christ, she admitteth none of all these. And though you yoake your Priest, or (as at * after) your very aliās, the Archbishop * P. 155. of Canterbury with the King: yet we must put *kasma mega*, a vast difference and disparity between them. For first a Christian King, or Magistrate Supream is (as we touched before) both within, and of the Hive: but the Priest you speake of, is quite without the Hive, and none of the Hive, no Priest of Christs true Church, but an intruder, *Droane*, *Waspe*, or *Horne*.

Secondly, good Christian Princes, executing their office aright, are § Nursing Fathers to the Church, and helpe to bring in supply to the Hive, and guard it from vermine and weather: § Isa. 49. 23. but your Priest, even the whole Generation, and swarme of them, are Steep-fathers to the Bees, and are Droanes, eating up the Honey, as you confesse here of some; if not Wasps and Hornets also, Stinging and Killing the Bees, or chaling them

out of the *Hive*, into some *hollow tree* in the *Desert*.

Lastly, the *King* doing his office in, and to the *Hive*, is loved, *reverenced*, and *obeyed* by the *Bees*, and they yeeld him a *Tribute* of their *Honey*: But when your *Priest* puts his rough hand to the *Hive*, the *Bees* are ready to fly about his *eares*, as not acknowledging any such *Usurper*. And have you never read nor heard, that if one that is *chaste*, come among the *Bees*, not offering violence unto them, they will never offer to sting him: but if an *adulterous person* come amongst them, they will quickly smell him out, and be all about his *eares*? And be sure, *Christs Bees* cannot brooke such *Priests*, as smell of the whore of *Babels Smocke*, and commit *spirituall whoredome* with her, or have any hankering affection after her. And therefore mervaille not, if (as you say) when it comes to the *Priest*, the *Bees* come about like *Wasps*, or *Hornets*, all sting, and no honey for your *Priest* there. And you seem to speak it feelingly. Surely if you deale roughly with the *Bees*, and begin to lay about you, they wilbe about your *Eares*. Therefore be not curst unto them, least you make them as angry as a *Bee*. Thus by your *patience* I have truly and genuinely applyed your *Similitude*. As for the occasion, what ever it be, or may be, whereupon you bring it in, and so apply it, so much complaining of the *Bees*, for their *stinging*, as if you felt the present smart of it: though perhaps an *ordinary Bee* may smell it out, yet I will not take upon me to divine it. But if you will contend and offer violence to a whole *Hive*, forcing the *Bees* beyond their *nature*, though you be never so well armed *Cap a pied*, from top to toe, as with
 * *Sauls armour*, so as the *Bees* cannot reach you: yet how shall you escape the sting of the great *Master-Bee*, *JESUS CHRIST*, who is able with one *whoop* to rayse an army of *flies* to plague the *Aegyptian Tyrants* and *Taskmasters*, for their extreame violence offered to his poore *Bees*. And never look that such *Bees* should ever brook your *Priest*, as having learned by too
 much experience, that *he comes not but to kill*, and take the *honey*. As *Christ* saith of the *Thiefe*, or *Usurper*, that climbeth up into the *Sheep-fold another way*, *He cometh not, but to steale, kill, and to destroy*.

* 1 Sam. 17.
38.

§ Job. 10. 10.

Againe, I must crave a little more of your *patience*, while I somewhat more thorowly scan your *Conjunction* of the *King* and *Priest* so close, and inseparably together. The *King* and the *Priest*: or, The *King* and the *Prelate*: or, The *King*, and the *Bishop*: according to a new *Late Start up Proverbe*, or (as
 you

you make it) a new *Maxime* in the *Politicks*, No Bishop, no King. Now for a ground whereon to pitch the *Mathematicall Staffe* of my ensuing *Demonstration*, I must begge two *Axiomata*, or *Demands*: First, That ever a King is good; this is such a principle, as transcends the *Demonstration* of Art. For, * *He is the Minister of* * Rom. 13. GOD to thee for Good: Ergo Good. The Second is, That a Priest or Prelate (as being out of the ranke of Gods Creation, and Ordination) is ever Bad. These two things granted, (as they may not be denyed) I say: It is not good, that Good and Bad be joyned together. Although as † *Scaliger* saith, *Malum non est, nisi in bono*: Evil is not, but in good. But the King and Priest thus linked together, are like to two Planets in *Conjunction*, the one (as Astronomers tell us) Benigne, the other Malignant; and during the *Conjunction*, the Benigne Planet is not so forcible in its kindly influence, as the Malignant is potent in hindering it, and in sending forth his own more predominant Malignity, not so easily qualified by the Benignity of the other. And they say againe, that some Planets are of such a temper, as they are neither good, nor bad, but as they are in *Conjunction* with others; if with a good Planet, they are good; if with a bad, evil. As we read of King † *Joash*, who so long as good *Iehoiada* the High Priest lived, † 2 Chro. 24. reigned well: but he being dead, he by the bad Counsell of his Princes fell to *Idolatry*. So an evill Planet being in *Conjunction* with an indifferent, may cause it to doe hurt, which in its owne nature is not much malignant. Againe, 'tis observed of the Oake (which for strength among all the Trees, may be an Embleme of a King) being all overgrown with the Ivie (which for its many insinuations and windings every way, may well resemble your Priest) it thrives not; the fewer leaves and branches it puts forth, for shade and protection from a shower or storme, or heat of Summer: and little fruit, to feed the hungry: for it is hide-bound, so girt in by the Ivie, that it cannot prosper. Yea such a *Conjunction* cannot be more fitly paralleled, in my judgement, then to the feet of that Image in § *Daniel*: the § Dan. 2. Head whereof was of gold: the breast and armes of silver: the belly and thighs of bras: his legges of iron: his feet part of iron, and part of clay. The Image represented the Successive Raignes in the *Babylonian Monarchy*, each worse then other, till at last it came to ruine. And it may be an Embleme of all Kingdomes and States, which if they want the ancient Roman Lustration, or Purgation every five yeares (like some old Statutes of England for a Trienniall Visitation, a certain thing, which was wont

to be called a Parliament) or so, will (according to an old observation in the Politicks) easily grow worse and worse. As the Roman Poet observed in his time:

*Ætas parentum pejor avū; Tulit nos equiores,
mox daturus Progeniem vitiosiore.* In English thus:

Our Fathers Age, which they did passe,

Grew worse then our Grand-fathers was:

Our selves worse then our Parents be,

And our next race proves worse then we.

But we pitch (to be silent in the rest of the Image) upon the feet, mixt of iron and clay; the last legges (as the Proverb) which that Empire went upon. Iron (as Daniel interprets it) signifies strength; but Clay, brittlenesse; which intermeddled with the Iron, addes no strength to it, but onely makes it swell the bigger, which swelling portends and causes ruine. For the Iron relying on its mixture with the Clay, and the Clay presuming to doe great things, by being joyned and backed with the Iron: here is the Portent. * In the Revelation we read of Kings, giving their power to the Beast, that is, giving way to the Beast, or to his limbs, the Priests, to exercise a power over them, and their Kingdomes: For which cause England was wont to be called the Popes Ass. ‡ The ten hornes, which thou sawest upon the Beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burne her with fire. For God hath put in their hearts to fulfill his will, and to agree, and give their Kingdome unto the Beast, untill the words of God shall be fulfilled. On this GOD, and on his word, will we wait. Sure ‡ we are, that the whore of Babylon, with her Priests, shall ‡ come down into the dust. And § all Gods people are admonished to come out of her, least they partake of her sinnes, and receive of her plagues; So in due time, when Gods word shall be fulfilled, the Iron shall unmixe it selfe from the Clay, that the one may be preserved, and the other goe to his * owne place, to the earth, whence it came, and whence it is.

But in the next place, for what good end and purpose doe you linke your Priest with the King? Because (say you) They, more then any other are bound to looke to the Integrity of the Church, in Doctrine, and Manners. Surely, for the first, the King, we doe in all humility imbrace and acknowledge him, as Gods vicegerent, bound to doe that office for the true Church of Christ, which Gods word hath injoynd and requires of him. And that consists generally in this, as he is *Custos utriusque Tabule,*

‡ Rev. 17.

‡ v. 16, 17.

‡ Rev. 18, 19.
§ vers. 4.

* AR. 1.25.

lule, the ‡ Keeper in trust of both the Tables of the Law : * *Dent. 17.13*, he is to see, *ut currat Lex*, that Gods Law and Word *bina treke*, 19. that it *may run*, have a *free passage*, without impeachment ; that the Commandements of the Law be kept *Sarta secla*, *safe and sound*, without diminishing, much lesse demolishing any one of them ; that nothing be done, either in Doctrine or Manners, or in the *worship* of G O D, besides the prescript and precise Rule of Gods written word : that able and godly Ministers, ducly chosen by Gods people, and Congregation, be set over every Congregation, to *preach Gods word* diligently to the people, and that the well deserving be cherished, encouraged, countenanced, and protected from *oppression*, but the *Droanes* cast out of the *Hive*. This is all the King need to be carefull of about the *Hive* of *Christ*. For then, as for *Doctrine* and *Manners* Gods word in the due administration thereof, will sufficiently direct, informe, instruct, and teach both what to *beleeve*, and how to *live*, and † *worship God, and honour the King*.

But for the Priest you speake of, to intermeddle : *Procul ô!* † 1 *Pet. 2.17* hands off, Here's no *room* for him, he may get him to *Rome* to his *Sacrifice*. This Priest (as is already touched) hath no calling of G O D at all, and therefore not *bound* to any such thing : much lesse ought he to yoake himself with Kings, that he may prescribe what *Doctrines* and *Manners* do best please his own corrupt and blind fancie. And as for you my Lord, if you be that Priest (as 'tis most likely) what kind of *doctrine* we might look for at your hand, your Book here will sufficiently inform us, as we shall see throughout, and as partly we have seen by your *acts, edicts, declarations, and practises*. And for *Manners* : I pray you what *Manners* will your Priest teach us? Namely, how to *make a legge*, or a *courtesie* at our coming within the Church, with the *posture* of our *face* towards your *Altar* : *devoutly* and *lowly* to *bow*, passing by, or *approaching* your *Altar* : *devoutly* to *pray* with the *face east-wards*, towards your *Altar* : to make a *low legge*, or *crindge*, when the name *Iesus* is named : to doffe the *bonnet*, with some other *courtesie*, before an ‡ *Image*, ‡ *Appeale to* *Crosse*, or *Crucifix* : to receive the *Communion* *kneeling* before *Caesar*. your *Altar* : and many such like, as *will fit time and place*. Yet whether these be your *Manners* or *Doctrines*, you can best resolve us. And if you meane *Morall Manners* in *life* and *conversation*, can your Priest teach them? Can he that ruffles up and downe the Court in his *Silkes* and *Sattens*, *teach men humility*? Can he that ambitiously aspires to *honours* and *riches* in

in the world, *teach men contempt of the world, and contented-
nesse with a meane estate?* Can he that flatters and dissembles,
and playes the *Hypocrite*, teach men *Sincerity and Truth*? Can
* *Rev. 12. 10.* he that is an * *Accuser of the Brethren*, teach men *Charity*? Can
he that is a cruell persecuter of Gods servants and children, teach
men to be *mercifull*? Can he that oppresseth the *innocent* in
their *cause*, and takes away the *righteousnesse* of the *righteous* from
him, teach men to doe *justice*? Can he that hates the very name
of *holinesse*, and the practise and profession thereof in a strict
life, as God commandeth, teach men to be *holy*? Can he that
* *Rev. 1. 20.* labours all he can to put out the *light*, and to put down * *Can-*
dlesticks that hold it forth, to set up his blind *Priesthood*, teach
men to walke as *Children of the light*? Can he that stops Ministers
mouthes for *preaching the truth*, teach how Ministers ought to
* *As in the case* *preach*? Can he that hates holy Wedlocke, and violently se-
of Dr. Bast- *parates Man and Wife without Cause*, teach Man and Wife
wick, and their mutuall duties to each other? Can he teach *Chastity*, who
Mr. Burton. thus exposeth married Couples to Satans temptations to *sin-*
§ *1 Cor. 7. 5.* *continencie*? Or (in a word) is he fit to look to the *Integrity* of the
Church in Doctrine and Manners, whose both judgement and af-
fections in both, are altogether corrupted? Away therefore
with your *Priest* from the *King*, least that come to passe indeed,
which here you say (as it were to prepare the way) that the
Priest undertaking to qualifie the *Church*, with a new kind of
integrity (as he hath already done in a good measure in *Doctrine*
and *Manners*, he bring to utter ruine both *Church* and *King-*
dome.

Lastly, before I leave your Comparison of the *Beehive*,
I cannot but note two places of Scripture, which you make
(as you use to doe, when you apply any Scripture, which is not
a Shooe will fit your foot) very bold with. For the first: you
say, *The Kings case (as King Davids) is to be stung with the Bees*.
For this you quote in the Margent, *Psal. 118. 12.* And you
apply it to the King, saying, *God grant it be never yours.* Why, was
David stung by the true *Church and Children of GOD*, which
you compare to a *Hive of Bees*? You are much mistaken. *Da-*
vid there speakes not onely in his owne Person, but as a *Type*,
in generall of Gods *Church*, and in particular of *Christ*. First, as in
his owne Person: who were those *Bees* that stung him, or buz-
zed about his eares? Were they any of Gods *Children*? Was it
not especially *Saul*, who continually persecuted him, and sought
his life, to have stung him to death? Wherein was he not rather
the

the Master-Wasp, or the Master-Hornet, that with his * Swarms * 1 Sam. 20. of Wasps and Hornets, armed troopes pursued after Davids life, and sometime inclosed him like a Swarme of Bees? And for this very Cause, did not David complaine to the Lord of Saints cruelty, setting forth his wickednesse under the name * of * Psal. 59. 5 8. Heathen? For when * Saul sent, and they watcht the house to kill * Psal. 59. Title of the Psalm. him, coming about him like Bees: David thereupon flies to GOD in prayer, to deliver him from the workers of iniquity, and to save him from bloody men. § Thou therefore, O Lord God of Hosts, the God of Israel, awake to visit all the Heathen: be not mercifull to any wicked Transgressors. And vers. 8. But thou, O Lord, shalt laugh at them, thou shalt have all the Heathen in derision. Now by Heathen here is plainly meant, Saul and his wicked Servants and Officers, and that for their heathenish cruelty, seeking to murder innocent David. With such Bees therefore was he compassed about. That's for his Person. Secondly, David in that Psalm, 118. represents the Church of God, that Bee-hive you Spake of, whose Bees are often smoaked out of their Hive, or smothered in the Hive, and their honey devoured by the wild Boares of the Forrest, the Common Bee-hunters, a right Embleme of the cruell persecuters of Gods Children and Church, who are here in the world, as Sheep in the midst of Wolves. One fresh bleeding-new example I could give you of one Member of this Church, one Bee of this Hive, whom you sent your Officers with Swords and Weapons beseting his house to take him, as you did, and though not to kill him presently, yet with intent, that in case He did live, His life should be worse then any death. So as, hath not such a one reason to hold himselfe one of that Church, which David in his † Psalmes, prefigured, as touching the afflicted estate therof in this world? But enough of this Instance before. Thirdly, in that Psalm, and that passage by you quoted, and so foulely misapplied, David speakes Typically and Prophetically of Christ, and that principally. They came about him like Bees. Who? The High Priests, the Scribes and Pharisees, who also hooked in the secular power, Caesar, and the Priest; these came Swarming about Christ, like Bees; which they did, first in the Garden, where they apprehended him; then in the High Priests hall, where they accused him; then in the Prætorium, before Pilate, where they condemned him; as before Herod, where they mocked him: and last of all, they Stung him to the heart with a Roman Spear, his hands and feet fast nayled to the Crosse. Thus the Great Master Bee of the Hive was stung to death by the Hierarchies

ver. 1. 2. § 5.

vers. 8.

† Psal. 59.
Psal 59.

Hierarchies instigation. And thus indeed, God grant it never be our Kings case, as it was *Christ's*. Thus I hope you see by this time, what a *Divine* you are in your application of Scripture. If you heare but the buzzing of a *Bee*, presently that's the *Bee* that stings you. Whereas in truth, you and all such as you, who are persecuters of *Christ*, and murderers of him in his Saints, and Servants, are those *Bees* that *David*, and in him *Christ* complains of, *They came about me like Bees*. But take with you what followes: *They (these Bees) are quenched as the fire of thornes: For in the Name of the Lord I will destroy them.*

The Second place (which I wonder at more; and yet I will
 * Nil admirari, now * cease to wonder at any thing you either doe, or dare
 prope res est to speake) which you quote, is *Rev. 22. 12. Behold I come quickly,*
una, Solaque and my reward is with me, to give to every man according as his works
possit facere & shalbe. Now this you apply to your selfe, as a medicine to cure
servare beatum that sting, which (you say) the *Bees* have given you. Why,
 Hor. what *Bees* doe sting you? If any, are they not (and that by your
 own confession) the *Bees* of Gods own *Hive*, his true *Church*? And
 why doe they sting you? Is it not for your flapping of them, and
 smoking them out of their *Hive*? But how, or wherewithall
 do they sting you? Alas, poore soules, they have no other stings,
 but *Prayers* and *Tears*, and the sting of *Truth*, which they preach
 and professe. These are their proper stings. Perhaps (as they
 have cause enough) they pray against you, as a most cruell perse-
 cuter of the poore painfull *Bees* of *Christ*, his Ministers, and an
 overthrower of their *Hives*, and a destroyer of the *Bees*. But
 such stings you little care for, as which you are not affraid to
 provoke more and more against you every day. But beleve it,
 their *Prayers* like winged darts, or arrowes, fly swiftly, and pierce
 deep, and will deadly wound where they light, though as yet ye
 be not sensible of it. But all this while I heare not a word of
 the *Hornets*-Selfe-stinging. Why doe ye not yet cry out of the
 deadly sting of your own Conscience, For all the innocent blood
 of Gods Servants, which you have shed, and for all the havock
 you have made in his *Hive*? Nay rather, your heart is so hard-
 ned with sinne, and blinded with *Romish* zeale, that instead of
 remorse, you look for a reward. And a reward you shall have of
 him, whose words you feare not to cite, who Saith, *Behold I*
come quickly, and my Reward is with me, to give to every man, accor-
ding as his works shalbe. But you tell us immediately before this,
 that you are sting of the *Bees*, many times for no offence, nay some-
 time

time for Service done them, would they see it. Many times for no offence. Therefore it seems sometimes it is for offence done them by you. But can you name any one *time*, when they *sting* you without being extreemely provoked by your offence given them? Shew it if you can. Nay, sometimes (you say) for Service done them. Sometimes? When? And what Service? Your oppressing and burthening their Consciences with more and more Romish rites and Ceremonies? Your fetching them up to your High-Commission, and there undoing of them, *clipping their wings*, that they can now no more doe their office, and bring any more honey to the Hive; and so muzling their *mouthes*, that they cannot, dare not, so much as *bumme*? What other Service can they see you doe them? Or do you your selfe know any, that you do in private for these Bees? Do you now and then *whisper* a good word for them in the Kings care? That were a good beareng, if you did it on the right side. But this service we confesse you do them: You drive them *closser* to their GOD, make them pray the more earnestly and fervently, and to be the more provident in the well hulbanding of that poore stock of honey they have got, both because you have stocked up all those flowers, on which they should gather more; and least that which they have, you should take from them.

For a Conclusion of this your similitude of the Bee-hive: the Church of Christ upon earth you compare to a Hive of Bees. And when the Priest putteth his hand to the Hive, he shalbe sure to be Stung, and there is no Honey for him. This Priest is the Prelate, an Hierarchicall man. And as I noted before, the true Bees of Christ, his true Church, cannot brook such Priests, such Hierarchicall men, to meddle with them. Ergo hence I conclude, that the Hierarchy, consisting of Priests, and such like men, as Prelates, or an Hierarchicall Church, is no true Church of Christ, is not this Hive of Bees, to which you compare the Church of Christ upon earth. How so? For your Prelaticall Church is such a Hive of Bees, as the Priest may put his hand to the Hive without any feare or danger of *stinging*, at his pleasure. For in that Hive all the Bees are so conformable to the Priest their Master-Bee, as they yeeld all subjection to his dictates, neither doe they, or dare they, at any time offer to sting him. But if this Priest offer to meddle with Christs Bee-hive, and to impose his Cannon Law, and Ceremonies upon Christs Bees, to inforce them to conformity to his Rules, the Bees doe no more acknowledge such a Priest, or Prelate for a Master,

John 10. 5.

then *Christ's* Sheep, which will not heare the *voice* of a *strange* Shepheard. And if he will needs force them, he must not blame them, if they *sting* him. For as *Christ* said to the Jewes, *Ye are not of my Sheep*: So such Priests, with their Hierarchy, are none of *Christ's* Hive. Prelaticall Churches, therefore are none of *Christ's* true Churches. And thus much of the Bee-Hive.

L. p. 15. *The Church of England is in a hard Condition. She professes the Ancient Catholick Faith, and yet the Romanist condemnes her of Novelty in her Doctrine. She practises Church Government, as it hath been in all Ages, and places, where the Church of Christ hath taken any rooting, both in, and ever since the Apostles times, and yet the Seperatist condemnes her for Antichristianisme in her Discipline.*

Profession of
Faith no Sound
and Sufficient
proofe of a true
believer.

P. It matters not so much, *who* they be, that thus condemn your Church of England, as how true it is, whereof you are condemned. Doth the Romanist condemn you of Novelty in Doctrine? And what defence have you against this charge? You say, *She professeth the Ancient Catholick Faith*. Is this your best Apology for your Church of England? Is profession sufficient, when you are departed from the Ancient Catholick Faith? And is not the Ancient Catholick Faith, that, which *Christ* and his Apostles taught, and have left recorded in the Scriptures? Dare you deny this? Now in what particular the Romanist condemnes you for Novelty in Doctrine, I know not. Surely not in those, wherein themselves are equally condemned, I will instance in two Doctrines, wherein both you and they are Apostatized and departed from the Ancient Catholick Faith in your Novelty of Doctrine. The first is your Forbidding of Marriage, wherein thus farre you goe with the Romanist, in forbidding Marriage to all sorts of persons for certain times in the yeare, in all, amounting to upon 20. weeks, wanting not halfe a quarter of halfe of the yeare. The Second is, Forbidding Certain Meates, on certaine dayes, and weeks, in the yeare. And your Zeale in the observation hereof sheweth plainly, that you make it a matter of Religion, as the Romanist doth, and not a meere civill thing, as the Statute makes it. Now let us see what the Adostle saith of both these: for he couples them together: * Now the Spirit speaketh expressely, that in the latter times some shall depart from the Faith, giving heed to seducing Spirits, and Doctrines of Devils, speaking lyes in hypocrisie, and commanding to abstain from Meats, which GOD hath created to be received with thanksgiving of them, which beleve and know the Truth. For every

* 1 Tim. 4. 1,
2, 3, 4, 5, 6.

every Creature of GOD is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the Word of GOD, and Prayer. If thou put the brethren in remembrance of these things, thou shalt be a good Minister of Iesus Christ, nourished up in the words of Faith and good Doctrine, whereunto thou hast attained. So the Apostle. Where we may observe these particulars. First, That these two Doctrines, Forbidding of Marriage and certaine Meates, are, Doctrines of Devils: Secondly they proceed from lying Spirits: Thirdly they are lyes spoken in hypocrisie; as if some times were more holy then Marriage it selfe, * which is honourable * Heb. 13. 4 amongst all, and at all times: or, as if some meates were holier then other, or some more uncleane then other, at some times. Fourthly such as teach, hold, and practise these Doctrines, have cauterized or seared Consciences, which instead of remorse, glory in these Doctrines, and stiffely maintain them, and out of which your Prerogative Courts, and other Episcopall Courts sucke no small advantage, making a rich merchandise of them. Fifthly, That the holding of these Doctrines is a departing from the faith: Apostasies, times, some shall apostatise, or be Apostates from the faith; such as hold these Doctrines. And this faith is the true, ancient, Catholick Faith, which they depart from. Sixthly, These Doctrines, are the markes and fruits of the last times, perillous times, times of Antichrist, and Antichristian Apostacie; and therefore they are Doctrines of Novelty. Seaventhly, For the truth and confirmation of all this, The Spirit speaketh it expressly, So as it admits of no doubting, or gainsaying. Eighthly, and lastly, That it is the duty of every good Minister of Iesus Christ, nourished up in the words of faith and good Doctrine, to put the Brethren in remembrance of these things. So as it were to be wished, that the Church of England had some good Ministers of Iesus Christ, that durst and would cry out against these Doctrines of Devils, practised by the Prelates and their Disciples, and learned from Antichrist himselfe, and upheld by his Canon Law against the expresse word of God. Thus then doth not the Church of England justly lie under the Apostles sentence of condemnation for Novelty in Doctrine, yea holding Doctrines of Devils, and that by the expresse testimony (not of Romanists,) but of Gods Spirit, that cannot lye? I could give many more instances of novelty in your Doctrine, though not as yet generally professed, yet practised, preached and printed by Authority (though if ye be charged home with it, either that Book shall be burned, and the Printer blamed, or they will prove but private mens

opinions, as you say in your Book) As *Invocation of Saints*, *Iustification by Charity*, *Erection of Altars*, with many other Popish Doctrines, as also *New Arminian Heresies*, old *Pelagianisme*, newly raked out of hell againe, whither they had been long agoe remaunded, which to entertaine, and maintaine in your Church of England, you have made your *Articles of Religion* (and that by an Edict, or Declaration prefixed before them) to be of a dubious sense, and to equivocate, having a mentall Reservation of sense for the adverse party, while the Orthodox imagineth the *letter* to be on his side, and as it hath ever so been taken, till you altered the *case*: But the two former Instances shalbe sufficient witnesses against you for the present, that you are departed from the *Ancient Catholick Faith*, being justly condemned of *Novelty in Doctrine*, yea *Doctrines of Devils*. So as here ye may have a sounder Answer to stoppe the *Romanists* mouth, charging the Church of England with *Novelty in Doctrine*, then to say, *She professeth the Ancient Catholick Faith*: Tell the *Romanist* by way of *Retortion*, *That in some things the Church of England is no more to be condemned of Novelty in Doctrine, then the Church of Rome is, nor altogether so much.*

We come now to your *discipline*, wherein the *Separatist* (you say) *condemnes her* (the present Church of England) of *Antichristianisme*. A fore Charge, and sufficient, if true, to *separate* from you. But what defence have you for this? Surely you say, *She practiseth Church-Government, as it hath been in use in All Ages, and all Places, where the Church of Christ hath taken any rooting, both in, and ever since the Apostles times, and yet the Separatist condemnes her for Antichristianisme in her Discipline.* Here you say something indeed, and to some purpose, could you make it good. For to say, *you professe*, is nothing: but to *professe and practise*, that's matter of cleare evidence. And yet I say, could you prove it so, it were but to some purpose, and not sufficient to acquit you from *Antichristianisme*, which is the maine Point. For *Some things* were in use even in the *Apostles times*, and have continued ever since in all Ages, and all Places too, where the Church you meane of, hath taken now in tract of time a deepe rooting in the Earth, yea even there also, where Christs true Church hath taken rooting: and yet all this is no sufficient Argument or warrant for the true Church of Christ presently to imbrace them. For instance, *The Mystery of Iniquity* began to worke in the *Apostles time*, as he affirmeth, *2 Thesse. 2. 7.* And an example hereof *St. John* notes in

in his third Epistle, of *Diotrephes*, who was ambitious of *3 John 9.* Prelacie, hee loved to have, *The Preeminence*, the *Bishops Chaire*, hee prateth against *John*, hee receives not the brethren, and forbids them that would, and and throwes them out of the Church by *Excommunication*, just as you and the Pope doe. This ambition and erection of Prelacie or Hierarchie, was that *Mystery of Iniquity*, which Satan began to brood and hatch even in the Apostles dayes, and wherein we have *Diotrephes*, quickly grown up as the first Cocke of the Game, of speciall and particular note, and name, that durst affront even the Apostle himselfe. And this *Mystery of Iniquity*, hath continued ever since, though at first, and in the first Ages it grew up but slowly, by reason of a *τὸ κatekon*, à Remora, or maine impediment, the Roman Empire, whose Imperiall Seat being once removed from *Rome* to *Constantinople* by *Constantine*, who consopited, appeased, and put an end to those tenne Persecutions, which had been a great hinderance to Antichrists growth: then began this *Mystery* to perke up, and the Bishop of *Rome Silvester* the first could be content to weare a Crown, put upon his head by *Constantine*, which upon *Boniface* the eight his head, was multiplyed to a triple Crown, one for beaven, another for earth, and third for purgatory; and thus by degrees successively it grew up to that height, which we see it now arrived at, even its *Akme*, or full Stature, beyond which it cannot goe, though it would: So as its main care, strength, and policie, is all little enough *Parasitueri*, to maintain what it hath got. Now (I say) in this *Mystery of Iniquity* (I mean the Prelacie, or Hierarchie) was *Antichrist* begotten, born, bred up, and at length brought to his full maturity and perfection. Now is this *Mystery of Iniquity* therefore good, because it is able to vie and plead Antiquity even as high up, as the Apostles owne times, and so along downe to ours: Though I doe more then suspect, that you take it in foule Score, that I should *Anti-christen* your Prelacie or Hierarchie with the name of the *Mystery of Iniquity*. But if ye will be patient a while, I shall, ere I have done, give you (I hope) good Satisfaction. And in the meane time the Apostle shall passe his word for it, who in the very same place, where he speakes of the *Mystery of Iniquity*, doth speake also of the *Man of Sin*, the *Son of Perdition*, who is an *Adversary*, and exalteth himself above all that is called God, or that is worshiped, who sitteth as God in the Temple of God, shewing himselfe, that he is God. The very recitall

Nec ultra quojam progredietur habet.

of which words may suffice to stay any reasonable mans stomach from breaking out into outrageous impatience, against him, that saith, *The Prelacie is the Mystery of Iniquity*. But you shall have it (God willing) at full anon.

Againe, some of your Divines goe about to drive the Antiquity of your holy Lent-Fast from the Apostles very times, and so to have continued ever since in all Ages, and Places, where the Church hath taken any rooting. And indeed some Christians even then began to observe * *Touch not, Taste not, handle not*; and to † observe Times, daies & Moneths: but the Apostle condemns all such observation; and (as before) brands them for *Doctrines of Devils*, and departing from the Faith, and denying of Christ. So as though you could prove your Church-Government to have been in use both in, and ever since the Apostles times, yet it will not follow, that it is such a Government, as either was practised, or yet approved by the Apostles themselves. For your Church-Government is altogether Hierarchicall, by Prelates; which the Apostles never practised themselves, nor yet approved, but condemned in others, that either began to practise it, or were inclined and affected thereto. † *Not as Lords over Gods Heritage*, saith Peter. § *Not as having dominion over your Faith*, saith Paul. § 2 Cor. 1. 24. † *It shall not be so among you*, saith Christ. * *Diotrephes loveth to have the Preeminence*, saith Iohn. But of this we shall have occasion to speake more at after. In the meane time, take this with you, Did the Apostles, nay (for some hundred yeares after them) did Prelates keep Courts, and Consistories, with their Chauncellors, Archdeacons, Commisaries, Officialls, Tipstaves, Pursuivants, Apparators, like the Roman Liētors, with their † *rodds*, for terrour, and state? Or had they their private Courts to excommunicate whom they pleased, and that by a dumbe Priest, and for every triviall matter, and for no just cause? Prove these things my Lord, to have been in use in the Primitive Ages, at the least for the first 500. yeares, or in any place, but where *Diotrephes* was, untill *Antichrist*, the Pope, set up that frame of Hierarchy, with all its Equipage, Train, and Rabble, the just Image whereof you have set up in the Church of England? You speak bigge indeed, but you cannot be as bigge as Pockl. in his word. If you had leasure to read the Histories of the Christian Altar Church, and among the rest the † Centuries, they will show you what a vast difference there is between your Church-Government (as both now and of long time it hath been practised in the Church, both of Rome, and England) and that ancient Government

* Col. 2. 21.

† Gal. 4. 10.

† 1 Pet. 5.

§ 2 Cor. 1. 24.

† Math. 20.

* 3 Ioh. 9.

† 1. liētor, liga.

† Though your Altar-man Dr. land? You speak bigge indeed, but you cannot be as bigge as Pockl. in his word. If you had leasure to read the Histories of the Christian Altar Church, and among the rest the † Centuries, they will show you what a vast difference there is between your Church-Government (as both now and of long time it hath been practised in the Church, both of Rome, and England) and that ancient Government

Government practised by the ancient Prelates in the Primitive Ages. And in the Popes Canon Law, and other Records, & *Polidor Virgil De Inventorebus rerum*, &c. you may come to know the Antiquity of your Prelaticall Courts and Consistories, Chancellors, Archdeacons, Officials, Commissaries, Registers, and all that frie. For beyond that seaven hild City, the head-spring of this Seaven-Streamed Egyptian Nilus is not found.

Hath not then the *Seperatist* (as you call him) just cause and ground to charge your Church of England with *Antichristianisme*, whose Church-Government, and Discipline is such as the Apostles never approved, but expressly reproved and condemned, and practised the contrary? For if your Church-Government be that, which the Apostle brands with the *Mystery of Iniquity*, and of *Antichrist*, then surely you cannot excuse it from *Antichristianisme*. If you say, This is rather meant of the Church of Rome, and of the Pope the Head thereof, who you must needs confesse is very like to *Antichrist*, if he be not the very *Antichrist*, as indeed he is: then of the Church of England. Why, wherein differeth the Church of England, from that of Rome in Church-Government? Do you not say you are both one and the same Church? And wherein one and the same, but in Church-Government especially? Of which we shall speake more anon.

Now for *Antichristianisme*, you know it comes of *Antichrist*: Of *Antichrist* and *Antichrist* is a compound word, *Anti*, in the Greek signifying both *for* and *against*: So as *Anti-Christ* is one, that under pretence of being *for Christ*, is *against Christ*. Such is the Pope, who pretends to be *Christ's Vicar*, which is as much to say, as *Antixristos*, *Antichristus*, as *Anthupatos*, *Pro consul*, so *Antichristus*, *Prochristus*, or *Vice-Christ*. And yet he is *Anti*, *Against*, * *Antikeimenos*, an *Adversary to Christ*, as the Apostle sets him forth. So as the Pope is *Antichrist*, both as he pretends to be *Christ's Vicar*, for *Christ*, or *Vice-Christ*, as he practiseth * *Ad. 13. 12.* *against Christ*. And for this reason he is noted to be *ho Antikristos*, That *Antichrist*, by a note of singularity, as *1 Iohn 2. 22.* to *1 Iohn 2. 22.* distinguish him from other *Antichrists*, of whom there are many, as *1 Iohn 2. 18.* Of which many your Lordship and all Prelates *1 Iohn 2. 18.* are, and especially *Arch-Prelates*, or *Patriarchs*, as the Pope call'd you. For you tell us at after, that you Prelates are *Vice-roys*, whereby *Christ* governes his Church. So as you being *Christ's vice-roy*, over the Church of England, you are as *vice Christum*, *vice-Christ*, or in the Greek *Antikristos*, as *Anthupatos*, *Vice-roy*, under the King

King Christ. This you confesse and professe. And under this Title you practise Antichrist, you are an * Antikeimenes, an Adversary, as all your practises proclame you; and as we have in part noted, and shall yet more set you forth. And this is that Mystery of Iniquity. For it were not els a Mystery, if it were not veiled with a pretence and profession to be for Christ, and under that to be against Christ. So as the definition of Antichrist pertaineth no lesse properly to you, then it doth to the Pope, onely he is Antichrist with an Ho, That Antichrist, And you are An Antichrist, and no little one neither, as being Papa alterius Orbis, The Pope, or Patriarch of the other world, to wit, of England, as the Pope said of you. Now this being so cleare, as is without all contradiction, and you being Metropolitan of all England, and the Church of England under you, and the Government thereof being Prelaticall or Hierarchicall, and this Hierarchie being that Mystery of Iniquity of such Antiquity, for it pretends and professes to be for Christ, as the Government of a vice-roy, but in practise is against Christ, and so is altogether Antichristian: can you blame your Seperatist, for condemning your Church of England of Antichristianisme, and that for that very Church-Governments sake, which you Say hath been used both in, and ever since the Apostles in all Ages and Places, where the Church hath taken any rooting.

But you will, with the Jesuite, alledge that place of Iohn, to defend you from being an Antichrist, as they doe, to defend the Pope from being that Antichrist. Iohn saith, ‡ Who is a lyer, but he that denyeth, that Iesus is the Christ? He is Antichrist. But you Say, you doe not deny Iesus to be Christ, therefore you are neither a lyer, nor Antichrist. 'Tis true indeed, none is a more devout adorer of the Name J E S U S, then your selfe: but yet I must tell you, that for all this, you deny the Person Iesus to be the Christ. But you confesse him to be the Christ. In words you doe. But what saith the Apostle? They ‡ professe that they know God, but in works they deny him, being abominable and disobedient, and to every good worke Reprobate? So that in words a man may confesse and professe Christ, and yet in works deny him. And so doe you for all your faire pretences, and professed love to Iesus. And who was fitter to betray Christ, then he that with a Hale Master Saluted him with a Kisse? But let us now see, what it is to deny Iesus to be the Christ. Iesus in that place is spoken of his Person: and Christ is spoken of his Offices. So as there is meant, not a denyall of Iesus to be the Some of God, or God-man,

not a denyall of his Person, and two Natures; these you doe not deny: but a denyall of Iesus to be the Christ, the Anointed of the Father. And this you deny. How? For Christ is that Anointed King, Priest and Prophet: which three Offices of his are comprehended and signified in the Title *ho Kyrios*, The Christ, as *Iohn* there sets it down, and our English doth well expresse it. The Christ, That Anointed, Anointed above his fellowes, namely King, Priest, and Prophet, so as none of his fellowes, those foregoing Types, or Figures of him, were anointed. Melchisedech was King and Priest: Samuel was Priest and Prophet: David was King and Prophet: but never any was this *ho Kyrios*, The Christ, The Anointed, King, Priest, and Prophet. And Christ was anointed solemnly, and in a conspicuous and visible manner King, Priest, and Prophet, by the Holy Ghost lighting upon him at his Baptisme, whereupon that voyce of the Father from heaven proclaimed him King, Priest, and Prophet, * *Tu es my Beloved* * *Mat. 3. 17.* Son (there he is King) in whom I am well pleased (there he is Priest) *Eccl. 17. 5.* heare him; there he is Prophet. Now he that denyeth, or destroyeth any one of these three Offices of Christ, which are inseparably inherent in him, and incommunicable to any Creature, denyeth Iesus to be the Christ, as either denying him to be the onely King, or the onely Priest, or the onely Prophet of his Church. Now 'tis no hard matter to prove, that you Prelates as Prelates, deny and destroy all these three Offices of Christ. And first, you deny Iesus to be the Onely Priest, and that not onely in taking upon you the Title of Priests, but also the Office. The Title of Priest you professe, and take a pride in. And the Office of Priest, you Priests of the Church of England doe in part at least usurpe. For the Office of Christ, as Priest, is in two things: First, to Sacrifice: Secondly, to forgive Sins. Now though you doe not yet openly professe your selves to be sacrificing Priests, as the Romish Priests doe: yet you take upon you to doe that, which never any Priests under the Law did, or might by their Office doe, namely to forgive Sinnes. This, I say, never any of the Leviticall Priests did. This was and is Christs onely Prerogative, as he is God and Priest. For who can forgive Sins, but onely God? This the proud Pharisees confessed. But this power you say, you have derivatively from Christ, by his Authority committed unto you, as Priests. But first, we have before proved, that you are no Priests of Christ. Secondly, where hath Christ given any such power, even to his Apostles and true Ministers of the Gospel, to forgive Sins? Indeed he saith unto them, * *Receive ye* * *Ioh. 20. 22;* *the*

the Holy Ghost: whose Sins ye remit, they are remitted: and whose Sins ye retaine, they are retained. Was this by a Priestly Absolution? But the Apostles were no such Priests as you professe to be. Therefore it was not by any such Priestly Absolution, as you practise. How then? How then, Say you? You are here at a Non-plus, if it was not by a Priestly Absolution. It must needs remaine then, that it was by the Ministry of the Gospell, and by the preaching of Faith and Repentance, and pardon of Sinnes to the Penitent Beleevers. As * He, that beleeveth, and is baptised into Christ, professing his true Faith and Repentance, hath his Sinnes remitted: but he that beleeveth not, hath his Sins still retained. And this is that remitting of Sinnes Declarative, the power whereof Christ committed to his Apostles, and their Successors, the true Ministers of the Gospell, who by their preaching declare who have their sinnes pardoned, and who not. So as your colouring over your usuall evasion of the Papists about their merits, which, they say are not absolutely meritorious of themselves, but as being dipped and dyed in Christs blood, whence they receive the tincture of merit. But as the merit of Christ is altogether immanent in himselfe, and not transient to us, but onely by Imputation through faith, and not by any infusion or inherencie, as Papists teach: So the power of Priestly Absolution is so proper and peculiar to the Person of Christ, that it is not communicative, or derivative to any Creature. No not (I say) to the Leviticall Priests, who otherwise were Types of Christ. They onely offered sacrifices for sinnes, but as Types, and which ‡ could never take away Sinnes, as the Apostle speakes. And their Office was to ‡ discern and judge of the Leprosie, and to pronounce a man cleane or uncleane, according to those signes and markes, which God himselfe gave. Now Leprosie was an Embleme of Sinne. And as those Ministers of the Old Testament, did with the Leprosie, namely pronounce or declare it onely, to be, or not to be: So the Ministers of the Gospell are to declare unto beleevers the pardon of sinnes, by those signes and markes, which God hath set in his Word, and to impenitent persons condemnation, except they beleeve and repent. But for power of Absolving men from Sinnes, as to Say, Thy Sinnes are forgiven thee, that's Christs voyce alone. Never any of the Apostles used this voyce to any, Thy Sinnes are forgiven thee: but as Peter said to those that were pricked in their hearts, and asked, Men and Brethren what shall we doe? § Repent (saith he) and be baptised every one of you in the Name of Iesus Christ, for the Remission of Sinnes. But to Say, I absolve thee

* Mar. 16. 15,
16.

‡ Heb. 10. 4.
11.

‡ Levit. 13.

§ Act. 2. 37,
38.

thee from thy Sins, or Thy Sins are forgiven thee, is onely his, who can give Repentance and Faith. These two Prerogatives are inseparable in Christ, as Peter sheweth. * Him hath God exalted * *Act. 5. 31.* with his right hand to be a Prince and a Saviour, for to give Repentance to Israel, and forgiveness of Sinners: and we are witnesses of these things, Saith he. Now if you can prove that Christ hath made you Such Princes and Saviours, as to give you a power. (which ‡ Symon Magus would have bought with his money) ‡ *Act. 8. 19.* to give Repentance to any man: then I will without any more adoe confesse, that you have also a power to forgive Sins. Otherwise not till then, by your assumed and usurped Priesthood, and presumptuous, yea blasphemous forgiving of Sins, I Absolve thee: you deny Iesus to be the Christ, the onely Christ, to wit, the onely Priest, who onely hath merit and power, as to give Repentance, so remission of Sins to whom he will. And thus, as you take upon you to be a Priest, both by your profession and practise, you are an Antichrist. For who is a lyer, but he that denyeth Iesus to be the Christ? He is Antichrist, Saith the Apostle Iohn.

Secondly, neither were it any great difficulty to prove, that you Prelates, (and that according to your owne Doctrine in many places of your Book) do deny Iesus to be the Christ; to wit, the onely Prophet of his Church. For you allow no beliefe, that the Scripture is the voyce of christ the Prophet, except the voyce and Tradition of the present Church doe first usher it in. And this Church must alwayes be meant of a Prelaticall Church. No question of that. And for Exposition and Sense of Scripture, you deny that the Scripture it selfe, and of it selfe, hath sufficient light, (as at after we shall see at large) and therefore you referre us either to the Exposition of the Primitive Church, or the Decisions of Generall Councils, for the right Sense of the Scripture. Thus you doe *akurōsa*, (as Christ saith) or make voyd and of no authority the voyce of Christ, by your Tradition. Nay you Say also, That if a Generall Council should Conclude and Decree an Errour, yet all men ought to yeeld obedience (at least externall) thereto, till another Generall Council, equall to that, shall reverse and correct it. And (by the way) what if it shall make it worse, or adde more Errours to it? But thus doe you not deny Christ to be the onely Prophet of his Church (of whom God Saith, Heare Him, Him onely, His Word onely, His Voyce onely) when you do not take his Word to be light enough, and to be sufficient to interpret it selfe, but that you must have recourse to Generall Councils, consisting of Prelates, as your Oracles, to decide all doubts and controversies.

* *AR. 3.22.*

of Faith? Doe you not thus attribute a greater light to men, then to the voyce of Christ? G O D Saith of Christ, that Prophet, * *Heare him in all things, whatsoever he shall say unto you :* but you say, *In all doubts and controversies of faith, heare what a Generall Councel Saith, yea though it determine Errours, yet all men are bound to yeeld obedience thereunto.* Thus the expresse voyce and cleare word of Christ that Prophet, must depend upon Men, and those an Assembly of Prelates or Priests, which Christ never ordained in his Church; and not men, upon It. And so in this respect also, denying Christ to be the onely Allsufficient Prophet to instruct and establish his Church in all Truth, while you deny his word to be *Autopistos*, and *Autarkes*, of selfe-Credit, of it selfe to be beleaved, and selfe-sufficient to shew and interpret it selfe: you prove your selfe an Antichrist: For who is a lyer, but he that denyeth that Iesus is the Christ? He is Antichrist. Your Grace therefore is an Antichrist.

But I come to the third Instance, to which (I confesse) I thought to have confined my selfe, and not to have touched the other two in this place, though they be no lesse proper, then this: which is, *That you Prelates, both by Profession and Practice, as you are Prelates, doe deny Iesus to be the Christ, in that you deny him to be the onely Lord, and King of his Church.* For what is for Christ to be the King of, and over, and in his Church, but (as to exercise his Almighty power, and Fatherly care, and Spouse-like love, in protecting and preserving his Church, from all evils, in comforting her in the midst of afflictions, in supplying her with all necessary Graces and Blessings, and in vindicating the cause of his People against all their Persecuters and Oppressors: So also) in bearing a Speciall Kingly Rule in and over their Soules and Consciences, in all things concerning Faith, in the Worship and Service of God. So as the people of God doe, and ought to acknowledge Christ herein their onely King, and not to suffer their consciences to be captivated, and insnared by any ordinance of Man, whatsoever in point of faith and ceremonies in Gods service, injoyning a necessary conformity thereunto. 'Tis Christs Prerogative alone in this case, to sit as King in the throne which he hath set up for himselfe in every mans conscience. And Christ hath redeemed us from all bondage and subjection to humane devices in Spirituall things: as the Apostle saith, * *Ye are bought with a price, be not the servants of men.* So as this Kingly office, this Kingdome over his Church, Christ hath purchased with a deare price, even his precious blood. But Prelates trample this blood of Christ

* *1 Cor. 7.23.*

Christ under their feet; and make this his purchase voyd, by setting themselves in his throne, by sitting in and over mens consciences, making Laws, and imposing Rites (as absolute Kings over the Church) binding the Conscience to a necessary conformity to them in the worship of God. And to this purpose, this their Kinglike Authority (indeed intollerable usurpation and Tyranny) comes usually armed with a strong guard of Canons, and attended with *meta pollēs phantasías*, with a pompous train of Ceremonies, ever waiting at their heeles. For their Maxime is, No Ceremonies, no Bishop. A Bishop and his Ceremonies are Relatives, and can no more be seperated one from the other, then an Altar and a Priest. But of Ceremonies I shall have occasion to speak more anon: and therefore I am the briefer here. The Summe is, That a Prelate, as a Prelate attended with his Ceremonies, which he imposeth upon the Consciences of Gods people in the worship of God, doth thereby deny Christ to be the onely King of his people, and so to be their Redeemer, as who hath freed them, as from all Leviticall and Legall Rites, so from all humane Ordinances and Devices in the worship of God. I conclude therefore, That a Prelate, by his very place, profession and practise, as a Prelate, usurping domination over mens Consciences in Gods worship, by imposing his Ceremonies, denyeth Christ to be the King of his people, denyeth Iesus to be the Christ, and so is a Lye, and Antichrist; For who is a lye, but he that denyeth Iesus to be the Christ? He is Antichrist.

Thus the Case being so, that the Church of England, being a Prelaticall and Hierarchicall Church, and so for Church-Government and Discipline, ruled and Lorded over by the Prelates: doth thereby (as a Prelaticall Body united to Prelaticall Heads) and by subjection and conformity unto their Lordly impositions and injunctions in point of Ceremonies, and of the worship of God, conspire with the Prelates in denying Christ to be her onely King; and so with them denying that Iesus is the Christ, is justly condemned of Antichristianisme.

I should now proceed to some other passage, but that one rub here comes in the way, and that is concerning the Church of Christ, which here ye name. For you say, The Church of England practises Church-Government, as it hath been in use in all Ages, and all Places where THE CHURCH OF CHRIST HATH TAKEN ANY ROOTING. Why, my Lord, what say you to all the reformed Churches beyond the Seas? Hath your Church-Government in England been in use in all places where these Churches have been rooted now for the space of at least 100. years? What?

In Geneva? In France? In Belgia, and other places?—Now therefore you must either plainly confesse this one Clause to be most notoriously false; or else, that the best Reformed Churches beyond the Seas, are no true Churches of Christ. But for that you passe not much to confesse, that those Reformed Churches are no true Churches, because they have no Prelates. This you Spake openly not long agoe at your High-Commission, in Cathedra, when your charity called that famous and glorious shining Lamp, Mr. CALVIN, Rascall, when you gave those Churches that doom. Had you been a Prelate in Queen Elizabeths time, durst you have done so? Nay in King Iames his time, who with the Church of England gave all those Reformed Churches the right hand of fellowship, as true Churches of Christ (as in the Councel of Dort) durst you have done it? And why now *tam audax omnia perperis*, as that Heathen * Poet said? And have not these Churches taken rooting? How then have they continued so long, and flourished so much, and put forth so many beautifull and goodly branches, godly and learned Divines, and brought forth such abundant good fruit? Could all this be without taking root? yea and a sound rooting too, well planted by Gods own hand, and watered abundantly with his blessed showers of Grace from heaven, and fenced about with the wall of his mighty protection, against Stormes and Tempests? And I trust they shall stand and flourish, when all ‡ degenerate plants, which our heavenly Father hath not planted, shalbe plucked up by the roots, as bearing no other fruit, but the Apples of Sodom; without beautifull, but all black and rotten within. Although it might justly be feared (could you effect your so laboured thorow Reconciliation with Rome, to become all one, as you say, you already be) you would doe your best, to root out all those Reformed Churches, as that of the Palatinate now is. And 'tis true inded, that no particular visible Churches can promise to themselves perpetuity of continuance in one place, longer then God is pleased. But for thee, O † daughter of Babylon, thou Mother of whoredomes, God hath particularly designed, and marked thee out for destruction, so as thou, with all thy confederate Lovers, shall not escape; and the day of thy visitation sleeperh not. But for the Kingdome and Church of Iesus Christ, it shall abide, to triumph over Antichrist, and all his accursed Crew. And for thee O Church of England, beware of being an Ivie about that old rotten Romish Oake, least you both be cut down together, and be cast into the same burning Lake for

* Horace.

‡ Jer. 2. 21.
Math. 15. 13.

† Psal. 137. 8.
Rev. 17. & 18.

for ever, beware of grappling thy selfe with that old leaking and sinking Peter-boate, as thy Pilate would perswade thee, leaſt you both be ſwallowed up together.

L. ibid. 'Tis very remarkable, that while both theſe (the Romanist, and Seperatiſt, preſſe hard upon the Church, both of them cry out of Perſecution, like froward Children, &c.

P. What cauſe the Romanist hath ſo to cry, I know not; eſpecially if the juſt Lawes againſt them be ſuffered to ſleepe. But for your Seperatiſts, (among whom you reckon and ranke godly and zealous Miniſters, and all good men, whom you hunt after, and proſecute continually in all your Courts) what cauſe theſe have to cry out of perſecution, and that even in the throwing of them out of their Churches and Houſes, and native Countrey, that they can reſt no where for you, and ſo what cauſe they have to cry, and complain to their G O D of ſuch perſecution, (as having none on Earth to complaine to) both the world may ſee, and you ſhall one day feele, withot ſpeedy repentance, which we have as little hope of, as you can have of heaven. But they being thus perſecuted, you impute the cauſe to their hard preſſing upon the Church, comparing them to froward Children. Indeed Children will cry, when they are ſwadled, or beaten, and miſuſed. And the poore Innocent, or Infant, being pinched too hard with the ſwathing bands, or pricked with a pin miſ-put, will cry out, and roare, till they find eaſe. So as there is cauſe enough of their crying. And is it not (trow you) your too hard preſſing upon your Seperatiſts, with your Canons and Ceremonies, and which as with ſwadling bands you bind them too ſtrait withall, and your hard and rough handling of them, that gives them juſt cauſe to cry? But however, for all this, your hard uſage muſt by no meanes be called perſecution. Farre be that from your piety, and clemencie, that you ſhould either perswade to Perſecution in any kind, or praſtiſe it in the leaſt.

L. p. 16. To the Papiſts common Objection, Where was your Church before Luther? Your Anſwere is: It was juſt there, where theirs is now. One and the ſame Church ſtill, no doubt of that. One in Subſtance, but not one in Condition of State and Purity; their part of the ſame Church remaining in Corruption: and our part of the ſame Church under Reformation. The ſame Naaman, and he a Syrian ſtill, but leproous with them, and cleaſed with us; the ſame man ſtill.

P. Here you reach us a Point, which had the Divines of the Church of England in former Ages known, it might have ſaved

saved them a great deale of puzzle, which the subtile Jesuites;
 for diversion and gaining of time put them unto, in tracing
 the footsteps of the Protestant Church, and the professors there-
 of, through all ages, yeares, weeks and dayes, ever since the Apo-
 stles times. *Where was your Church? Why, it was just there, where
 Rome is now.* This had been a short Cut to find the Protestant
 Church; Like the North-East passage to China, or the North-
 West to the Westeran-America, could they be found out. But
 you have at length found out a South-East passage to Rome,
 where the present Church of England, loosing her selfe, may find
 her selfe. Which passage or path had now for a long time through
 disuse, and want of Travailers and Pilgrims thither, been
 grown up with grasse, till now again beaten out, by your bard and
 continuall travaile in it. Would an English Protestant then know,
 where his Church was before Luther? Why, goe but to Rome, and if
 you have lost both Church, and Religion in England, there you
 may be sure to find it againe; no doubt of that. Surely I hope Iesuites
 wilbe no longer such fooles, as to take such a tedious pilgrimage,
 compassing Sea and Land, to the Shrine of Canterbury, to aske of
 the Oracle there, where your Church of England was in diebus illis.
 They might have stayd at home, and there have found it, even
 in Rome, within the Sacred Thresholds of S. Peter, or S. Iohn
 Lateran, and that (with some favourable Interpretation) where
 and when the Priest is at his Masse. So as well might your Lord-
 ship call it (as you doe) an Idle and Impertinent Question, *Where
 was your Church before Luther? What a jeast is that? Just there,
 where Rome is Now. One and the Same, no doubt of that.* And
 who shall doubt that, what your Lordship's Cathedra defines,
 out of Canterbury Chaire defines? But now henceforth I hope,
 you will not so much complaine of Seperatists from your
 Church of England. For you teach them to Seperate from the
 Church of England, as from Rome it selfe, as being one and the
 same Church. And you know that all Protestants of that Spirit,
 cannot away with the Church of Rome. So as you may expect
 every day new Companies, and that by threaves, to get them
 packing from your Church of England; and that according to
 Christs warning piece, Rev. 18. 4. *Come out of her my people,
 least ye bee partakers of her Sinnes, and least ye receive of her
 Plagues.*

But you distinguish: Yours in Purity, and under Reformation;
 Romes Church under Corruption; yours Naaman cleansed; theirs
 Naaman Leprous; yet both one Naaman, and he a Syrian, the Same
 man

man still. A paradox indeed. A Riddle to pose Oedipus himselfe A Riddle.
 For riddle me this : *One and the Same Man both Leprous, and. Cleansed,* at the same time. Cannot the Priest in the Masse as easily riddle, how *one and the same* numericall body of Christ may be both *in heaven,* and in his Masse-pix; or on his Altar, at one and the same instant ? Even as soon. But not to stretch your paradox too farre, least we teare it, and so make the rent wider betwixt you and Rome (which in your Book you say, you are loth to doe) Is your Church of England Cleansed, and Romes Leprous ? Remember your selfe well, and Consider. Why then doe you not cast out that Leprous woman, and * Shut the doore * *Levit. 13. 46.*
 upon her ? Nay, why would you so faine be reunited with that filthy and polluted Leper ? And yet, why not ? For is the Church of England in the Condition of Purity, and under Reformation ? Indeed Solomon saith, ‡ There is a Generation, that are pure in their own eyes : and yet is not washed from their filthinesse. And is your Church of England Cleansed from all her Leprosie and pollutions ? What from the bitter root of the Hierarchie, which hath defiled the Land with Idolatrous Altars and Images, and Sundry Superstitious Ceremonies ; and open Profanation of the Lords day, by tolerating of Heathenish Sports, and Whorish and Drunken meetings ? Is it cleansed from those Doctrines of Devils forementioned, accounting holy Wedlock unclean at Some times, and at Some times the Creatures unclean ? Or is England cleansed from the guilt of Innocent blood of the Saints and Servants of Iesus Christ, whom she hath cruelly persecuted and oppressed, and with whose blood the whole Land is defiled, and yet she is not washed from it, She repenteth not, but goes still on, to fill up the measure of her Cruelty ? How art thou then purified, ô Land ! How reformed ! How cleansed ! Nay dost thou not hate and persecute true holinesse, and purity, and especially in godly and painfull Ministers, who preach against thy profanations ? So as may it not be said of thee, as the Lord said of Ierusalem, ‡ Thou art the ‡ *Eze. 22. 24.*
 Land, that is not cleansed :

Seeing then thou art not cleansed from thy Leprosie, but art a Syrian still, a Leprous Naaman still : well mayst thou be Sayd to be *One and the Same Church with Rome*, even *one and the same body, even one and the same in Substance.* For what is that substance wherein you say, the Church of England and Rome, are *one and the same* ? Is it not that, which you account the very Essence, Forme, and Being of your Church ? And what is that ? Or what be those things, wherein the Substance of your Church consisteth,

fisteth, as wherein the Church of England and of Rome, are both one and the same, so as we need make no doubt of that: Surely wherein we find you both one and the same, we need not doubt, but in those things consists the one and onely substance of your one and the same Church. For as for other things, wherein the Church of England either in profession dissenteth, or in practise differeth from the Church of Rome, you reckon those among Romes corruptions. Therefore on the contrary, in whatsoever you are one and the same Church with Rome, those must be no corruptions, but the very pure Essence and Substance of that one Church, which is just there where Rome is now. And what are those? Namely: One and the same in the Hierarchie, or Prelaticall Government, which is so essentiall to your Church, as where 'tis not, there's no Church: Onely with this difference: The Pope Christs Vicar over the whole world, and your Lordship his Vice-roy over all England, that other world. One and the same, in all the members of this great body of the Hierarchie, and in all the Officers of this Church-Government: as Chancellors, Archdeacons, Officialls, Commissaries; and so downe to the very Skirts of that goodly guarded Babilonish Government. One and the Same in all your Ecclesiasticall Courts: as the Prerogative Court, the Court of Arches, the Bishops Ordinary Court, the Spirituall Court, the Court of Inquisition, and High Commission; with a little difference in the name. One and the Same in their Canons, and chiefly the Popes Canon Law. One and the Same in your Episcopall Robes and vestments, both rare and rich, as purple, and scarlet, and fine linnen, as it were the livery whereby you are known to be of one and the same house, or family, with that Woman (Rev. 17.) aliàs, the Great Whore of Babilon, with whom you claim Sister-hood; So also in your Miters, your Rochets, Palls, Semiters, Square Caps, Tippetts, and so cap a pied. One and the Same in your Liturgy, Service, or Matins, or Service-Booke, which even your Iesuite confessed to be Catholick; and so One and the Same in all your Service dressing and garbe: as rich Copes, Palls, and other Altar-ornaments, goodly gilt plate, faire Crucifixes over them, and devout adoration unto them, and praying toward the East, where your Altar and Crucifix standeth; goodly gay Images, and Loud-sounding Organs, and sweet chanting Choristers and Chanters, Deanes, and Subdeacons, and Prebends, Epistlers, and Gospellers, Singing-men and Viergers, and a huge Sately pome, and Equipage, more then I can tell: where you have Long Service, and Short Sermons, or rather (to avoyd tediousnesse) none at all; yea and your Service in your Cathedralls

in an *unknown tongue*, the *Popish Service* mumbled in a *strange tongue*, and yours in a *strange tone* chanted and roared out so loud by a sort of *profane and drunken Singing Men*, and *Apish Boyes*, with such a *black Sanctus*, as the *people* is no way edified, as not knowing whether they sing a *Song of Robin Hood*, or play a *Scotish Jigge*. *One and the Same* in your *Altars*, *Priests*, *Sacrifices*: *Onely* with some small difference in some termes, and manner of expression, both holding a *reall presence*, *Rome* explicitly by *Transubstantiation*, and *England* implicitly, not daring to speake plainly how; onely willing to come as neare *Rome*, as the *time* will give leave; in *stead* of an *Host*, you will have at least your *Crucifix*, a representation of *Christs body* Sacrificed on the *Crosse*, either upon the *Altar*, for a pawne till the *Host* it selfe come, or as neare over the *Altar*, as may be. *One and the Same* in exercising an *Antichristian Tyranny* over mens *Soules*, *Consciencs*, *Bodies*, *Purses*, *Estates*, by holding them in hard *bondage* under your roaring *Canons*, and intollerable burthens of *Ceremonies*; but this is rather to be referred to the *Title* or *Caput of Hierarchy*, the *Essence*, and *Substance* of your *One and the Same church*. *One*, in punishing the *Transgressors of Ecclesiasticall Canons*, more severely, then of *Gods Commandements*. *One*, in execution of *Discipline* by *Excommunication* in your blind *Courts*, for every trifle, which must cost more then a trifle to get off, So as there must be a *Commutation*, and *Solution*, for *Absolution*. *One*, in *Dispensations* and *Prohibitions*, dispensing with such as will *dispend*, that by *Licence* they may *Marry*, or *eate flesh in Lent*. *One and the Same* in persecuting the true *Church of Christ*, his *Word*, his *Ministers*, his *People*, onely *Rome* doth it under the name of *Hereticks*, of which you are none, and you under the name of *Puritans*, the worst of *Hereticks*. *One and the Same* in bowing at the Name *Iesus*. *One and the Same* in observation of *Holydayes*, onely with some difference, *Rome* hath more: yet not an *English Almanack*, but sets them forth at least in *black attyre*, (as the *Papists* veile their *Images* all the *Lent* from the *peoples view*, to make them hunger the more after such food after their long *Fast*, at *Easter*) in hope that in time, they may come to be cladde in * *Scarlet*, their *Holy-day suit*; So as, 2 * *In red Let-*

† *Religious Gentleman*, late the *Astronomy-Reader* in *Gresham- ters*.
house, but now translated above the *Starres* for Setting out an † *Mr. Gelly-*
Almanacke with a *Martyre* to every day, in *stead* of the *Popes brand, quem*
Saints, was brought into the *High Commission Court*, where he *honori causa*
 hardly escaped finding for an *Heretick*. *One and the Same* in *nomino*.
 profaning

profaning and disesteeming the Lords day; both accounting it to be of humane Authority; both, preferring their Church-holy-dayes before it; both, profaning it, onely with this difference, Rome profanes it onely practically, but England both practically, and professedly, and Authentically, by Speciall Dispensation and Edict. One in condemning Innocents in your Ecclesiasticall Courts, mixt with temporall Iudges; as in your High Commission; and in temporall Courts, mixt with Ecclesiasticall Iudges, such a sower leaven, as

* As in the Case
of Mr. B. first
Suspended in
the High Com-
mission, and then
brought into a
temporall Court,
where your
selves are also
Iudges, and
Parties.

‡ 2 Sam. 6. 6.

See the History
of the Councel
of Trent.

* after Ecclesiasticall Censure, you deliver them over to the Secular power, where through your instigation no mercy can be expected, your selves being both Parties, and Iudges. - One and the Same in holding the rule of Faith, onely with this difference; Rome, equalling her Tradition with the Scripture, and you, putting a necessity of the present Churches Tradition and voyce, as without which the Scripture cannot be beleevved to be the word of God, as was touched before, and as will appeare more fully at after: So as Rome yoaketh her traditions in equall ranke with the Scripture, and you put your Churches Authority and Tradition for the Forehorse, to draw and lead the Scripture into mens beliefe (as the Oxen drew the Arke towards Ierusalem) that it is the word of God. One and the Same in exempting your Clergy from the Civill power and Iudicature; onely with this difference: Rome hath got it in possession, and you have often attempted it, and openly professed your hope of Seeing the Clergy of England, as high, as ever they were; or as the Lawyers now are. In a word, One and the Same in your Babilonish Faith and Religion: For Rome hath so contrived some of her doctrines (as those about Grace) layd down in the Decrees of Trent, as that those two mighty dissenting Sides about merit of Congruity, to wit, Andreas Vega with his Franciscans, and Dominicus Soto with his Dominicans, both Sides bearing a great sway and swindge in the Councel: as that each side perswaded it selfe, that the Decrees (brought from Rome in a Cloake bag, as most of the rest were) was for them, and favoured their side: And the present Oracle of the Church of England, (Papa alterius Orbis) hath so handled and hammered the matter in his forge, that by a Declaration before the Articles of Religion, he hath with no great difficulty, made those Articles concerning Grace, so to speak, as to please both the dissenting parties. Like to a Picture, which each man in the room imagins looks upon him in particular. Or, as easily (I say) as if a man should take away the prick of a Hebrew Letter from the right side, and place it on the left, according to which variation a man pronounceth

nounceth respectively the word * *Schiboleth*, or *Sibboleth*: The * *Iudg. 12.6.*
 false pronounciation of which word cost the Ephraimites their
 lives. Lastly (to end as I began) The Church of England and of
 Rome are One and the same, in turning Christs Kingdome, which
 is altogether Spirituall, and not of this world, into an earthly and
 secular Kingdome, although Styled a Spirituality, and Hierarchy, or
 holy Government, and Kingdome, whose Governours are temporall
 Lords, calling themselves Christs viceroys, whose kingdome, glory,
 pompe, dignity, riches, is all earthly, not heavenly; carnall, not spiritua'l,
 veresying that of the Apostle, ‡ They are the enemies of the Crosse
 of Christ, whose end is destruction, whose God is their belly, whose glory
 is in their Shame, which mind earthly things. Here are particulars e- ‡ *Phil. 3. 18.*
 nough (to be silent in the rest) to prove your Speech true, That
 the Church of England and the Church of Rome, are in Substance one
 and the Same; no doubt of that. As for Romes corruptions (as you
 account and call them) they are neither so many, nor so great
 (So long as they overthrow not the foundation, as you not say,
 they doe) but that the large Mantle of your Charity is broad
 enough to cover them; So as that need not to break square, or
 greatly hinder your so much desired and attempted Reconciliati-
 on; wherein I know you will be ready to meet Rome the halfe
 way, or three quarters and more rather then faile, to give his Holi-
 nesse the kisse of peace, so he will be content to leave your Patri-
 archate or Popedome in England, while himselfe enjoyeth the
 Vicarship of the wider world, and at his death leave you his
 Heir apparent of the triple Crown. Yet perhaps for your Repu-
 tationsake you would require, that some grossenes at least might
 be payred off the outsidess of her fouler corruptions, and they a
 little smoothed over: and for your part (I dare say) you will
 not be behind hand to bring on the Church of England in such a
 faire forwardnesse, and neernesse (as possibly the time will per-
 mit) to a just conformity in all things fecible.

But is the Church of England, now come to this, to be in *Status*
quo, So as a man may find her just there, where Rome is now?
 Alas, poore England! Shall not now all thy brave Worthies,
 that are for the most part dead and gone, and Some yet
 surviving, as brands out of the flame, rise up, and bring their
 ‡ Evidences, as witnesses aganst Rome, that Shee is a False, ‡ *Learned*
 Hereticall, Idolatrous, Apostatized, Antichristian Church, the *Treatises.*
 very Whore of Babylon, plainly described in the Revelation? *Rev. 17. & 18.*
 And one of the last Bookes written aganist her to purpose
 indeed, Intituled *BABEL* no *BETHEL*, (which
 came

* Mr. Chalm-
ley, and Mr.
Butterfield,
who is since
gone to Doway
and turned
Iesuite.
‡ Bishop of
Exon.

came forth in a good season, somewhat before you came to sit in the Chaire of *Canterbury*: and for which you may remember you convented the Author before your *High Commission* Board at *London* house out of *Terme*, and committed him to prison, (Mr. BURTON I mean) now a *closse prisoner* and *Exile*) hath by many impregnable Arguments so strongly proved the Church of *Rome*, to be no true Church of *Christ*, but a meere Antichristian Apostacie from the Faith: So as neither his two hot * Antagonists, your ‡ Brothers Champions; nor any Jesuites since hath undertaken to Answer it, as being indeed unanswerable; And so it Stands, his Adversaries giving him the Bucklers in the plain Field. And yet now is the Case so altered, that so suddainly the Church of *England* is become One and the Same with the Church of *Rome*, So as she may find her selfe just there where *Rome* is now, and that, no doubt of that. But how doth this appeare? Surely you may take it for truth, for the Primate and Metropolitan of all *England* hath so bestitred himselfe, and playd his part, in Chopping and Changing, putting down truth, and setting up error and superstition in the Church of *England*, that she is Sodainly so metamorphosed into another form, and in a manner transubstantiated, into a new Substance of a Church, as now you may find her just there, where *Rome* is now, both one and the Same Church, no doubt of that.

If then we may take your word for your Church of *England* in this Case, and considering that the Church of *Rome* is that notorious Harlot: how any true Christian (as I said before) that will not become the member of a Harlot, can hold longer communion with you, I cannot see. And for my part, I doe here ingenuously professe, and protest against you, againe and againe, that I abhorre you, and all such Churches as hold communion with *Rome*, as one and the Same Church, and doe utterly seperate from you, till you seperate from all communion and conformity with that *Babylon* in all those particulars forementioned. And so I have done with you thus farre in this point. You proceed.

Notorious blas-
phemy in putting
a ly upon Christ.

L. p. 17. According to Christ's Institution, the Scripture, where in plaine, should guide the Church: and the Church, where there's doubt and difficulty, should expound the Scripture.

Prelates Blas-
phemy against
Christ.

P. How? Where, I pray, hath Christ so instituted? And who hath bewitched you to dare to utter such a notorious, and pernicious untruth, as this, and to Father it upon Christ, and that upon your bare word? For What Scripture doe you, or can you bring For this? Nay if the Scripture, Christ's own voyce, and wherein

wherein the Spirit of Christ breatheth, be not sufficient to interpret it selfe, and that in all more doubtfull and difficult places of it: what Man, or Men, or Church, shalbe able to doe it? For how can any interpret difficult places of Scripture, especially such as concerne Faith and Salvation, but by the Scripture it selfe? But we shall speake more fully of this afterwards. And you have told us what the Church is, namely a Hierarchie, or Kingdome of Prelates, who generally * *Savour the things of the flesh,* * Rom. 8.5. *and not of the Spirit:* And if your Lordship should but stand for a prooffe and Say in this Case, and that all other Prelates would hazzard their credit upon your Ability in interpreting the Scripture: it would quickly appeare what hope the world might have of Prelates helpe at a dead lift, for the establishing of our Faith and Consciences in some perplexed Cases. O then what brave Prelaticall Glosses should we have? As for the purpose: Some doubts of late are risen in England about Altars, Prelates Calling, Ceremonies. Now if they should consult your Lordship Sitting in the Chaire of Canterbury to resolve them in these difficulties, what would be your finall determination of them? For the first, would you not alledge Heb. 13. 10. *We have an Altar?* For the second, Psal. 45. 16. *Princes in all Lands,* that is Prelates. For the Third, to wit Ceremonies 1 Cor. 14. 40. *Let all things be done, decently, and in Order:* Ergo, what Ceremonies the Bishop shall injoyne, you must observe. These are your Glosses, and such interpretations as these we must looke for of your Church. Such as the Church of Rome is very dextrous and expert in. As ‡ *This is my body:* Ergo, The Bread is ‡ *transubstantiated into Christs very body.* ‡ I have prayed for thee Peter: Ergo, the Pope cannot erre. § *Launch out into the deep:* Ergo, § *the Pope may fish all the world.* † *Arise Peter, Kill and eat:* Ergo, † *the Pope may kill the Venetians.* * *As it were by fire:* Ergo, there is * *a Purgatory.* Thus the Scripture, where 'tis plaine, should guide the Church; otherwise not: but in doubt and difficulty the Church should expound the Scripture, that is, guide the Scripture. Ergo, the Church is above the Scripture, because onely where 'tis plaine, it guides the Church: but where difficult, the Church must guide it, interpret it. In difficulties then the Scripture, it must not guide the Church. Ergo, in difficulties and doubts the Church may interpret, as She pleaseth.

No, not so: for you adde *ibid.* Saying, Yet so, as neither the Scripture should be forced, nor the Church so bound up, as that upon just and further evidence, She may not revise that, which in any Case hath slipped by her.

P. Here

‡ Mat. 26. 26.

‡ Luke 22. 32

§ Luke 5. 4.

† Act. 10. 13.

* 1 Cor. 3. 15.

Prelates Sub-
tile, but vain
evasion.

Prelate a most
notorious forcer
of Scripture.

P. Here be two things enterfeerinch each other. First, a Caution. Secondly, a Condition. The Caution, That the Scripture be not forced. Take heed of that. But who shall Judge of that? Even the Same that forceth it, the Church. And who shall defend that Scripture from forcing; if it be left to mens interpretation, and those men in matters of doubt and difficulty are not guided by the Scripture, but the Scripture by the Churches interpretation? But in no Case let the Scripture be forced. You will have a care of that. But why then doe you show your selfe so expert in forcing and misapplying the Scripture, and that most pittifully, as both hath been shewed, and will all along appeare? But however the Condition will helpe all. Forcing, or not forcing, the Church must not be bound, but that upon just and further Evidence She may revise that, which in any Case hath slipped by her: Now what is this just and further Evidence? Or what, this Revising? And what this Slipping by her? I take the Sense and Summe of all to be this: That here you lay your ground to make way for an Index expurgatorious to revise. But is that all? Nay 'tis implied, that some thing els be done: as to correct and expunge, or at least more clearly interpret; but indeed, to expunge, with a Deleatur, let it be blotted out, whatsoever in any Books formerly Printed by Authority in England, hath in any Case slipped by her; or if the maine Subject of the Book be not Catholick, and consonant to the Doctrines of the present Church, that they may be censured as Prohibited Bookes, and so una Litura cancelled. And withall, whatsoever you find in any Books, which you do not very well resent, to declare which be the Doctrines of the Church of England, and which private mens opinions. And 'twill be requisite, in my judgement, that you hasten this worke, to dispatch it in your time, least if you die, such another Phoenix will hardly arise out of your Ashes, that will have the courage to adventure upon these things. But among all other things, leave us not in that perplexed estate; whereinto you have brought us by your Declaration before the Articles of Religion; but make us a New Declaration, to certifie us what to beleve, and rather resolve us plainly, that the Articles are to be taken in that sense, which agreeth with your own opinion, then that they should give an uncertain sound: for then who shall prepare himselfe to the battell? And there may be great reason, why we should preferre your Lordships opinion, before the judgement of all other those learned men that have formerly lived in the Church of England, because the Church may now see

see more, and further into a Millstone, then of old; as a Dwarf upon a Giants shoulders. And so what *slippes* have formerly passed by the Church of England, your Lordship with your Chapleins and Divines will so *revise*, and *repurg*, as there shalbe nothing left upon record, whereby it might appeare to Posterity, that there is any such difference between the Church of England and of Rome, as to hinder their most wished and desirable reconciliation. And I think I am not in this farre wide of your Project. The Wardens of the Company of STATIONERS can tell, what you lately gave them in Charge about such a matter for the revising of Puritan Books; that so when you have purged out the Puritanism, there may be neither Purity nor Verity left. As I remember the Orator said of a certaine * Roman, that he alwayes had his head and eye-browes Shaven, that men might take him not to have one *haire* of a good man. Thus when you have given such Books a dry shaving, you will make them to appeare as ridiculous, as ‡ Davids Messengers, whom the young Ammonitish King took, and caused halte their beards to be Shaven off, and their garments to be curtalled to their bare buttocks. But herein you prudently follow both the example of Rome, and the Counsell of Francisus à S. Clara, who commends you for setting afoot this Project. But I hope, the Stationers will look a little better to their *id méros*, & *irgasia*, the gaine of their Trade, and that which is their Freehold, and Livelyhood; as well knowing, that if the good Books be guelt of their masculine vertue, and verity, none will buy them, except perhaps Chandlers, to stop their Mustard pots, and put about their Candles. And then should the Company of Book sellers, and their Posterity be deprived of the benefit of their Coppies, which are as a Copy-hold of Inheritance to them, and theirs. But time will try all things.

L. p. 18. And though I cannot prophesie, yet I feare, that Atheisme and Irreligion gather strength, while the truth is thus weakened by an unworthy way of contending.

P. Cannot you prophesie, being the High Priest of England, as that High Priest did, ‡ that it was necessary Christ should dye, that ‡ Iohn 11.50. the whole Nation perish not? So, cannot you prophesie, That it is necessary that all Puritans, Christs members should perish, that the whole Generation and Hierarchy of Priests perish not? But though you cannot, no more then § Balaam, prophesie, or bring an In- § Num. 23. 23. chantment against the Children of Israel, that God should curse them: ¶ 24. 1.

* Rev. 2. 14.

Prelates
Practise.

yet can you not doe, as that wicked Prophet did, in¹⁴ Counselling King Balack to put a stumbling block before the Children of Israel, by inticing them to his Idols, with his faire Damosels? You can tell us, that the Church of England, and of Rome, are one and the Same Church, and that her worship of Images, is but a trenching, or coming neare Idolatry (as *as after*) so as none need fear communion with her, so he be but ignorant of her Corruptions. Of which more hereafter. But though you cannot prophesie, what is all your practise, but a cleare Prognostication, and that, not onely foretelling, but causing and baling in a Deluge of Atheisme and Irreligion flowing in upon you. Yea witnesse this your Book, which could not spring, but from the root of Atheisme, and Source of all Irreligion; and which doth not onely prognosticate, nor onely teach the way, how Atheisme and Irreligion may gather strength: but doth certainly presage, and that by necessary consequence, most terrible Judgements and Calamities, to fall upon the Church of England; I would say rather, upon the Hierarchy of England: and which you doe with both hands, in writing and publishing this Book, and by all other your practises, pull upon your own heads.

† Ephe. 2. 8.

But this your feare of Atheisme and Irreligion to gather strength, is (say you) while the Truth is weakened by an unworthy way of contending. What Truth? Or what is that unworthy way of contending for the Truth? Or what is your Atheisme and Irreligion? For all these termes need your interpretation. But your prudent modestly therein we will make bold, as well as we can, to Supply. First for Truth, it is much in your mouth, I meane, the name and word Truth. But when you name Truth, you alwayes mean Falshood; as when you Speake of the Church, you meane such a Church, as is a false Church; and when you Speake of Peace, you meane such, as is a false Peace, when your Reconciliation with Rome, is a Conspiracie against Christ, and his true Church; and when you name Priest, you meane, such, as is a false Priest; and when you name Devotion, you meane such, as is a false Devotion, of humane devising: and when you name Faith as the gift of God, you meane not the true Saving Faith, whereof the Apostle speakes, where he Saith, * Faith is the gift of God. As we shall see *as after*. So as ever under the green leaves of such faire words, as Truth, Peace, Church, Devotion, Faith, &c. we may ever Suspect, and shalbe ever sure to find a false Serpentine Sense to lurke.

Secondly, your unworthy way of contending for the Truth, what

is it, but that, which the * Apostle exhorts unto, that Chri- * Iude 3.
 tians should earnestly contend for the Faith, given to the Saints; and
 ‡ Paul, that we should smatchle in, wrestle together (as for Mast- ‡ Phil. 1. 27.
 ry, or for a Crown) for the Faith of the Gospel. Now is not this
 that, which you call an unworthy way of contending for the Truth?
 No doubt of that. As to write Books, or preach Sermons, proving the
 Pope to be Antichrist; and the Church of Rome to be a false Church,
 or no Church of Christ; and no Salvation to be hoped for in that
 Church: and that all true Christians ought to have no Communion with
 that Church, but to abhorre, and abandon her, as the ‡ Lord com- ‡ Rev. 18. 4.
 mandeth; and that Prelates are not Jure divino, but are Antichri-
 stian, and their Hierarchy Tyrannicall; and that Altars in Churches
 are a denying of Christ the Only Altar; and that all Ceremonies
 invented and imposed by men in the Service of God, is a will-worship,
 condemned by § Christ, and his ‡ Apostles; and many such like. This § Mat. 15. 9.
 is that unworthy way of contending, whereby (you say) the Truth is ‡ Col. 2. 8. 16.
 weakened. No marvelle.

Thirdly, what is that Atheisme and Irreligion, which you feare
 will gather Strength, while the Truth is weakened by such an un-
 worthy way of contending? This, I take it, may be taken two
 ways. Either that by Atheisme you meane the true Faith of
 Christ, which is opposite to the Romish faith, wherewith you
 hold such correspondence; for whatsoever is contrary to Romes
 faith, or (which is all one) your faith, is with you branded for
 Atheisme. Or Secondly, Atheisme, truely and properly taken
 gathers strength, by such an unworthy way of labouring a Re-
 conciliation between the Church of England, and the Church
 of Rome, which to make way for, you are glad to say, that these
 two Churches are for substance one and the Same Church. Now be-
 fore your time, the Church of England, though in many things
 it symbolized with Rome, (as hath been shewed) yet still it
 renounced all communion with her, as being a Strumpet, and that
 great Whore, whose Husband is the great Antichrist. But now
 you have so turned the Cat in the pan, by making way to bring
 the Church of England back againe to an union, and communion
 with Rome, that you put the people to a stand, to a nauplus, so as
 they know not what to beleve, or what to think, but are ready
 to cast off all further thought of God, as if there were no God,
 because they see those to flourish, and to goe on unpunished,
 who overthrow the faith formerly professed in England, setting
 up the Romish faith againe, where it had been cast out: and on
 the other side, Preaching and Preachers to be put down, and the

true Professors to be persecuted, and thrown out of all, and forced to quit their native Countrey, and the like. Now where all this is, do you but feare, that Atheisme gathers Strength? Nay is not the root of all your cruelty in persecuting Christs Ministers and People, meere Atheisme? It is noted of the Sadduces, that of all other Sects they were the most cruell in their judiciall Censures: As Euseb. Eccl. Hist. l. 2. c. 14. out of Josephus. And no marvaile. They denyed the Resurrection, and the Last Iudgement. So as they were Atheists. This made them dare to practise all cruelty, and injustice. For *Maxima peccandi illacebra, impunitatis Spes*. So, how durst you be so unjust and cruell in your oppressions and persecutions, did you certainly beleieve, that there is a Resurrection and Last Judgement, wherein you shall be Judged. But this by the way, 'tis an Item.

And Irreligion also: what's that? That's soon resolved, to wit, *Obstinacie in not admitting of Altars in some Churches: Irreverence, in not bowing to Altars, and worshiping towards the East: and adoring the name Iesus, and the like.* This is with you Irreligion: because your whole Religion is placed in these things. For so you tell us in the words following.

L. p. 19. *The externall worship of God, in his Church, is the GREAT WITNESSE to the world, that our hearts stand right in the Service of God. Take this away, or bring it into contempt, and what light is there left to shine before men, that they may see our Devotion, and glorifie our Father, which is in heaven.*

P. Surely were it not for this GREAT WITNESSE (which here you bring in arayed in Capitall Letters) to wit, your externall will-worship in many devised Ceremonies, of seeming Humility, Devotion, and Piety: the world could not come to know, what Religion is in your heart towards God, in that internall part of his worship, which you Speak of. But now through the cleare perspective of your bright shining Devotion without, we can discern what Devotion is within. Herby we come to know all that spirit of Infidelity, and Apostacie, and consequence of Atheisme, and Irreligion, which is in your heart. Do you set up Altars, and adore them, and set up Priests to serve at them, to which you must needs adde a Sacrifice sutable, some materiall and corporall thing? Hereby we come to know, how in your heart you deny Iesus Christ to be the onely Altar, Priest, and Sacrifice, as is shewed before. And were it not for your lowly bowing at the bare naming of the Name Iesus, you should want witnesse to testifie to the world that deep hypocrisie in your heart, while in bowing to Iesus,

you

you persecute the Lord Iesus Christ in his Word, in his Ministers, in his Members. So as your externall ceremoniall worship is the **GREAT WITNESSE** to the world, that there is in you an *Antichristian heart*, a *Popish heart*, a *Superstitious heart*, an *Idolatrous heart*, an * *Evill heart of unbelife, in departing away from the* * Heb. 3. 12. *living God*. How then, with what inward testimony of your Conscience, with what evidence of truth can you say, that your heart stands right in the Internall worship of God, when the externall is so crooked, and bowed together with so many lowly duckings and crindgings, so as your Head and Feet doe even meet together? And is not the Devotion of your heart every way as crooked? Doth not your heart bow, as, and when your body doth? And is not the Same object which your body boweth unto, the object, to which your heart boweth, and wherein your internall worship is ultimately terminated and bounded? For as Aug. Saith, *Quis intuetur Semulacrum, &c.* Who beholdeth an Image, that is not so affected as to imagine the Divinity to be in that Image, which he adoreth? And doe not you Say, that your God-Almighty is upon your Altar, which you bow unto, when you Say of your Altar, you will have none to sit above God Almighty? So as either you Locally place God there; or you make your Altar your God, and goe no further. But suppose you doe in and by that Altar, which you bow unto, worship God: Who hath required such worship at your hands? Nay hath not GOD in the Second Commandement expressly forbidden any such worship, in or by an Image, or any such thing as Man deviseth, in and by it to represent and worship GOD? And such will-worship is it not the fruit of the Will of your Evill, Corrupt, and Superstitious, Idolatrous, and Proud Heart, whence it springeth, and proceedeth? O Proud and Blind Hearts indeed, that dare make choyce of their owne selfe-pleasing devises in Gods worship, thinking thereby to please GOD? But GOD abhorres all such will-worship. But it is (Say you) a testimony of your Humility. But the Apostle expressly condemneth such * *voluntary Humility*. And tell me, what is there in all the * Col. 2. 18. *World* (setting your Honours, and Dignities, and Favour in Court aside) wherein you take more Pride and Glory, then *Prelaticall pride* in such counterfeited Humility: wherein your Heart is more *in Will-worship* lifted up, in perswading your selfe, that thereby the World comes to take you for the most Devout and Pious Prelate, or Person in all England, and as whereby you so bewitch the Court with an opinion of your incomparable Sanctity,

*Will-worship is
no true Service
of God.*

then simply in these your externall Ceremoniall Comple-
ments; Saving onely that they Serve for your GREAT
WITNESSES to all the world, that your heart stands right
in the Service of God; which indeed is a Service done to your
selfe? And this appeares in part through those Swelling words
set down at large Characters, EXTERNALL WOR-
SHIP, GREAT WITNESSE. Is not this a cleare
expression of a heart full of pride, selfe-conceit, and vain glory,
when you doe thus (as the Poet said)

Projicere ampullas, & Sesquipedalia verba,

strout it in such a swelling Style, and big words?

And that the world may yet further see how little I misjudge
in this, let your own immediate words further witnessse. For Say
you, Take this away (this EXTERNALL WORSHIP
this GREAT WITNESSE) and what light is there left to
shine before men, that they may See our Devotion, and glorifie our
Father which is in heaven. I remember indeed what Christ said,
to his Disciples, * Let your light so shine before men, that they may
see your good works, and glorifie your Father which is in heaven.

* Math. 5. 16.

† Rev. 22. 18,
19.

† Isa. 8. 20.

§ 1 King. 18.
26. 29.

† Math. 6. 5.

These be the words you play withall, as a Descant of your Devo-
tion. But † cursed is he (saith Christ) that addeth to, or taketh from
Gods word. Here you doe both, for you leave out good works,
and in stead of that put in your Devotion; and you put out the
true Light there, which is faith, and put in the place of it your
false Light, which is your blind Devotion. I say, blind Devotion,
becaule of your own devising. For as the Prophet saith, † If
they speake not according to this word, it is because there is no light in
them: So I say of that Feare, or Devotion, which is taught by the
precepts of men: Such have no light in them. But your Devotion
is your Light, when both you and it be blind. As I have read
of some Creatures, that are miopes, Mope-eyed (as we Say)
that see better in the darke, then in the day. To such, darknesse
is light. Such a light is your Devotion. And such Devotion was in
the Priests of Baal, which was mixt, or rather inflamed with
great Zeale. § Zeale, in Lancing themselves, that the blood sprang
out: Devotion, in their long Prayers from Morning till Noon. And
this (secundum usum Sacrum) after their manner. Now might
not they have said, as you doe, This our externall worship is a
GREAT WITNESSE to the world, of our Zeale to our God,
and without which, what light have we left, whereby men may see
our Devotion? And such also was the Devotion of Hypocrites,
† They may standing in the Synagogues, and
in

in the Corners of the Streets, that they may be seen of men. Now might not these Hypocrites say for themselves, *This our externall Devotion is the GREAT WITNESSE unto the world, that our hearts stand right, being testified by standing in Prayer, so as without this light men could not see our Devotion?* So the Pharisees who were curious Masters of Ceremonies in will-worship, * they * Math. 23. 5. wore goodly broad Phylacteries, and for pretence made long prayers. *Ⓔ 14.* Might not they also have said, as you: *This our externall worship in long Prayers, in our Solemne Robes, with goodly Boarders, is the GREAT WITNESSE to the world, that our hearts stand right, and without this Light men could not see our inward Devotion towards God?* And say not you, *Our externall worship is that light, without which men could not see our Devotion?* Just, as the Pharisees, ‡ All they did, was to be seen of men. ‡ Math. 23. 5.

But you would perswade us you doe it to a higher end, which is Gods glory. For you Say, † Take this away, and what † Prelates abuse of Scripture Light is there left to shine before men, that they may see our Devotion, and glorifie our Father which is in heaven? So here be two ends of all your externall worship, and solemne service, and great pompe, and humble expressions of Devotion: First, that men may see your Devotion; for els it were not worth a rush: Secondly, that they may glorifie God. As I noted before, these words of Christ you falsely apply to your blind Devotion, which he Spake concerning the Light of faith shining forth in good workes to the glory of God. Whereas your externall worship, as it is a fruit of your blind Devotion, so it is that, whereby God is greatly dishonoured; and that both actually in it selfe, and effectually in the beholders: First, Actually in it selfe, all false worship, or will-worship (for both is one) is a dishonour to God. § In vaine they worship me, teaching for Doctrine the Precepts of Men. Now God is not glorified, or honoured with any vain worship. Nay, on the contrary, he is greatly dishonoured by it. For such will-worship is a high presumption, derogating from the Majesty of God, who wilbe worshiped no otherwise, then as himselfe hath expressly commanded in his word. As the Prophet saith, *And shalt honour him, not doing thine owne wayes, nor finding thine own pleasure:* And such is all will-worship. Secondly, God is greatly dishonoured, by such externall will-worship effectively in the Beholders. First, because when they see such a great Prelate as your selfe use such gestures in Gods Service, they are apt to imitate you, and so to partake of your sinne, as too many doe. Secondly, because in such false worship, the neerer they think to * approach * Isa. 29. 13. to

to God in imitating of you, the further off their *hearts* are from God, as the Prophet Speaketh. And they whose *hearts* are farre removed from God, cannot glorifie God. Now your *will-worship*, which is taught by the *Precepts of men*, though it seem to be very *humble*, and so to draw neere unto God: yet it drawes away mens *hearts* farre from God; as there the Prophet sheweth. And such as behold, and affect, and imitate your devises in *externall worship*, they are as much puffed up with vaine glory, that they imitate and so please such a great Man, as your selfe, as they never think of glorifying God. And lastly, God is not glorified by *blind* and *Superstitious worshippers*: but by good works springing from the inward *light of Faith*. Now your *blind Devotion* is not to be reckoned and ranked among good works. For good works are such, and so done, as God hath commanded: but your *externall worship* (as you call it) being a *will-worship*, and so a *false worship*, which God no where hath commanded, but every where expressely forbidden, are no good works, but as Aug. Saith, *Splendida peccata*, a glaring *false worship*. But it seemeth this your *externall worship*, the fruit of your *Devotion*, is all the good works you have to show, that men thereby may See what Kind of *light* is in you; which is not any true, but a *false light*.

I proceed. But how hath this *ignis fatuus* of yours carryed me so out of my way, that I have over Skipt one Passage in the same Page, a little before? But yet coming in here, it will the more fitly usher in the next, which we shall note in the Same Page.

L. *ibid.* This I have observed further, that no one thing hath made Conscientious men more wavering in their own minds, or more apt and easie to be drawn aside from the Sincerity of Religion professed in the Church of England, then the want of uniform and decent Order, in too many Churches of the Kingdome.

* Pag. 34.

P. A little * before you commended unto us the Integrity of the Church in Doctrine and Manners; and but now, how right your hearts stand in the Service of God: here, you use a third word, Sincerity of Religion, and that professed in the Church of England. By this time we are sufficiently acquainted with your Sincerity of Religion, professed in the Church of England. For we have your *externall worship* as the GREAT WITNESSE thereof, of which your Sincerity so much is spoken, as we have left a great hole in it. And the nature of that your Sincerity of Religion professed in the Church of England, duely considered, can we
marvaile,

marvaile, if most mens minds in the Kingdome fall a *wavering*; yea, and if they be truly Conscientious men indeed (not such as you meane, to wit, *meere Formalists, or Newters*) no marvaile if you find multitudes of them (if multitudes of such be left) to fall quite off from the *Sincerity of your Religion* professed in the Church of England. But if any of your Conscientious men be drawn aside: what's the Cause? *Want of uniforme and decent Order in too many Churches in the Kingdome.* But doe you not see on the other side a whole Nation driven aside, and that (as they Say) by your too much pressing upon them your *uniforme and decent Order in all Churches* for the erecting of the *Sincerity of Religion* professed in the Church of England? And yet you complain, that you cannot set up your *uniformity* in *too many Churches in England.* Surely, ye might have done well, first to have made all *uniforme at home*, before you pressed too hard upon your Neighbour-Countrey. And if too many Churches in England be not *uniforme*, whose fault is that? Not yours, I dare say. Have not you and your brother Prelates done pretty well to it, in Suspending, Silencing, Excommunicating, Casting out of their Ministry and Living, so many Ministers? Witnesse Norfolk, Suffolke, Essex, Kent, Surrey, and other Diocesse and Shires. Will not these Examples, terrifie all other Churches in England? But yet if nothing els will doe it, the publishing of this your Book anew, will certainly effect it, or nothing. And therefore you adde.

L. Ibid. To deale Clearly with your Majesty these thoughts are they, and no other, which have made me labour so much, as I have done, for Decencie and an Orderly Settlement of the externall worship of God in the Church. Now no externall action in the world can be *uniform*, without some Ceremonies: And these in Religion the ancients they be, the better, so they may fit Time and Place. Too many overburthen the Service of God, and too few leave it naked, &c. Ceremonies are the hedge, that fence the Substance of Religion from all the indignities, which Profaness and Sacriledge too commonly put upon it. Weaknesse it is, not to see the Strength, which Ceremonies (things weake enough in themselves, God knows) adde even to Religion it selfe; but a farre greater, to see it, and yet to cry them down, All, and without choyse, by which their most hated Adversaries Climbe up, and could not cry up themselves, and their Cause, as they doe, but by them.

P. I shall have here occasion, and that in sundry respects, to be more large upon your words. First, for the Substance of the matter, being of such moment. Secondly, for the Circum-

stance of the Person, to whom you speak, his Sacred Majesty, which makes your matter of the greater Consequence : and Lasty, in respect of the Excellency of the Person *Iesus Christ*, whose honour and regall Sovereignty is here undermined by you. For when Kings are misinformed, and miscounfelled in matters of Religion especially, and that by those, whom they repose greatest confidence in, and whose judgement they most rely upon, and have that high opinion of, both for Learning and Sanctity; which they conceive to be in them; 'tis a matter full of weight. And when we see the glory of *Christ*, and of his Kingdome troden under foot, it will, & ought to stirre up, and kindle the Zeale of every true Servant of *Christ*, to vindicate his Masters honour, to the utmost of his power. Now to your words.

And to deale truly with your Majesty. What els? Surely one of your honourable place, and in whom such trust is reposed, should deale clearely with Kings at all times, and in all things. But wherein doe you deale clearely with his Majesty? In this (as you say) in telling him, *These thoughts are they and no other, which have made me labour so much, as I have done, for Decencie and an Orderly Settlement of the externall worship of God in the Church.* Is it so? Why, a little before (if you remember) you told his Majesty that you put forth this worke, wherein you have bestowed so much paines, for the vindicating of your Reputation: And now you tell him, that your thoughts for Decencie, &c. and no other, made you thus to labour. And no other then? Then what's become now of your Reputation? Yea, and (pag. 9. before cited) doe you not tell his Majesty expressly, saying, *I have thus acquainted your Majesty with all occasions, which both formerly, and now againe have led this Tract into the Light?* All? But how all, where here is one more comes in the Reare, not mentioned before, which excludes all other, Saying, *These thoughts are they, and no other, which have made me labour so much, as I have done, for Decencie, and an Orderly Settlement, &c.* And herein, you say, you deale Clearely with his Majesty. Did you not then deale Clearely in the rest? You have occasion now to cleare your selfe. But to let this passe; we can easily beleeve, (that setting your Reputation aside) these thoughts of yours were of greatest force with you to set upon such a worke. For I beleeve you have been up small time in hammering this Project, how to beat and fashion it to such a *Decencie and Orderly Settlement of the externall worship of God in the Church of England*, as you speak of.

Prelates Con-
tradiction.

of. But what doe you call *Decencie*? Certainly that onely is *Decent* in the worship of God, which God himselfe approveth, and that is onely That, which himselfe commandeth in his word. But you account and call that onely *Decent* in the worship of God, which either your selfe; or that Whore of Babylon hath devised for *Decent*, as the setting up of her pompous Devotion, and voluntary humility in Rites and Ceremonies in Gods worship, as ye pretend. And can you Say, that your *decencies* are not just the Same, with those of Rome? Perhaps you cannot yet attain to all hers. And if not hers, how could they with you be *Decent*? But She being That Whore, and marked out for such, even by her very attire (Rea. 17.) Will Christ (trow you) approve that for *decent* in his Spouse, which is the Whores Fashion? Is not this enough to provoke his jealousy, and (if he knew it not) to suspect your Church of England for Scarce an honest Woman? Yea an honest Woman for her Credit sake, will not goe in gaudy and garish garbe, proper and peculiar to such as are notorious Strumpets, and such too, as whereby famous Whores are known from honest and vertuous Matrons? But let it be the *Decencie* of your Church of England, to be suited like her Sister Rome; that so they may be the better known for Sisters, and both of one House, and (to prove your words true) both one, and the Same Church.

But *decencie* is not all. Your thoughts are also for an Orderly Settlement of the externall worship of God in the Church. Why, what Settlement? Were not all things sufficiently settled (yea and upon the Lees too) in the Church you speake of, before you were settled in the Throne of Canterbury? Was there not settled an universall conformity to those Ceremonies prescribed and limited by Act of Parliament? Are not all Non-conformists Silenced, and cashiered? Was not all quiet then? Yea so quiet, that the Church of England was fallen quietly asleep, and so securely settled (I say againe) upon her Lees. What hath now then made the disturbance, and unsettled the State of things? Did not that begin with your Primacie? How so? For just then, when you were Scarce warm in the Chaire, began there not to be republished, with an Addition, that Edict to dispense with the due Sanctification of the Lords day, by giving liberty for profane Sports; wherein also Gods people, whom you call Puritans, were marked out, as not worthy to be suffered in any Countrey. Then also, began there not to be published a Declaration with and before the Booke of your 39. Articles, prohibiting

Jer. 48. 11.

Zeph. I. 12.

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2.

prohibing all Disputes about all the Controverted Points in those Articles, and commanding to keep to the letter of the Text, which yet (as it saith) might be taken either way? So as was not this a most grosse *unsettling of the Doctrines of your Church*, and a strowing of the way to *Fr. a S. Clara* his Booke, wherein he goes about to prove, that the *Doctrines of England and Trent*, are one and the Same, or with but small difference, which Book coming forth was much Graced by you in Court. And so that *Declaration* because also a Shelter to Shroud your Arminian Faction against a Storm, if ever it should come, yea and to defend their Heresies, and defeat the *truth* (had it no surer footing, then your prevaricating *Articles*) when once you could make your party good. Began not then an *Order* to be a new set forth, with an Inlargement of restraint, reaching even to *Deanes and Prelates*, and the greatest *Rabbies* of your Church not to meddle in their Sermons with those controverted points, as of *Predestination, Election, &c.* but strictly to observe the said *Declaration*? Under your *Primacie* began there not a more remarkable restraint of *writing*, or at least of *Printing* against the Pope, and a larger licensing of most notorious Popish Books? As *Shelfords* five Sermons or Treatises, wherein (among many other like things) he indeavours to prove *Iustification by Charity*, and the Pope not to be *Antichrist*, and no necessity of frequent *Preaching*, and none to preach but *Bishops and Deanes*, and that onely and especially at the three Solemn times in the yeare. Also another Book intituled the *Femall Glory*, as full fraught throughout with the most grosse, blasphemous, Idolatrous Popish Stuffle, as it can hold; and this in plain English, allowed by one of your *Chapleins*, or of *London house*; and for ought I heare, not yet suppressed, or call'd in. Besides many other of the same branne, some whereof are printed, but kept up under deck, not daring yet to peep forth, till the Storm (as in *Starre Chamber* you call'd it) raysed by *BURTON* and others, be over; and least they should be made Popish *Martyrs* in *Smithfield*, as *Salubri Devotions* were, which for feare were burned, as afore. Under your *Primacy* hath there not been a mighty stirring and stickling for the setting up of *Altars, &c.* yea of *Images* too, and *Crucifixes*, and that in *Collegiate Churches*, or *Chappels*, both in *Oxford*, you being *Chauncellour*, and in *Cambridge*, where you want not a *Vice-Chauncellour*, and which you indeavour in all the Churches of England? Under your *Primacie*, have not your pregnantest wits, and profoundest Divines been

been set a worke to write Books to *immorallize* the 4th Commandment for the perpetuall keeping of the Lords Sabbath day, and so unbind Christians from the *sanctification* of the Lords day, and their Books allowed by your Authority, and Dedicated to great ones, and much applauded by your Faction? Under your *Primacie* have not your Doctors also written stoutly for your *Altars*, and that, even unto *blasphemy*, Saying, that the use of the *Altar* is to *sanctifie* the Sacrifice, and without an *Altar* the Sacrifice is not *Sanctified*, or dedicated by the Bishop? Under your *Primacie* began not Ministers to be *Suspended*, *Silenced*, *Excommunicated*, put out of their *Benefices* and *Cures* of Soules, for refusing to read the Book of Liberty for Sports on the Lords day, and to set up *Altars* in their Churches at their *Ordinaries* Command. These these my Lord being thus, doe you complaine of *unsettlednesse*? Who hath troubled the Fountain? The Wolfe, above at the Spring head, or the Lamb below? To recollect then, and recapitulate these things: When *Profanation* of the Lords day is by publick Edict allowed: when the *Articles of Religion* are made as the *Delphick Oracles*, to be taken two contrary wayes: when the *Doctrines of Gods Grace* are universally restrained and forbid to be preached: when *Popish Books* publickly allowed in Print, and *Orthodox Books* against Popery restrained: when *Altars* set up in all Churches, where there was none before: when Books published by Authority to *dissanull Gods Morall Law*: when Books allowed publickly to maintain the setting up of *Altars* in Churches: when *Godly Ministers* by multitudes put down, for not yeelding to those things, which are contrary to the Laws of God and man: and all this in the State of England, where from the first Reformation (such as it was) have been universally and constantly maintained both by writing and preaching, the morality of the 4th Commandment for the *sanctification* of the Lords Day: the *Articles of Religion* concerning Grace, to have but one *Orthodox sense*: the free and unrestrained preaching of Gods word, and confuting of all opposite Errours: that the Pope is that *Antichrist*: that the Lords Supper was to be celebrated onely at the Lords Table: that Ministers Conformity was extended no further, then was limited by the Law: all these things considered, in the tumult of so many bold *Innovations*, (*Innovation*? I cry you mercy: *Renovations* I should say, of old *Popish ragges* and outcast *reliques*, for you disclaim *Innovation*) against Gods law and Mans law: what settlement, what peace, what tranquillity can be expected; and then again al these

7.

8.

What a Settler
the Prelate is,

new Attempts for Uniformity and Conformity coming in under and with your Primacie, can they vindicate your Reputation from a generall opinion, of your being the most perillous and pernicious Instrument of ~~unsettling and wounding~~ the State of the Land, and of Religion (and you may, if you will, take Scotland in to boot) with generall discontents and heart burnings, to see the State of Religion, thus turned topsie turvie? And doe you complain notwithstanding, that you cannot attain to an *Orderly Settlement*? Stay, my Lord, be not so eager. See Scotland first settled, before you proceed further in the *Settlement* of England, least you unsettle all. Be not deceived in the confidence of your own active brain, and borrowed power. And see also how your Booke will take. For Certainly thereed in you have run your selfe upon the Pikes, get off as you can. Your Reputation (if you meane it for the Repute to be a good Protestant; unlesse you meane it, that you would be accounted what you are, a member of one and the Same Church with Rome) is now bound to the Stake, ready to be Sacrificed for a whole-burnt Offering. For what your Ordinary practises proclaimed to the world of you, now in your Book you stick not openly to professe, that you desire for the Church and State of England to be reconciled to the Sea of Rome. So as your Booke belides the turbulent matter in it (like the *Trojan horse*, full of armed enemies) could not possibly have been borne into the world in a more unhappy time, then now, when you see two Kingdomes all in a combustion, which the Sprinkling of your Romes Holy water wilbe so farre from quenching, or allaying, that it will prove rather as Oyle to increase and feed the flame. But G O D give the King the Spirit of *Wisdom and Iudgement* to see into these things berimes, both for the preventing of further mischiefes, and for the reuniting of the great rent betwixen his two Kingdomes. But as Iehu said to Iehoram, when he asked, Is it peace, Iehu? What peace, (said he) so long as the Whoredome, of thy Mother Iezabel, and her Witchcrafts are so many. So what peace can be expected in the Land, where such an Uniformity and Settlement is required, as is so repugnant to the Laws of Christs Kingdome, and conformable to Antiekrists Tyranny, and conducive to a reconciliation with that old Iezabel of Rome. Certainly, the case being so, as Deborah said in her Song, They chose new gods, then was warre in the gates. So when a Nation falls to advance higher and higher a new and false Religion, where it had been formerly in some good measure cast out,

(87)

to set up Idolatry and Romish Altars, whereby Christ the true
 and only Altar of true Christians (as hath been shewed) is denyed
 and renounced; and to cry down Gods holy Commandements;
 and to oppresse Gods holy Word in the Ministry of it, and to
 persecute Gods faithfull Ministers and People; and like the E-
 gyptians to oppresse Gods People more and more with intole-
 rable burthens of humane inventions, to the great reproach of
 Christ, and the throwing down of his incommunicable Roy-
 all Sovereignty over his Church and People, in matters of
 Faith, and the worship of God: Can peace, or settlement be ex-
 pected there? Can, or will the Lord Iesus Christ long suffer such
 things? And what doth England now attempt? The recovery
 of Scotland? First, O England, be thou thy selfe reconciled to
 God: humble thy selfe for thy fearefull Apostacie: revoke and
 call in all thy ungodly Edicts against Christ, and his Word:
 reforme all thy oppressions of Gods People, and thine owne:
 maintain not still open warre against the Spirituall Kingdome
 of Iesus Christ, least he destroy thy temporall: looke up to God,
 as highly offended with thee, and who hath for the present
 rent a whole Kingdome from thee, who hast rent thy selfe
 from his Kingly Dominion over thee. Be no longer rebellious
 against God: stand not upon the confidence of thine own con-
 ceited Prudence and Power, which unlesse thou hast God on
 thy side, shalbe but a snare unto thee, and shall stand thee in no
 stead at thy need, except thou dost repent and turn to God un-
 fainedly, and retrace thy violent courses, and reform all. My
 zeale hath carryed me thus farre for my God, and for my King,
 and for my Countrey, and for all the People of God, and the
 King, in all his Kingdomes, my dayly prayer being for Truth
 and Peace, as the Prophet saith, * Love the Truth and Peace. * Zach. 8. 19.
 Truth is both the Mother, and Nurse of Peace.

But to proceed: you say, No externall action in the world can
 be performe, without some Ceremony. If you speak of Naturall Acti-
 ons, * nature it selfe doth teach a fit manner in doing of them. * 1 Cor. 11. 14.
 If of Morall, or Civill actions, we commonly use such Ceremo-
 nies, as either humane Lawes, Customes, or a mans owne rea-
 son hath brought in use. But if you Speake of Religious actions,
 such as are conversant about the worship of God: That's quite
 of another nature, for point of Ceremony. Onely thus farre it
 holds proportion with the other: that as every naturall action
 hath for its manner of performance and carriage certaine Prin-
 ciples of Nature to guide a Man in the decent and orderly
 doing

doing of it : and as every Civil and Morall action hath for its manner of the decent carriage of it some Rule, either intrinsecall, within a man, and in his own choyce and power, or extrinsecall and without him, according either to Custome, or humane Law : even so the externall manner of performing Gods worship, hath for its Sole Principle and Rule the will of God himselfe, whose service it is, and over which he is the Sole Lord, whose will for his whole service both internall and externall he hath clearly expressed in his word, the holy Scripture, And this is a principle, which every man, that seeth not but by the Spectacles of Natures Light, assenteth unto, as a firme and universall truth, namely *That every Master is so to be served, as himselfe commandeth.* And if a Servant presume to serve his Master as himselfe listeth, and not as his Master commandeth, shall have small thanks for his labour. How much more, and beyond all comparison is God to be served of us, not as we fancie, but as himselfe hath expressly commanded in his word : And this is a safe obedience, wherein a man, observing his Rule, cannot erre. Whereas obedience to Mans command is onely so farre good, as the commandement it selfe is good and lawfull. But Gods Word and Commandement being every way perfect, and given us with a strict charge, and under a most severe penalty, even a Curse to those, that shall either adde to it, or detract from it : who, but

* Katàras ték-
na.

Heresie what
it is.

Prelates Cere-
moniall worship
Hereticall.

† Article of
faith, Christ the
only Lord in
and over his own
house and Ser-
vice.

* Children of the curse, will presume to invent what manner of externall service of God his own proud fancie liketh best? Such service cannot be called the service of God, as wherewith he is served and pleased, but the service of Man, wherein he pleaseth himselfe. Yea when a man hath pleased his own fancie in the invention of this or that Ceremony in religious worship, and not content herewith, doth withall impose and injoyne it to be of necessity observed of all, so as their Conscience is now by humane Law captivated thereunto : this service of God becomes Hereticall. For what is Heresie in the common use among Divines, but an obstinate holding, and maintaining of an error in faith, which mans pride hath made choyce of. But, not onely presumtuously to elect, and obstinately and pertinaciously to maintain, but to make a Law to enforce others to conform to any such error in faith : this is the highest degree of Heresie that can be. And that the inventing, holding and imposing of such Ceremonies in Gods worship is an error in faith, and so hereticall, is cleare. For it is a point and † Article of Christian faith to be beleieve, that Christ is the only Lord and King of his Church : and there-

therefore in the Creed we say, *And in Iesū Christ, his onely Sonne,*
our Lord. To whom then doth the power of ordaining Cere-
 monies in Gods holy service appertain, but to the King or Ma-
 ster of this service? This power is Christs Prerogative in his
 Church. This is Christs Throne, wherein he sitteth, reigning,
 and ruleth in and over the Soules and Consciences of his people,
 as before is touched. He is the onely Teletarkes, or Master of
 ordaining Ceremonies in Gods house, or family (as the learned
Budew interprets that word out of *Dionysius Areopagita*) so as
Teletarkia, which signifies a Prerogative and Power in God,
 incommunicable, to ordaine Ceremonies in his worship, is used
 for the Sovereign Deity or Godhead, and so for the Holy
 Trinity. And Christ hath ever from the beginning reserved
 this power intire and peculiar to himselfe, even as his glory, not
 imparting it to any earthly power, nor to his Church, nor to
 his Prophets and Apostles, nor to the Kings of Israel under the
 Law, nor to the Fathers before the Law. For before the giving
 of the Law in Mount Sina, * GOD taught his Church * *Gen. 4. & 7.*
 the use of Sacrifices and Altars, and other Rites, with the differ- *& 8. & 35. 1.*
 rence of Meates cleane, and uncleane. At the giving of the Law,
 GOD shewed Moses a pattern for the Tabernacle, and all things
 thereunto belonging, & with a Charge to doe all things according *& Exod. 25. 9.*
 to the Pattern which he had seen. Not the least Ceremony, no not *40. 1. 10. 1. 11.*
 a pin about the Tabernacle was left in Moses power or choyce to
 make of his own head. So afterward, when the Temple was to
 be built, David received the & pattern thereof, and of all things *& 1 Chro. 28.*
 appertaining to the whole service thereof from God in writing, *12. 19.*
 which David delivering to his Son Salomon appointed of God to
 build the Temple Said, *All that the Lord made me understand in wri-*
ting by his hand upon me, even all the worke of this Pattern: even the
& Pattern of all that he had by the Spirit. So as, though David was a *& v. 12.*
 King, and a Prophet, and that of singular eminency, † a man *† 1 Sam. 13.*
 according to Gods own heart, and abundantly indued with the *14.*
 holy Spirit of God, and * the Sweet Psalmist of Israel; and though ** 2 Sam. 23.*
 King Salomon was indued with admirable and incomparable *14.*
 wisdom: yet the Lord would not commit to either of them
 any part of this his Prerogative in appointing what manner of
 service they thought good, or in the fashion of building the
 Temple. Nor yet did the Lord deliver the patterne of these
 things by tradition, but in writing, that in nothing they should
 come short, or over shoot their bounds. Neither had any of
 the Kings of Iudah the power afterwards, either to adde, or alioy

- the least thing, but at their perill. No not the King, and the Priest together, as you would now have it. So as when in a case of necessity, if no Law or Rule for us to take liberty to doe what we please, without warrant from Gods word? King Esdras was to keep the Paschever in the Second Moneth: he did it not alone, nor with the Priest alone, but with the unanimous assent and approbation of all the Princes and People in Jerusalem: So as the thing pleased the King, and all the Congregation. Likewise when King David was to bring the Arke to Jerusalem, he did it not alone, or with the Priest alone, but gathered all the chosen men of Israel together about it. And what to doe? Not what himselfe, and they thought fit, but according to the Law and Commandement of the Lord. And is it come to this passe now, that the King and the Priest must doe all, and that according to their owne Fancy in the worship and service of God? When the Priest *Vriah* had according to the Kings Commandement built an Altar, according to the patterne sent him by the King from Damascus, on which the King offered Sacrifice, did God approve it? Is he not branded with this note, which sticks upon his name to this day, *That is that King Abaz*? And did not the Lord smite King *Vriah* with Leprosie, for offering Incense, which pertained to the Priest onely? And was not *Vriah* smitten, for but putting his Hand to stay the Arke, when the Oxen shook it, it not pertaining to him, being but a Levite, and not a Priest, who onely was to meddle with the Arke? So dangerous is it for men, to take upon them, be they Prince, or Priest, or both, to intermeddle in any thing about the service of God, which God hath not given them warrant for. Now where hath Christ, or his Apostles from him left any such power to man, Prince, or Priest, or both (as you claim and usurpe) or to the Church, to ordaine any Ceremonies in Religion, to bind the Conscience of his People to the observation of them? And if ye have either a pattern, or pattern for it from Christ, and under black and white, in writing, not by any unwritten Tradition, produce and shew it. But none can you shew, we are sure. I know your usuall places, which you use to wrest for this purpose. As 1 Cor. 14. 40. *Let all things be done Decently and in Order.* Hereupon (it seemeth) your words of decency, and orderly settlement are grounded. But what conclude you hence? Ergo the King and the Priest (although in things of this nature you use the King but as a Cypher, to back and countenance the Priest in what he doth) may appoint what Ceremonies

Ceremonies they please in the service of God. But frame Your Argument in a Syllogisme.

All things in the Church are to be done Decently and in Order.

But for the King and the Priest to prescribe and impose what Ceremonies they please in Gods Service, is Decent and Orderly.

Ergo, it is left to the Power of the King and the Priest to prescribe and impose what Ceremonies they please in Gods Service.

Or thus: What is Decent, and according to Order, is lawfull to be done in the worship of God.

But for the King and Priest to prescribe and impose Ceremonies in Gods Service, is Decent, and according to order.

Therefore it is lawfull for the King and the Priest to prescribe and impose Ceremonies in the Service of God.

Now if I have not framed your Argument according to your mind, I desire you to mend it. But I conceive it is all that can be framed upon that test, which you alledge, so as if you argue not thus, you can make nothing at all of it, according to the Rules of Logick. Nor for answer. First, I deny, that the Apostle speaks there of the Service of God in Prayer, but onely of an Order, and Decent in Prophecyng, such as was then in use in the Church: as, first, that it should be done * one by one, * I Cor. 14. and not confusedly. Secondly, * that women should not be permitted to speak in the Church. Thirdly, * that it be not in a strange tongue, without an Interpreter. And such like. And to this hath that of the Apostle particular and immediate reference, *Let all things be done decently and in order.* As for Praying in the Church, the Apostle gives no other Rule but this, that it be not done in a *strange tongue*. Again, we have before excluded the Priest you speak of, from having any thing at all to doe, or meddle in Gods service, for the Reasons fore-shewed. So as if for the King and the Priest you put the Church, I answer. First your *Protestant Church* is a false Church, as hath been proved, and so with your Priest is altogether excluded here from having any such power, as to ordain Ceremonies in Gods service to bind the Consciences of Gods people. For in so doing you shew your selves to be Antichrists, and Tyrants over mens souls, as before is shewed. Secondly, not even the true Churches and Congregations of Christ, the King, Minister, and People put together, have power to ordaine and impose

* Col. 2. 8.

‡ v. 18.

† Kata.

† Rev. 3. 11.

any Ceremony in Gods service to bind the Conscience: For the Apostles themselves neither had, nor exercised any such power. We find not any one footstep of it in all the New Testament. But in this case Christians were left altogether free. And the Apostle admonisheth the Colossians, and in them all Christians, Saying, * Beware, least any man spoyle you through Philosophy, and vaine deceit, after the Tradition of men, after the rudiments of the world, and not after Christ. And v. 16. Let no man judge you in meat, or drink, or in respect of an holy day, &c. which are a shadow of things to come: but the body is of Christ. Let no man Judge you: that is, subject not your Conscience to Mans command and ordinance in these things, as matter of Religion. And v. 20. If ye be dead with Christ from the rudiments of the world, why, as living in the world, are subject to Ordinances, Touch not, Tast not, Handle not; which all are to perish with the using; being after the Commandements and Doctrine of men; which have indeed a Shew of wisdom in will-worship, and humility in neglecting of the body: not in any honour to the Satisfying of the flesh. The summe of all which is to shew, that Christians being freed by Christs death from all humane Ordinances and Traditions in matters of Religion, they ought to be so mortified, as to be dead to these things, and not any more to suffer themselves in such things to be vassalized by men: which to doe, is to deny Christs death, and so to fall away from Christ, not holding the Head, that is, not holding Christ, as the Apostle Saith, v. 19. And therefore he chargeth, Saying, ‡ Let no man beguile your reward (or the Crowne of your victory, as the ‡ word imports) in a voluntary humility, &c. That is, Subject not your selves to mens devises in matters of Religion, though they have never so faire pretences of voluntary humility, and devotion: for so you suffer your selves to be spoyled of your Crown, that you fight for; as Christ Saith, § Hold fast that thou hast, that no man take thy Crown. Thus we see, that it is a matter of no small moment and consequence, to be subject to Mans devises in matters of Religion, and Gods worship, when it is a denyall of Christs death, yea a falling from Christ, and so a loosing of our eternall Crown. And here againe on the other side, such as wilbe Masters of Ceremonies in the service of God, may take notice of their damnable pride and presumption, in daring to bring into bondage the people of God, whom Christ with his own precious blood hath redeemed from all such Slavery. And for matter of decencie: Is it decent, for a Judge set over a Province by the King, or Supream Magistrate, with expresse

written

written Laws how to govern, and no otherwise, to take upon him to rule them as he list, and to yeeld what service to the King he pleaseth? Or is it decent, that one King, subordinate to a higher, as Emperour, or so, as King Herod was to Caesar Augustus, should presume to make Laws to bind Caesars Subjects, without any expresse warrant so to doe? Now all earthly Princes are subordinate to Christ, as his vice-gerents, who is King of Kings, and Lord of Lords.

Nay more then this: Christs Kingdome here on earth, is Spirituall, and the Laws thereof altogether spirituall, enacted by his Spirit, and recorded in the Scripture: Is it decent then, that earthly Powers, or Princes, or Priests, how ever styled, should make Laws according to their carnall fancies, for the government of this Spirituall Kingdome, and the service of God, who wilbe * served in Spirit and Truth? Yea, in this Spirituall Kingdome, Christ our King keeps his perpetuall residence by his Spirit immediately, and that in the heart, soule, spirit, and conscience, of every one of his Subjects and Saints, the true beleivers. So the Apostle:

* But Christ, as the Son over his own house, whose house we are, &c. And, * you are the Temple of the living God, as God hath said, I will dwell in them, and walke in them, and I wilbe their God, and they shalbe my people. Wherefore come out from among them, and be ye Seperate, Saith the Lord, and touch not the unclean thing, and I will receive you:

And I wilbe a Father unto you, and ye shalbe my Sons and Daughters, Saith the Lord Almighty. And § Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him will God defile, or destroy: For the Temple of God is holy, whose Temple ye are. And, † Ye are built up a Spirituall house, an holy Priesthood, to offer up spirituall sacrifices, acceptable to God by Iesum Christ. Now, is every true beleever the Temple of God, a Spirituall house, over which the Son of God ruleth as King, and in which he dwelleth and walketh, in which also spirituall Sacrifices and Services are offered up in Christs Name, as himselfe hath commanded in his word? And is all strange service, devised by men a profaning of the Temple of God, as the * Scripture every where teacheth?

And must Gods people Seperate themselves from all such profanesse, and touch no unclean thing, by subjecting themselves to profane ordinances of men, whereby they should cast off God for their Father, and Christ for their King, and the Holy Ghost from his residence and dwelling in them? Then how not onely unbecom, but unholy, profane and impious is it, for any sort of men whatsoever, to impose the devices of their own brains upon the Consciences of Gods people in the worship of their God? What is this, but to

* Iob. 4. 23.
24.

* Heb. 3. 6.
* 2 Cor. 6. 26.

§ 1 Cor. 3. 17.

† 1 Pet. 2. 5.

* Exod. 30. 9.

Levit. 10. 1. 3.

Mal. 1. 7.

2 Cbro. 36. 14.

thrust Christ out of his Throne (as before) and to set up an Antichristian Throne of Tyranny (like Caesars Image in the Temple, the abomination of desolation) in the living and spiritual Temples of Iesus Christ? Thus Christ being that *Dilectissimus*, the Father of the Family of God, is it decent for any Steward (Such whose Office you doe *usurpe*) of his own head, without warrant, to give *unlawful* Lawes to the Family for their spiritual Service to their Lord, and * to beat them, if they refuse to conforme unto them.

* Math. 24.
49.

† Isa. 1. 12.
† Math. 15. 9.

§ Math. 23.
48. 49.

Secondly, neither is it according to Order, for men to Set up Ceremonies in Gods Service. First, because they have no order from God so to doe: So as God may Say unto them, * *Who required these things at your hands?* And, * *In vain they worship me, teaching for Doctrines the Commandements of men.* Again, 'Tis the greatest violation of Order in the World, for any Man to *usurpe* and exercise a Tyranny over his Fellow-Servants, § which the Lord hath expressly forbidden, and which he will most severely punish. And of all Tyrannies in the world, is not this the greatest, and most intolerable, to hold under the yoke of bondage the Consciences of Gods people, in the observation of humane rites in the worship of God, from all which Christ hath freed them by the shedding of his blood? And will a King think it to be according to Order, and not the highest degree of rebellion, for a Subject to *usurpe* his Throne? Can it then be either decent, or orderly, for any power on earth, Prince or Priest, or altogether, to invade Christs Throne, and therein exercise their Tyranny over his people? Certainly such as doe so, 'tis just with God to thrust them out of their Thrones, and to breake the Staffe of their Tyranny, wherewith they beat his Children, over their heads. Thus this Scripture, the Same *weapon*, which you violently wrest and take out of Gods Armory, to beat us withall: we vindicate out of your hands, and turne both edge and point against your *usurped* Tyranny. And so being beaten out of the maine Fort, which you had violently *seised*, you can have small confidence in the rest.

But you goe on, and Say, Ceremonies in Religion, the *ancient* they be, the better; So they may fit Time, and Place. We all know your Lordship to be no small adorer of venerable and hoary Antiquity in poine of Ceremonies. Indeed Salomon Saith, † *The hoary Antiquitas sine* head is a Crown of glory, if it be found in the way of Righteousness. Els not. And Tertullian an ancient writer of the Church, Saith, *Antiquity without Verity, is oldnesse of Error.* And againe;

† Pro. 16. 31.
Antiquitas sine
Veritate vetu-
stas erroris est.

Illud antiquissimum, quod verissimum : That is most *ancient*, which is most *true*. You commend unto us *ancient Ceremonies*; and the *ancienter the better*, so they may fit *time* and *place*. But here is never a word, how fit, and agreeable they be to the *word* of God. As *Tertullian* els where Saith to *Hermogenes* the Hereticke, *Scriptum esse doceat Hermogenis Officina; Si non est Scriptum, simeat ut illud adjicientibus*, &c. Let *Hermogenes* his Shop shew this to be written; if it be not written; let him feare that *more* to all them, that adde *re*, or take from the *word* of God, &c. But if *antiquity* be with you in such request, you may take in also the *Mystery of Iniquity*, if *antiquity* will commend it for good. For even in the Apostles time (as is noted before) it began to work, though (as a *Mystery*) more covertly, as not yet then fitting *time* and *place*. Not *time* : For the Apostles then living, thundred it into holes and thickets. Not *place* : For not *Ierusalem*, but *Rome* must be the place for it, but was not yet fitted for it. And the Devil, with his Lyes can plead great *antiquity*. And with his Lyes came in all Errours, which may stand in competition for *antiquity* even with *verity* it selfe. For Satans Religion had the Start for *antiquity* of time, even of the Gospel it selfe; as we may see, *Gen. 3. 1. 15*. And therefore no marvail if your Lady Mother *Rome* doe stand so much upon the Tip-toes of her *antiquity*, both in her Hierarchy, and its whole frame of Errours, and Superstitious Ceremonies, as all claiming from the *antiquity* of the *mystery of Iniquity*, the common Grand-mother and root, whence hath sprung in successive ages the Stock and branches of all *Papery*.

But for answer to all your Plea, and Pretence of *Antiquity*, we alledge against you the *antiquity* of *Truth*. And if you plead for *antiquity* of humane devices, because Satans Lyes were born into the world, and imbraced, before *Christ* was revealed; So as the very foundation of all *will-worship*, and inventions in the service of God, was layd in *Adams* fall from God, by the Serpents *seducement*; yet we preferre the Religion of *Christ* before it, because this brings with it the *blessing*. As in the Old Testament, when through *Adams* fall nature had lost her birth-right, the *blessing* still descended upon the younger, and that through *grace*. And doth not the *antiquity* of your *ancient Ceremonies* take its very rise and Originall from that poyson of pride, which the Serpent infused into our First Parents, telling them they should be as Gods, *selfe-wise*, *selfe-sufficient*? Now there is nothing, wherein men would seem more *wise*, and please themselves

- selves more in that opinion, then their own devises in the wor-
 ship of God. As the Apostle notes of the Gentiles, * *Who pro-
 fessing themselves to be wise, they became fooles.* Wherein wise? The
 Apostle sheweth, in their devised worship of God, in framing and
 worshiping false similitudes of God, yea even Images of beasts
 and creeping things: Herein they thought themselves very
 wise men. And doe not you so in all your Train of humane in-
 ventions in the service of God? If you do not think it the highest
 point of your wisdom, why do you make it your main Study,
 and spend all your wits, and strength, to fill the Church with
 such inventions? But you will Say, They are not your owne
 invention, they are ancient, and the *ancienter the better.* But your
 setting them up, makes them your own, and makes them new
 againe, where they had been antiquated and cast out to the
 dunghill. Nay one thing more for antiquity of your Ceremo-
 nies you have from the Old Serpent, to be perswaded that you
 are as Gods, that you have all power in your hands over mens
 Consciences, in imposing upon them what Ceremonies you
 please in the service of God. Do you not here take upon you to
 be as Gods? Sit you not in Christs Throne, while you thrust
 him out? Thus we see what antiquity not onely your Ceremo-
 nies, but your absolute Tyranny in imposing of them may
 justly challenge. Well, take, your antiquity, but withall there's
 another antiquity goes with it, which falls unto you by right
 of inheritance from that Old Syre of your Ceremonies, and
 that you may find in those words, to the Serpent and his Seed
 § Gen. 3. 14. § *Cursed art thou.* And this is confirmed unto you (Deut. 27. 26.)
 15. *Cursed is he that confirmeth not all the words of this Law to doe them.*
 Ceremonies in the worship of God put for the very Substance of Religion. *And doe you not make the word of God of no effect by your
 Traditions, while you set up your Ceremonies for and Essen-
 tiall part of Gods service? For so you call them in plain termes,
 The externall worship of God, which you expresse to be those
 externall actions which you use in your Church-Service, as your
 devout bowing to your Altars, and the like. Thus you make Gods
 word of no authority, which allowes of no other worship of God,
 internall and externall, but such as he hath expressly commanded
 in his word. To which purpose Christ alledgeth against those
 hypocriticall Pharisees the Prophet Isaiah, in these words,
 This people draweth nigh unto me with their mouth, and honoureth me
 with their lips, but their heart is farre from me. But in vain they doe
 worship me, teaching for Doctrines the Commandments of men.*
 § Isa. 29. 13. Which is expressed in Isaiah thus: § *Then shall their hearts be
 taught*

tangbe by the Precepts of men. Where, by *feare* is meant the worship of God; as is noted before; but you give me new occasion here to mention it againe. And I have no other Weapon, but Gods word, to incounter your *vanities* withall.

So they may fit Time and Place. Can you find any *time* or *place* in these dayes in *England*, so *uncivill*, or so *irreligious* in your religion, as not to *intertaine* your *ancient* venerable Ceremonies? Or is not *time* yet ripe for it, but that some *places* at least shut out such guests? Why then, what's wanting? Have you not a remedy in a readinesse? Either the Popes Dispensation, to suspend all those without Law, that stand out, or some Edict or other will serve the turne. And no marvaile, if your English Christians, so long brought up in *Christs* Schoole, think Scorn to be brought back to *Romes* A.B.C. againe. And they have read how *Iosua* and the Elders of *Israel*, not consulting God, were deceived by the Gibeonites faire pretence of longinquity, by the appearance of *Antiquity*, Shewing it selfe in their mouldy bread, and old Shooes. Which was all they had to pretend for themselves, to be received into a League with *Israel*. The Same pretence is yours, who to strike a League between *England* and *Rome*, you pretend your Ceremonies come from farre, from *antiquity* it selfe, and the *Ancienter* the better. But all this Chaffe will not intice the old Birds into your Snare. Your Ceremonies for all their *antiquity*, will not yet fit *Time and Place*, at least not all *Places* in these *Times*. Why my Lord cannot your zeale be patient a while, till *Time* fit the *Places*? Though you doe parturire, are in travaile to bring forth whether a Man, or Monster, or perhaps (as the * Mountaines once did) a mouse: yet you must wait for *Time* and *Midwife* to helpe to deliver a birth of such Difficulty. Soft and faire. *Rome was not built in one day*. 'Tis too rude, at first dash to hoysse up your *Altar*, and flappe down upon it presently your God-*All-mighty*. And though the heat of your zeale hath hastened the times to such a ripenesse, as they are even *white* againe (as your *Rochet*) with a pure outside of *sanctity*: yet some *places* being of a more solid and well watered soyle (not like Summer fruits, soon ripe, soon rotten, but as Winter corne, that abides many a storme, and many a nipping frost) all your zeale cannot so easily worke upon; insomuch, as you shall sooner burn those fields, then ever come to reap your harvest of them. Ah, my Lord, you have undertaken a hard taske upon you, so as before you shall come to fell down that good old Oake of the Gospel, that hath

* Parturient
Montes, Nasci-
tur ridiculus
Mun. Hor.

hath grown so long, and taken such *rooting* in *England*, you will meet with many a hard *knot*, that will goe neer to turn the edge of your *batchet*. Oh these *Puritans* (my Lord) are tough Laddes, you cannot with all your Rhetorick wooc them to be in love with old Mother *Babel*, or so much as once shake hands with her. And they are a strong Faction: for the *head* of it is *Christ*, and the *guard* of it is the *holy Angels*, and their *weapons* are such, as you cannot take from them (though you labour to strip them of all the rest, as their *faithfull Pastors*, and *solemn* *Fasts* and *daves* of *humiliation*) and that is, *their Prayers* and *Teares*, which are of a prevailling power. So as you may suspect some thing is the Cause, that since you have so hampered them, and more remarkably since you cooped up those *three Men*, you have thriven so ill, as your Cause is rather gone backward, then got any *ground*; and on the *contrary* the *Puritans* are mightily *multiplied*, and their *zeale* and *courage* sharpened against you. And how comes this to passe? Doe you not know? Why, partly by the Antiperistasis of a hard frosty *winter*, and partly by their strong *cryes* to *God*; which are also redoubled in their *fervencie*, by reason of the *outward cold*, and of your *hot* and *furious* pursuing of them. And this is no new thing. The * *Israelites* of old in *Aegypt*, the more *subtilly* and
 * *Exod.* 1. 10. *Psalm.* 105. 25. *cruelly* they were handled by the *Aegyptians*, under hard *tasks*, the more they *multiplied*. And the *High Priests*, *Scribes* and *Pharisees*, thought they had made their Kingdome Cock-sure, and utterly overthrown *Christ*, when once they had nayled him fast to the *Crosse*, and Seal'd him up in the *Tombe*: but it proved quite *contrary*, even the ruine of their State, and the enlargement of *Christ's* Kingdome over the world. And Ecclesiasticall Stories tell us, that the Primitive Christians in the greatest heat of those 10. *Persecutions*, did so multiply, that at length they wearied out their *persecuters*. And it is noted of that *Apostata Iulian*, that when he saw his cruell *persecuting* of the Christians, and *banishing* of their Bishops nothing awayld, but that they did the more increase, he altered his *course*, and began to use them *genly*, and to recall their *banished*, and to *promote* them: So as by this meanes he drew a number of them to his bow, and they grew cold and feeble in their Christian *profession*, whereas by his former down-right *cruelty*, they grew upon it. And my Lord, be not so cagre in your *zeale* for a *Reconciliation* with *Rome*, as therfore to fall out with all *good men*. You have done much for your *Time*, as any one possibly could doe, yea and

and more a great deale, then I am perswaded any Man of *wisdom* and *judgement* (all things considered) either would or durst have done, although he had all your *incouragements*; which though great, yet becaule *humane*, a *wise* Man would not put so much confidence in. And besides, though you have calmed those THREE: yet is the Storm you Spake of in the *Starre-Chamber* at their Censure, over, other wise then over your *heads*, So long as you *storme* so upon others? You have exasperated the world against you by your desperate *fury* and *cruelty*: but much more the *wrath* of Heaven. And have you not had some terrible Signes of *Gods wrath* upon the Land, since their Censure? Are all things quiet, now that they are in safe-Custody? And though they be quiet, poore men, yet doe you not heare the voyce of their *blood* crying out against you? Can you wash your hands of it, while the *guilt* of it sticks so close to your Conscience, as the *fire* rather must *purge* it, then the *water* wash it.

But you goe on: Too many overburthen the Service of God, and too few leave it naked. You seem here somewhat reasonable: neither too many, for burthen; nor too few, for nakednesse. You could be content then with some reasonable mediocrity, could you hit upon the *meane*. But my Lord, in this Case of Ceremonies, Even Mediocrity is Extreme: and even your too few (in your reckonig) are too many, and doe overburthen the *true service* of God. For indeed the Imposition of your Ceremonies, though you think them too few, doth so burthen Mens Consciences, that their *backs* are ready to break; and it doth so alter the *property* and *nature* of Gods service, that it is to be termed rather a *servitude* of men, then the *service* of God. For Gods Service is perfect *Freedom*, as your owne Service Book Saith: but your Ceremoniall service is a *yoake of bondage*, and therefore no service of God, but such as God saith of it, *In vain they worship me, teaching for Doctrines the Commandements of men*, and for my Service the Ceremonies of Men. But admit, that Ceremonies were lawfull: who shall *limit* the Mediocrity *inter nimium & parum*, between too many and too few? How few or too few? And how many are too many. Mediocrities, you know, are as hard to be kept, as to be found. And especially in Religion you must have a care, that not onely the Service it selfe, but least your *servants* the Priests, be not overburthened. Therefore as one of your Canons provides, that your Priest that is not able to have a Long Gown, may weare a Short Cloake: So you may doe well to provide, that your

Ceremonies and *habits* in your Service be fitted both to the *Persons*, and to the *Seasons*. For some Ceremonies may be tolerable in Winter, which are not so fit for Summer: as for your Priest to administer, and preach in his Surplice and Hood in Winter time, is more tolerable, yea and perhaps more usefull too, as keeping both his Corps, and cold Sermon that hath never a Soule, nor any heat of zeale in it, warme from freezing. But in Summer time to administer and preach with Surplice and Hood, 'tis enough to stifle any man, especially if he be a fat Parson. But you will say, he may Preach the *sedomer*, and when he doth Preach, it may be the *shorter*. For better, Preaching be omitted, then the least of your Ceremonies should be neglected. But yet for shame of the world, at least in the Church of England (which is not yet grown so Romish, as that Ceremonies should altogether thrust out Preaching) me thinks you might doe well, as men doe for their wearing apparell, to have some *habits* for Summer, and some for Winter. But now I remember my selfe, that will put many a poore Priest to the more charge. And therefore to prevent both trouble and charge, I remember a pretty device of * *Dionysius*, who coming into an Idols Temple, and finding rich cloth of gold, very Massy, upon the Idols, he tooke away their Robes of gold, Saying, they were both too heavy for Summer, and too cold for Winter, and he put upon them good course Freeze, saying, this would be both light wearing for Summer, and warme for Winter. But I suppose you would be loth to have your rich cloth of gold Copes, and the like, to be turned into course Freeze, as preferring *Aurei Calices*, & *Lignei Sacerdotes*, before *Lignei Calices*, & *Aurei Sacerdotes*; which were of old in fashion: Golden Chalices, and Wooden Priests, before Wooden Chalices and Golden Priests; I meane, such Golden Priests (so called) as then were, when the Chalices were of Wood, that is, Learned, Godly, and Preaching Presbyters. For otherwise, as Rome, so you, want not your Golden Priests sutable to your Golden Chalices, as Bernard in his Booke *De Consideratione* to Pope Eugenius the Fourth hath liberally taxed in the Pope and his Clergie of Priests: But these things I leave to your Lordshippes Consideration.

* Plutarch.

But to returne to the point: in plaine termes my Lord till you doe resolve us justly how many Ceremonies you will have, and no more, for burthening the Service, or how few

few Ceremonies, and no fewer, for leaving all naked (though I think you incline rather to the extremity of Excesse, in the too many, then to the extremity of Defect, in the too few, as loth to leave your Service naked) you doe to a haire breadth resolve us, you must give us leave with one voyce or * *Kekusma*, to cry downe all your Ceremonies of what sort soever, whereof the very least is a burthen intollerable to Gods People in the service of God. For (as we said before) Gods service admits not of any Will-worship at all, no not in the least Ceremony, wherewith the Conscience as it is bound, so it is overburthened. One Fetter, or Linke, or Chaine, or Bolt makes a Prisoner as sure, as many. As the Israelites were enslaved by the Egyptian Taske-masters, as well when they were allowed Straw, as when it was denied them. Though the bondage was the greater. But when a man is once made a Slave, who shall hinder his Master to lay as much *burthen* upon him, as he pleaseth? And if you have a power to impole one Ceremony, who shall stint you for more, for ten, twenty, an hundred, if you doe but say the word that too few leave the Service naked? But you will not have too many, for burthen. But how will you know when 'tis a *burthen*, for you touch it not with one of your fingers, and so feele it not, as the Egyptian Taske-masters did, while the poore people of God cry out for intolerable *burthens*? All your *burthen* is to get it but up upon the peoples, and your Priests shoulders, and then you are so farre from feeling any more *burthen*, as you turne it into no small *benefit*, in Case any for very wearinesse and irksomnesse of the *burthen*, doe either lay it downe, or cast it quite off, yea or doe but rest himsele a little with some intermission. Then your High Commission shall ring of him. Nor can we in any reason imagine that a few Ceremonies will serve the turne. For your maine Scope is to bring your Church of England to a full Reconciliation with Rome, the way to which must be strowed with many Ceremonies, as at a Marriage they strow the way to the Church with Herbes, that so when you have brought the matter to a pretty Conformity with as many Ceremonies as Time and Place will permit, the Match being already agreed upon and concluded between the parties, and friends, there may nothing be wanting to hasten the full and finall consummation. But herein the maine *burthen* will lye upon you. For it can little be hoped, that Rome for her part

* The Shout of
Maimers when
they hale toge-
ther.

will abate any of her Ceremonies, so as the greater addition and accumulation wilbe required on your part; to make up to *ison*, an equality in some reasonable proportion at least. For *Amicitia est inter pares*. Friendship is between Equalls. But howere, in any Case not too few; for then your Service would be naked; and it might either hinder your Project, or hurt your reputation with Rome, when upon your coming home to Rome, She should find you naked (such guests as Rome useth not to entertaine) unlesse you will trust to her Kindnesse in furnishing you out of her rich Wardrobe and Magazin of Ceremonies, wherein She hath a large Overplus of Treasure, which your Church of England might afterwards recompense, either with reviving the Peter-pence, or returning his Holinesse his Old Tribute of *Annates*.

But in the meane time, how would too few leave your Service naked? Surely many wayes, now when I better consider it. Without the Surplice and Hood, the Minister naked: without rich Ornaments and a Crucifix, the Altar naked: without a Signe of the Crosse, Baptisme is naked: without Kneeling before the Altar at the Communion, the Sacrament naked: without a devout Crindge when Iesus is named, Iesus is naked: without looking towards the East when you Pray, Prayer naked: without goodly Images, the Walls naked: without the rich Copes, the Epistle and Gospel naked: without a faire payre of Organs, and Chanting to it, the whole Service naked. But what if the whole Service were thus naked? God neither requires, nor respects any such pomp in his Service. You will say, 'Tis, slightly and stately. But one of the Heathen Poets could tell you, that God regards more a simple and honest heart, then all such gifts, or pompous Service. As he saith:

* Persius
Satyr. 2.
Heathen more
holy then
Prelates.

*Dicite Pontifices, in Sancto, quid facit aurum? &c.
Compositum jus, fasque animi sanctosque recessus
Mentis, Et incolium generoso pectus honesto.*

‡ Or Bishops.

Tell us, ye ‡ Pontifices, what such glittering gold
Makes on your Temples? &c.
A mind compos'd of justice, and of right,
And holy contemplation (Gods delight)
A brest well dipped in the purple grain
Of noble honesty, That will not stain.

‡ Another

‡ Another of them saith :

*Immani Aram si tetigit manus,
Non sumptuosa blandior hostia
Mollibit aversos Penates,
Farre pio, & saliente mica.*

‡ Horace Carm.
lib. 3. Ode. 23.

Th' innocent hand, if it the *Altar* touch,
The sumptuous offering pleaseth not so much,
T' appeale the *anger* of your House-hold Gods,
With Sacred Corn, and savory Salt by oddes.

Yea and every Schoole-boy knowes that Distich of old
Cato :

*Si Deus est animus, nobis ut carmina dicunt,
Hic tibi præcipue sit pura mente colendus.*

If God as Poems say, a Spirit be :
Then with pure mind let him be serv'd of thee.

And as the Roman Orator also said. *Non in Ambrosia De-
us, &c.* I doe not think (saith he) that God is delighted with
Ambrosia, or *Nectar*, or such like sensuall delights in his Service.
[*Tuscul. Quæst. lib. 1.*]

Thus you see how those Heathen, even by the glimme-
ring light of *nature*, had a better opinion of God, then our mo-
dern Prelates have, or at least, then our present Oracle of *Can-
terbury* hath shewed himselfe to have, for how neere came
they to that truth uttered by Christ & God is a Spirit, and they § Iohn 4. 23.
that worship him, must worship him in spirit and truth, &c. And if 24.
you propound the Jewes for example of State in the service of
God; first, God commanded it : and the magnificence of it was
a Type of Christ, and of his Spirituall Temples, † all glorious † Psal. 45. 13.
within. Those Types are all vanished, the truth being come.
And to revive that Service, and those Types, or to set up an
Image of them, you doe with the Jewes deny Christ to be
come. And for this *Ierome* shall answer you, *Si placeat aurum,
placeat et Iudæi* : If gold please you so well in the service of God,
let the Jewes also, and Judaisme please you. And the Poet :

Dicite Pontifices in Templo quid facit aurum ?

Tell us you Pontificall Priests, what makes gold in the Tem-
ple? And tell me, whether was Adam and Eve more beautifull in
Gods eyes, and their own too, having no other *glossing*, or
ornaments

ornaments upon them, but their naked Innocencie: then in their new devised fashion of Fig-leave-Aprons? Although they now seemed gay with their borrowed leaves, as the Crow with his borrowed feathers. And surely this may be a very fit patterne to Sample your Church by. For yours and Romes Church, having lost their Primitive and Originall beauty of Innocencie, Simplicity, and Purity of Christs Spouse, as the Love of God, Saving Faith, Soundnesse of Doctrine, Sanctity of Conversation, and Purity of his Worship, which you have by so many of your Superstitions so miserably corrupted: think you now to please G O D with a curious painted Service, which serves to no other purpose, then to please your owne fancie, and other mens carnall senses? Is not this a GREAT WITNES to the World of your notorious blindnesse, and most grosse and palpable ignorance of the very nature of the Godhead, who Is a Spirit, and therefore will be worshiped in Spirit and truth? And they who thus worship him in Spirit and Truth, are the true Worshipers, as the same Scripture Speakes; and G O D seeketh such to worship him; as is noted before. So as that Inscription, which the Apostle found upon that Altar in Athens,

* Act. 17.23.

* *Agnosto Theo, To the unknowne God*: may it not be written as well upon your whole service, which you dedicate to the unknowne God; which being patched up, like a Fooles gay Coate, of so many diverse coloured shredde, wherein your service being dressed up, you think it is wondrous pleasing to God: doth not all this bewray, that you doe all this service to a God, whom you know not, as whom your fancie frameth to be some carnall Man, whose senses are delighted with such service: as his Eares with Organs, his Eyes with goodly Images, curious wrought Copes, rich Palls, faire gilded Plate: his Smell with sweet Incense, his Majesty with sitting upon your Stately High Altar, as upon his Throne, and to keep his Residence in your goodly Cathedrall as in his Royall Court? May not then that which the Apostle thereupon Preached to the Athenian Philosophers, be hereupon applyed to the Romish Rabbies, and blind Prelates of Rome, and of the Church of England? † *Ye men of the Church of England, I perceive, that in all things ye are too Superstitious. For as I passed by, and beheld your Devotions (marke your Devotions) I found an Altar (for blind Devotion cannot be without an Altar) with this Inscription, To the unknown God: whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein,*

† Act. 17.22.
23. Ec.

therein, seeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands, neither is worshiped with mens hands, as though he needed any thing, &c. * Forasmuch then, as we are the Offspring of G O D, we ought not to thinke that the Godhead is like unto Gold, or Silver, or Stone, graven by art, and mans devise. And the times of this Ignorance G O D winked at, but now commandeth all men every where to Repent, Because he hath appointed a day, in the which he will judge the world in Righteousnesse, &c. Now what say you to this, all you blind Ceremony-Mongers? Are you growne so stupid, as not to be sensible how this toucheth you, as much, yea and much more, then those Athenians? What? Are you so blind and senselesse, as for all this to dreame, that G O D accepts your gay Puppet-play as a Service of Piety done to him? Nay, G O D tooke so little delight in those Sacrifices and Rites, which himselve ordained in the Law, and much lesse when the people rested in the outward performance and observance of them, that he saith, ‡ Who required these things at your hands to tread in my Courts, &c. ‡ Isa. 1. 12. So also Psal. 50. 8. I will not reprove thee for thy Sacrifices, to have been continually before me: I will take no bullocke out of thy house, &c. No: ‡ Who so offereth me thanks and praise honoureth me: and to him that ordereth his Conversation aright, will I shew the Salvation of God. § Now consider thou, ye that forget God, least I teare you in pieces, and there be none to deliver. Yea the consideration hereof, brought † Christ down from the bosome of his Father, to offer up his body as the onely acceptable, and Allsufficient Sacrifice, to put an end to all carnall rites and services. If then Gods own Ordinances in the Law did not please him, but that he must send his Sonne in the flesh to fullfill all things: then what hope can you have, that your vaine Superstitious devises should please G O D, or that he should otherwise be affected with them, but thereby to be provoked to send his Sonne the Second time * in flaming fire, taking vengeance on them that know not God (even all blind worshipers, but much more willfully blind) such as obey not the Gospel of our Lord Iesū Christ, &c. Then shall all your Sumptuous Ceremonies, and Solemne Service be discovered, and the rotten inside of your hypocriticall formalities be turned out to the view of all the world. Like to Cardinall Campeius his Sumpter, which with a juffle in Cheape-side, the girts bursting, downe it falls, and out fly the old Boots and Shooes, and such like baggage which it was stufte withall, becoming a ridiculous spectacle to

* ver. 29.

‡ Isa. 1. 12.

Psal. 50. 8. &c.

‡ v. 23.

§ v. 22.

† Psal. 4. 6. 7.

Heb. 10. 5, 6, 7,

If 8, 9, 10.

* 2 Theß. 1. 7,

8, 9.

all the beholders. So when your faire glorious gilden earthen pot, striving with your Maker (as the Prophet speaketh) comes to juttle with the godden pot of Manna Iesus Christ, and to be struck with a blow of his Iron-rod, all that filthy inside of hypocrisie, and infidelity, shall fly out, to become a laughing stocke, to all the world, which shall then see that **GREAT WITNESSE** of what sincerity was in your heart, when you bleared ignorant mens eyes with the glaring luster of your externall worship. Yea your externall pompous service, as wherewith you think to please Christ, argues you to have no other conceit of Christ, then such as the Jewes had, dreaming of a temporall Messias, and an earthly Prince.

But let us heare your tale out : And scarce any thing hath hurt Religion more in these broken times, then an opinion of too many men, that because Rome had thrust some unnecessary, and many Superstitious Ceremonies upon the Church, therefore the Reformation must have none at all. For Answer in short, All your Ceremonies are Superstitious, and therefore unnecessary; or (if you will) all unnecessary, and therefore both Superstitious and Superfluous. What necessity (I pray you) of your Crosse in Baptisme? What necessity of a Surplice, except to hide your poore Priests dublet, when 'tis either greasie, or out at the elbowes? What necessity of Kneeling at the Sacrament, and so before your Altar? And how can you sever these from Superstition? What's a signe made in the Ayre, to signifie and set forth the life of a Christian, and that also after Baptisme, the seale of his vow to renounce the Devil and all his works, and to be a souldier and servant of Iesus Christ? And how is your Surplice a signe of sanctity, when commonly he that weares it hath least holinesse, and hath cause to blush, when he hath no better signe to hang out, then that which tells the world, ther's no true Sanctity within? And when you so devoutly kneele before your Altar, at the receiving of the Sacrament, (to which your Altar-men, usually apply that in the Psalme, O come Let us worship, and bow downe and kneele before the Lord our Maker.) What is it a signe of? Of your adoring Christs body imagined to be in the bread? Or of your adoring the Altar, as which you call Gods-Mercy-Seat, and where Christ keeps his personall residence? Or of your adoring the Crucifix, upon or over your Altar? Or is it a signe in generall of your humility, or of your Idolatry rather, or both together, Idolatrous humility, or humble Idolatry? And so is it not a plaine signe of your pride and presumption, in perverting the ordinance of Christ, while

See pag. 3.
Will-worship
Idolatry.

while you injoyne such *gestures* before an *Altar* in receiving the *Lords Supper*, which *Christ* ordained not at an *Altar*, but at a *Table*, where a *Supper* ought to be eaten as a *Supper sitting*, and not *kneeling*.

But (say you) ought the *Reformation* to have none at all? Yea, none at all; of mens devising to bind the *Conscience* of any *Christian*. For els how is it *Reformation*, if it retaine any thing, that is either *unnecessary* or *Superstitious*? Your *Reformation* is deformed with your *Hierarchy*, and *Ceremonies* the very badges and *Ensignes* of *Antichristian Tyranny*, and *Romish Apostacie*; for thereby (as is noted before) you thrust *Christ*, the King of his *Church* out of his *Throne*, and put a *yoake* of *bondage* upon his *peoples* necks.

But (say you) *Ceremonies* are the *hedge*, that fence the *Substance* of *Religion* from all the *indignities*, which *profaneste* and *Sacriledge* too commonly put upon it. You meane such *Substance* of *Religion*, wherein *Rome* and you are both one *Church*; that is *Hierarchy* and *Ceremonies*; as is shewed before. And you use your *Ceremonies* as the *Traine* and *Guard* of your *Hierarchy* and *Principality*, which were contemptible, without such *Attendance*. And 'tis not without need, that you make such use of these beggerly *Rudiments*, when you have no fence for your selves in *Gods word*. And in one respect your *Ceremonies* may fitly be termed a *hedge*, yea * *Sharper then any thorne hedge* (as the *Prophet* speaketh) which who so offereth * *Mich. 7. 4.* to thrust away, must be (as *David* saith) † *fenced with iron, and † 2 Sam. 23. 7.* the *Staffe* of a *Speare*, to be utterly burnt with fire in the same place, otherwise they will pierce thorow his hand. And this *hedge* of your *pious* seeming *Ceremonies* is a fence to your *Hierarchy* against *Profaneste*, while *profane ignorant persons*, led by their *carnall sense*, are thereby more then halfe perswaded, that *Prelates*, when they are at their *Church-devotion*, are *pious* and *holy* Men, although they doe not so much as seem so out of the *Church*. And againe, *Ceremonies* you use as a *hedge* to fence you against *Sacriledge*: for were it not for your pomppous *dayly Service*, and at *Solemne Feasts*, in your *Cathedralls*,* you might be in some danger of having all those fat *Corpses* alienated to some other use, then to the maintenance of a sort of *Idle-bellies*. As once a † *Brother* of yours answered, being † *Dr. Andrewes* asked of *King James* to what use their *Cathedralls* did serve: your Majesty (quoth he) is there *dayly* and *Solemnly* prayd for. Although those *Solemne prayers*, in regard of their fat feeding,

and customary Chanting and Roaring out of a Sort of ignorant Chanters, may be thought to have but little vertue in them, except it be for the poore Singing mens poverty, whose allowance will scarce maintaine their Credit upon the Ale-house Score.

You adde : *And a great weaknesse it is not to see the strength, which Ceremonies (things weake enough in themselves, God knows) adde to Religion it selfe : but a farre greater to see it, and yet to cry them downe, All, and without Choyce, by which their most hated Adversaries Climbe up, and could not cry up themselves, and their Cause, as they doe, but by them.* Now, as we said before, Considering what your Religion it selfe is, in Substance one with the Religion of Rome : 'tis weakenesse indeed, not to consider what a Strength your Ceremonies doe adde unto it. Yet what strength in Ceremonies, so weake in themselves, as you seem to acknowledge, when you Say, *God knows ?* And indeed the Apostle calls them * *Weake and beggerly Rudiments.* But as weake as they be in themselves, yet being backed with your Canons and Courts, they prove strong enough to make the strongest to stoop, and vaile bonnet unto them. Yea are they not strong bonds and chaines to bind and captivate the Conscience of Gods people worse Bonds of Egypt then either the Egyptian or Babilonian captivity. So as were it not for your Canons mounted, and full charged, these hedges or mud-walls would prove but weake enough to fence the Substance of your Religion. And indeed this is the reason, that so many cry them down, *All, without Choyce*, because of that strength which they adde to your *Romish Superstition*, your Religion it selfe : and because on the other side, they eat out the very heart of true piety, and the power of true Religion in all those, or the most part, who are insnared by them. Although you call this *Weakenesse in those, that cry them all down.* But I hope this weakenesse is so crying, especially reaching up to heaven, will in time so prevaile with God, as to batter them down, and to dismount your Canon that holds them up.

But such consider not (Say you) *that by this meanes, their most hated enemies (the Jesuites, I suppose you meane) cry up their cause, and not els, but by them.* Surely, [By them] here, if rightly taken, 'twill prove very true, you Say. By them, that is by your Ceremonies. For what is there, whereby the Jesuites doe more climbe, and cry up themselves, and their Cause, then your crying up of your Ceremonies ? This they professe in their Bookes and English Pamphlets, which they scatter among the

the People, that the Church of England is coming amaine towards Rome, as being weary of her Religion, or ashamed of it. And all this especially, since you have climbed up to the top-pinnacle of Canterbury Church. And well you Say, *Their most hated Adversaries*. You say not, *Your most hated Adversaries, the Jesuites*: for then you should account Jesuites no better then Puritans. Though I think your Lordship can give no great good reason why the Jesuites should be the Most hated enemies of those, that most cry down your Ceremonies, except you will give the Jesuites precedencie of you in persecuting those men. But (I say) your Zeale for Ceremonies is a fiery Chariot, to carry the Jesuites to that heaven of their happinesse, to wit, *Englands Reconciliation with Rome*, which is hastened and advanced by nothing so much, as by hoysing up of *Altars*, and other Idolatrous Superstitions, and putting downe of good Ministers, and all true Religion. This, this is the Ladder, by which Jesuites Climbe up, not now to the top of Tyburne, but to the top of their Mount Tabor; beholding the Church of England transformed into the Church of Rome; being also so exceedingly helped up and advanced by this your handy worke now published for that end.

L. p. 21. *In this insuing Discourse, I have indeavoured to lay open those wider Gates of the Catholick Church, &c.*

P. So you have indeed, having set open *Englands* broad Gates, that That Great Whore of *Babylon*, with all her Train and Trinkets, her Superstitions and Idolatries, may have the more easie reentry, without so much as the ruffling of her Ruffe. Nay rather then sayle, as the Trojans, at the Subtile Counsell of their perjured *Simon*, brake downe a great part of their City-wall to let in the Trojan horse, (which unknown to them, was full of armed Greeks, their Enemies) by which meanes their City was surprized, sacked and burnt: So you having been a great Instrument, of not onely Setting open the broad Gates, and making them wider then they were before, but of pulling downe the Walls and Bulwarks of the Church of England, to wit, in Suppressing Gods Word, and Supplanting the most Painefull and Godly Ministers, as the Watchmen of the City, yea the Chariots and Horse-men of *Israel*: and having prepared it by the Setting up of your *Altars*, and Superstitious Service and Devotion attending thereupon, all conformable to Rome;

doe in this your Book now published, as with open voyce
proclaime, how happy a thing it were, that the Church of
England and of Rome, were perfectly reconciled and remi-
sed.

The Prelates
wider Gates
whither they
lead.

Again, you have in this also layd open those wider gates of
your Catholick Church, in that therein you have in some respects
made those broad Gates that lead to destruction, wider then
they were before. For at after in your Booke you can find a
broad way for the silly ignorant Papists to find Salvation in the
Church of Rome, and so to be Sayed living and dying in the Ro-
man Faith. But of this in its due place. Onely you have al-
together shut the Gates of the Catholick Church against all
Reformed Churches beyond the Seas, as having no Prelates,
and therefore no Churches. As hath been noted.

You adde: (*The Catholicke Church*) confined to no Age, Time,
or Place, nor knowing any bounds, but that Faith, which was once (and
but once for all) delivered to the Saints. Jude 3.

P. My Lord, what have you to doe with the Saints faith,
except that you indeavour to destroy it? Or with those Saints;
except to persecute and root them out? Or would you make
us beleeve, that you are one of those Saints? Certainly then
you must become another-gates Man, then as yet you have
shewed your selfe to be. Your Tyranny, your Hypocrisie,
your Superstitions, your Persecutions, your Reconciliation
with Rome must be utterly abandoned. Except by continuing
in them, you hope to be the next Canonized Saint to Ignatius,
the Father and Founder of the Jesuites Society, Lately Ca-
nonized by his Holinesse at Rome, for his good Service for
the Catholick Cause: and so may you haply after 100. yeares,
come to be Canonized for the notable Service you have done
in the Church of England for the Church of Rome, if ever
you shall bring them to a perfect Reconciliation. And as for
that Faith you Speake of, as the bound of the Catholicke
Church, which you say you and Rome doe both professe: we
shall have occasion hereafter to speake more largely of
it.

L. p. 22. *I have delivered with a single heart, that truth which
I professe.*

P. What truth it is, which you professe, we have in part
already discovered, in this your *Dedicatory*, and shall further
and more fully in your insuing *Discourse*. But with what sin-
glenesse

glennesse of heart you have done it, that we leave to the Judge of all hearts. Onely where we find your hypocrisie so palpable, as that we cannot chuse, but use it as a Perspective to see into the constitution of your heart, as where we find your words so directly contradicting your deeds and practises, the clearest indexes of your mind, expressed and written in Capitall Letters: we doe not spare to informe you of it; both because *the heart is deceitfull above all things, and desperately wicked; who can know it?* So as your own heart, when you think it single, may double with you: and that others also taking warning by such a dangerous example, as the greatest Prelate of England, may not also be deceived and seduced by your deep dissimulations.

Ier. 17.9.

L. *ibid.* In the publishing whereof I have obeyed your Majesty, discharged my duty, to my power, to the Church of England given account of the hope that is in me, and so testified to the world that Faith, in which I have lived, and by Gods blessing and favour purpose to dye.

P. For your obedience to his Majesty, we say no more, having touched before, how strong that backe had need to be, that beares all your burthens, so intolerable to be borne. But is this the discharge of the duty of the Metropolitane of all England to the Church of England, to compile and publish such a Booke to reconcile England with Rome? What thanks the Church of England may returne you, I know not. But thus did not any of your Predecessors, ever. And have you more Charity, or more Devotion, then they had? And for the hope in you, whereof you give account to the world, and your faith testified, wherein you have lived, and resolve to dye: I will say as Ierome said to the Pelagians, *Sententias vestras prodidisse, Superasse est*: The discovery of your opinions, is our victory. So, thus to give account of your hope, and testifie your faith to all the world, as that wherein you have lived, and resolve to dye: Let's see by your own testimony, now irrevocably upon Record, what to judge of you formerly, namely as of one, *Qui cum Lacte nutriti errorem Suxisse videatur*: who seemeth to have sucked in Errour with his Nurfes Milke; As the Orator Speakes of all naturall men: and what to expect of you hereafter: that as you have lived a most notorious Persecuter of the truth of Christ, and of his Saints; So we must look for

Tuscul. Quest. lib. 3.

it Still, so long as you *live*. And this is our *victory*, that we have to deal with one, who is not now any longer a *disguised*, but *unmarked* Enemy of the *true Faith* and *Religion* of **JESUS CHRIST**. And however you may flatter your selfe in regard of the *World*, and *favour* in *Court*: yet if you repent not of your former *life*, but *dye* as you have *lived*, you can have neither *hope* nor *faith* in expecting *Gods blessing* or *favour*. And so I passe from your *Dedicatory* to your *Discourse*, as followeth.

THE



THE REPLIE TO THE RELATION OF THE CONFERENCE.

L. p. 2.



*I*t is very fit, the People should look to the Iudgement of the Church, before they be too busie with particulars. But yet neither the Scripture, nor any good Authority denyes them some moderate use of their own understanding and judgement, especially in things familiar and evident, which even ordinary Capacities may as easily understand, as read. And therefore some particulars a Christian may judge, without depending.

P. What you meane by Church, you have told us before, namely that, wherein your Church of England, and that of Rome, are one and the same, one Prelaticall and Hierarchicall Church, out of which are excluded all those Reformed Churches,
which

- which neither have, nor acknowledge Prelates to be of divine Institution. We have also made a Say of the difficulties: So as it is no difficulty to divine, what Christians we are like to prove in understanding and judgement in the mystery of Faith and Salvation, when we must be limited to that narrow Scantling of some moderate use of our owne understanding and Judgement, and that but in things familiar and evident to every ordinary Capacity. O poore Christians, that for Understanding in the Scripture must be at the allowance of Antichristian Lords, who would bring into bondage Gods people, by Chaining them up in Darknesse and Ignorance, and doe with them, as * Nabash the Ammonite answered the men of Iabesh Gilcad; On this condition will I make a Covenant with you, that I may thrust out all your right eyes, and lay it for a reproach upon all Israel. But the
- I Sam. II. 2. Apostle exhorts Christians, Saying, ‡ Be not children in understanding; howbeit, in malice be children, but in understanding Te-
- ‡ I Cor. I 4. 20 le to gines the, be perfect. And, ‡ Leaving the Principles of the Do-
- ‡ Heb. 6. I.ctrine of Christ, Let us goe on unto perfection. And, § Strong meat
- § Heb. 5. I 4. belongeth to them that are of full age, even those, who by reason of use have their Senses exercised to discern both good and evill. But you allow Christians onely some moderate use of their owne understanding, and that in things familiar and evident, which men of ordinary Capacities may as easily understand, as read. So as what they read, except with the very reading they doe as easily understand it, as they read it, they must not meditate further of it, but in what they presently upon the reading understand not, they must depend upon your Churches judgement. So as you
- ‡ Psal. I. I. 2. would exclude your Christians from being of those † blessed men, of whom David Speakes, which delight in the Law of the Lord, and in his Law to meditate day and night. You would not
- ‡ Heb. 5. I 4. have them with * use to exercise their wits and Senses to discern both good and evill. Yea the Apostle useth a word very emphaticall, dià tō exin, by an habituall use, or long custome have their Senses gegumnasmena, exercised; the word properly signifieth such an exercise, as Wrestlers, or such, as contend for victory, doe use, which is with all their might and strength, being train'd up unto it by long exercise. So as the Scripture doth not onely not forbid, but Commands and exhorts Christians to all diligence in the Study of the Scriptures, ‡ That
- ‡ Col. 2. 2. their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the Mystery of God, as the Apostle speakes. And, ‡ Let
- ‡ Col. 3. 16. the

the word of God dwell in you richly in all wisdom, teaching and admonishing one another, &c. And the Bereans are Said to be *αγενέστεροι*, more noble, then those of Thessalonica, in that they received the word with all readinesse of mind, and searched the Scriptures dayly, whether those things were so, which Paul taught. Loe here, they examined Pauls Doctrine by the Scriptures: they depended not upon his bare word; and therefore the Holy Ghost marks them forth for men of a more noble spirit. But you would have your Christians to be poore and beggerly in the knowledge of the mystery of Christ, and to be so base-minded, as in all things, which are not obvious to every Capacity, to depend meerely upon your Church-Authority and Judgement. So as what you meane hereby, except to bring into your Church of England the Jesuiticall blind obedience, captivating the peoples senses to your Dictates, that they might pinne their Salvation and Faith upon your Priests Sleeve: I cannot imagine. Which will appeare yet more clearly *at after.*

Againe, these words of yours are in Answer to the Jesuit's words, namely, *That it was not for the Lady, or any other unlearned Persons, to take upon them to judge of Particulars, without depending upon the Iudgement of the true Church.* To which all your Answer in full is, as before. Wherein you easily let the Jesuite yeelds the Jesuit's slip, and run away with this, that the Church of Rome is that *the true Church*, on whose Iudgement for Particulars all unlearned Persons must depend. But you understand the true Church to be that, *is a true Church*, wherein you told us before, your Church of England and of Rome, are one and the Same. And so for Rome to be a true Church, you plainly confesse *at after.* But your words here may stand you in very good Stead, to be a faire Item to all the Readers of your Booke, not to be too busie with the Particulars of it, but first to look to the Iudgement of the Church of England, whose mouth you seem to be in this your whole Discourse. So as I may see my Doom already set down in black and white, that I must be Censured as one too busie, or *Αλλοτροεπίσκοπος*, playing the Bishop in anothers Diocese, in our English Translation, a busy body. But I must beare it off with Head and Shoulders. And, as the Proverbe is, *Over Shoes, over Bootes.* I have already waded through the Fords of your Dedicatory, and now I must launch into the Deep of your Discourse. And there's now no returning. Nor have I put my hand to the Plough to turn up your weeds by the roots, to look backe, or desist, for feare to be censured as one

too busie. Yea all my businesse is about particulars; and namely such, as summed up together in the *totall*, conclude you to be, though not a profest Invader, yet a most subtile and pragmaticall Engineer, and underminer of that Truth of Christ in the Scripture, which yet the Gates of Hell shall never prevaile against.

L. p. 4. Bellarmine of very great ability, to make good any truth, which he undertakes for the Church of Rome.

P. What one thing (I pray) which Bellarmine undertakes to make good for the Church of Rome (as the Church of Rome) is a truth? I say, as the Church of Rome. For what he undertakes to make good for the Church of Rome properly, must needs, be some point of Popery, or Popish Doctrine. Otherwise he undertakes not to make it good, as for the Church of Rome. Now the Church of Rome, as it is the Church of Rome, namely the Papall Church, holds not any one Saving Truth. I say againe, it holds not any one Saving Truth. I shall prove this more particularly at after. Yet you seem to intimate here, that either *all*, or *most* things so undertaken by him, are truth. But the contrary will appeare; So as what things are in themselves false and erroneous, can by no humane ability either of that Champion of Rome Bellarmine, or of the great Champion of the present Church of England, be so made good, as to deserve the name of Truth.

L. ibid. After Bellarmine hath distinguished, to expresse his Meaning, in what sence the particular Church of Rome cannot erre in things which are de Fide, of the Faith: he tells us, this Firmitude, is, because the Sea Apostolicke is fixed there. And this he saith is most true.

P. Your last words here are somewhat darke, whether we should take them for Bellarmines words, he saith; or for your owne assent therein, And this he saith is most true. This Later is the Likelier. And then againe, here is another doubt, whether [And this he saith is very true] it be referred to the whole Sentence going before, and alledged by you; or onely to the Last Clause. If to the whole Sentence, then in Saying, And this he saith is most true; you assent, that Romes infallibility consists in the Firmitude of the Sea Apostolicke fixed there. Which you seem afterwards more expressely to contradict. But if onely to the Last Clause your Speech hath reference, And this he saith is most true: then first, you should have expressed it more Clearly and

and punctually, as in some things you doe. But taking it in the best sense, you confesse it is most true, *that the Sea Apostolicke is fixed there*: thus you give occasion of Dispute, about Peters being at Rome, and of his being Bishop of Rome; and if so, whether consequently Rome be yet the Sea Apostolicke. But because your words, here are not Cleare enough, and as after you declare your selfe herein more plainly, what we have to say of this, we will reserve to a fitter place.

L. p. 23. *I shall ever be glad, that the Church of England may have farre more able Defendants, then my selfe.*

P. Certainly the Church of England her selfe may be glad hereof, to vindicate her Reputation, which you, by this your Defence, have layd flat in the dust. But, *May have*, seems to import, that now she hath not, at least, now, that Dr. White is dead. Nor hath the Church of England any great cause to glory in either of you both, as Defendants, unlesse by the Church of England you understand that new Start-up Faction of Arminianized, and Jesuited Atheists, whose Standard-bearers you have been and are to bring the whole Land backe againe to Rome, and so to make a full League and Confederacie against the true Church of Iesus Christ.

L. p. 29. *Things not Fundamentall, yet to some mens Salvation are necessary.*

P. How prove you this? Seeing what is necessary to some mens Salvation, is necessary to all, and every mans Salvation. And Fundamentalls onely, to wit, Such things as are *de Fide*, of Faith, are the onely things necessary to every mans Salvation. According to the Athanasius his Creed. *Whosoever will be Saved, it is necessary that he hold the Catholicke Faith: which Faith unlesse a man keep whole, and undefiled, without doubt he shall perish everlastingly.* For the Catholicke Faith comprehends all Fundamentalls, which to violate in any one particular, overthrowes the Faith, and cuts a man off from Salvation. But your adding of other things, besides and unto the Fundamentalls, as necessary to Some mens Salvation: doth necessarily inferre this Consequence, that there be other things besides Christ, which are necessary to Some mens Salvation: And so you make Christ an insufficient Saviour to some men at least, as to whose Salvation things not Fundamentall are necessary. For things not Fundamentall are extra Christum, out of, or without Christ. Whereas the Scripture Saith of CHRIST, *That there is* AR. 4. 12.

no Salvation in any other : for there is none other name under heaven given, whereby Dei sothenai emas, we Must be Saved, which words doe plainly evince, that besides Christ, nothing under heaven is necessary to any mans Salvation. But give us some one particular instance of such things, as being not fundamentall, yet are necessary to some mens Salvation. You tell us of certain (I wot not what) Deductions from the Articles of Faith, which you make to be your Not-Fundamentall, and yet necessary to some mens Salvation : but for our better Information you particularize in nothing, neither in the things, nor in the persons, for whose Salvation they are necessary, but leave all in the Cloudes, the fittest manole to fold up such foule and blind errors in.

L. p. 31. The Churches Declaration can bind us to peace, and externall obedience, where there is no expresse Letter of Scripture, and Sense agreed upon.

P. By the Latitude of this Sentence, you, or your Church of England may (as you have done) by your Declaration prefixed to your Articles of Religion (as before) bind Ministers not to preach of those Doctrines of Grace, as Election, Predestination, &c. because, though there be expresse Letter of Scripture for them, yet the Sense is so farre from being agreed upon by your present Church, as that you Say plainly, they may be taken in two opposite Senses. So as upon this your Churches Declaration of the ambiguities of your Articles, you have stopped all the Ministers mouthes, binding them to peace, and externall obedience. Although I cannot yet conceive, how that Declaration should be the Church of Englands, though published in the Kings Name, and perhaps compiled in the Conclave of Canterbury. And thus also that Order for the Altar of S. GREGORIES, which yet is but Dormant in Cryptis, not published in Print, in which respect it cannot be called the Declaration of the Church, yet must be of force to bind all Ministers to Peace and Obedience; first to Peace, not to speake a word against Altars, for his Eares: and next to Obedience, that if he refuse to have an Altar set up in his Church, himselfe shalbe made a Sacrifice. But why should such an Order thus bind? I must crave pardon for making Question. And the rather, because your Lordship here gives us a Rule or Canon saying, The Churches Declaration can bind us to Peace, and externall Obedience, where there is no expresse Letter of Scripture, and Sense agreed on. Now though we have expresse Letter of Scripture, proving Christ to be the onely Altar of Christians (as before is Thewed)

shewed) yet because this *sense* is not agreed on by your Lordship, and so by your present Church of *England*, therefore men must be *peaceable*, and *obedient* in that point, and quietly submit to Authority, in the *admitting*, and the *Adoring* too (if you will) of *Altars* in every Church. And so in all other your *superstitious* Ceremonies, of what force is the *expresse* Letter of the Scripture, where the *Sense* of it is not by you and your Church agreed upon? To give an Instance or two more, *This is my Body*: the *Sense* of these words is not agreed on between your Church of *England*, and that of *Rome* (though you are in Substance both one Church) what then? Ergo Ministers are bound to Peace and Obedience, in not meddling to or fro with the manner, *How Christ* is present in the Sacrament (though your Article of the Lords Supper doth declare it, both affirmatively, and negatively, how it is, and is not) but to content themselves with *Really*; which is a very *peaceable* word, about which *Rome* and you have no great reason to fall at oddes. Again, for *bowing* at the naming of the Name *Iesus*, although you have no *expresse* Letter of Scripture for it, (no not *Phil. 2. 10.* where it is Said, *En to onomati*, In, or (as your Translation hath it) *at the name of Iesus every knee should bow*; but it is not Said, *En to onomazethai id onoma Iesoun*, or *Iesous*, In the naming of the name *Iesus*, every knee should bow: So as that place is plainly expounded, and agreed on by other places of Scripture, as *Isa. 45. 23.* and *Rom. 14. 10.* as some of your old *English Bibles* note those places in the Margent over against the place; as in that of *Isaiah*, there is set in in the Margent, *Rom. 14. 10.* and *Phil. 2. 10.* all which three places unanimously shew the universall Subjection of all Creatures in *heaven*, and *earth*, and under the *earth* to *Christ* in the day of *Judgement*) yet because this *Sense* is not agreed on by the present Church of *England*, therefore her Declaration in her Canon binds all to Peace and Obedience: to Peace, in not speaking or writing against *bowing* at the naming of the name *Iesus*, nor in preaching to expound the Letter of Scripture (*Phil. 2. 10.*) by the plain *sense* of other Scriptures, as afore cited: and to Obedience, by *bowing* themselves, when they heare that Name to be named. So as your Lordships Rule here is very usefull for many things, although you have neither Letter, nor *Sense* of Scripture for them.

L. p. 32. The power of adding any thing contrary, and detracting any thing necessary, are alike forbidden. No power of the Church can doe this.

P. This.

P. This Sentence you alledge out of *Vincentius*, and allow it; So as it is to be accounted your owne Confession, which I suppose you will not deny. Whereupon you with your Church fall under just condemnation, both for *adding things contrary*, and *detracting things necessary*. For you adde to the service of God (as you call it) your *Altars*, and sundry other *superstitions*, which the Scripture excludes and condemnes, and so are *contrary*: and you *detract things necessary*, as *Preaching of the saving Doctrines of Grace*, *Preaching on the Lords dayes in the afternoon*, *Preaching Week-day Lectures*, and *Catechising by expounding the Grounds of Religion*. Which things are *necessary*, profitable, and usefull to the people of God, and which God commandeth; as *2 Tim. 3.15.16.* and *4.1.2.* *Gal. 6.6.* *Let him that is Katekoumenos, Catechised in the word, communicate To katekounti, to him that Catechiseth, or instructeth him, in all good things.* Thus you and your Church take upon you to do those things which are *alike forbidden*, and *which no power of the Church can doe*, though you can.

L. p. 35. *Wrangle while you will, you shall never be able to prove that any thing, which is but de modo, a consideration of the manner, of being onely, can possibly be fundamentall in the Faith.*

P. *Wrangle I will not, but prove, that some things which are, de modo, considered in the manner of being onely, not onely may possibly, but are really, in that very respect, fundamentall in the Faith.* So as to deny them, or not to beleeeve them, is in it selfe damnable. And hercof I shall give some Instances. 1. *Christs body in receiving of the Sacrament, is to be considered in the manner of its being present to the beleeeving Communicant.* In so much as to exclude such *manners* of being present, as doe destroy either the *Article* of his perpetuall Residence in heaven till his coming againe, or the truth of his *Naturall Body*, doth deny and destroy two *Articles* of the Faith, 1. touching *Christs sitting at the right hand of God*, from whence he shall come to Judgement, and 2^{ly}. that he was borne of the *Virgin Mary*, with a true humane body. As the Papists apprehending and beleeeving *Christs naturall body* to be locally present in the *Eucharist*, doe thereby overthrow his perpetuall residence in heaven, * till his coming againe: and withall, the truth of his naturall body: which being a true naturall body, with all its naturall properties, cannot be locally or corporally in many places at one and the same time; which yet the *corporall presence* in the *Eucharist* doth necessarily import. And if the truth of *Christs naturall body*

* Act. 3. 21.

body be destroyed (as by the *Manichees*, and other *Hereticks*)
Christ is wholly evacuated, and shall profit nothing. Besides,
 this Popish beliefe of *Christs corporall Presence* in their *Eucharist*,
 makes *Christs natural body*, which hath its dimensions of length,
 breadth, thickeſſe, to be a meere fantaſticall and imaginary
 body, as being contained within the narrow circle and compaſſe
 of a thinne Wafer-cake : and ſo they deſtroy *Christs body*. And
 ſo alſo, in that they beleve they eat this body of *Christ*, which
 is to deſtroy it : as 1 Cor. 6. 13. And this beliefe of *Christs corpo-*
rall preſence as aforeſaid, deſtroies ſpirituall communion with
Christ, and with the *Holy Ghoſt*, and conſequently the *Article of*
faith concerning the *Communion of Saints*. For *Christ* ſaith to
 his Diſciples, * I tell you the truth, it is expedient for you that I goe * *Iohn 16. 7.*
 away : for if I goe not away, the Comforter will not come unto you :
 but if I depart, I will ſend him unto you. So as to beleve *Christ* to
 be corporally preſent on earth, and that men have by that meanes
 a corporall communion with him, doth debarre ſuch men from
 all communion of the Spirit of *Christ*. And ‡ If any man have not ‡ *Rom. 8. 9.*
 the Spirit of *Christ*, the ſame is none of him. He hath not *Christ*, that
 hath not his Spirit : and he hath not *Christs* Spirit, that reſts in
 the beliefe of *Christs corporall preſence* on earth, as before. For
 except I depart (ſaith *Christ*) that is, except I be abſent from
 you, as concerning my corporall preſence, the Comforter will not
 come unto you. And thus by a falſe beliefe of the very manner
 onely of *Christs preſence* in the Popiſh *Eucharist*, *Christ* the
 Foundation is overthrowne. And this error *de modo*, of the
 manner of being onely, overthrowing the Foundation, muſt
 needs be a *Fundamentall error*, if any error may be ſaid to be
Fundamentall.

My Second Inſtance is about *Christs humane Nature, de modo Synodi Chalce-*
Subſiſtendi, of its manner of ſubſiſting in the Perſon of the Son *donenſis* the
 of God. For to beleve, that it is either after the manner or way *piſtis* : *Asmu-*
 of *Commixtion*, or by *adherence*, as one thing cleaving to ano- *kutos* : *Akori-*
 ther, or *Inherence*, as an Accident in the Subject, or by *Conver-* *ſtoes*, *Adiairé-*
 ſion into the divine nature, or by *Concomitancie*, as *Bellarmino* ſaith, *toes*, *Atrep-*
Christs divinity and ſoule is preſent with his body in the *Eucharist* *toes*,
 by *Concomitancie* : all theſe manners doe deſtroy the perſonall
 union of *Christs two natures* in one perſon. As thoſe two *Here-*
ticks, *Nestorius* and *Eutiches*, the one condemned in the Council
 of *Ephesus*, the other in the Council of *Chalcedon*, the later for
 holding, that *Christ* had but one Nature, the humane converted
 into the Divine Nature : the other, that *Christ* had two Perſons :
 both

both these destroyed *Christ the Mediator*, who is not a *Mediator*, unlesse he be both *God and Man in one Person Christ*. So *Bellarmines* devise in holding *Christs divine nature*, and *humane soule* to be present in and with that *body*, which they frame unto him in the *Masse*, by way of *Concomitancie*, as being inseparable companions: destroyes the *Sacrifice of Christs Passion*, wherein the *soule of Christ* was in death *seperated* from his *body*, untill his *Resurrection*. Now the *Papists* say, they offer up *Christs body* in the *Masse*, as representing the *Sacrifice* of his death and *Passion*. Which how can it be, when they say his *soule* is by *concomitancie* with his *body* offered up; So as all this while there is no representative, or *Commemorative*, much lesse a propitiatory *Sacrifice of Christs death*, Seing in that *body* (as they say) *Christs soule* is inseparably present? And againe, to say *Christs divine nature* is present with that *body of Concomitancie*, this destroyes the *Personall union*. For *Concomitancie* is no *personall union* of the two *natures*, *concomitancie* being but an accompanying of each other. Whereas the *divine nature of Christ* doth not accompany the *humane nature*, but assumes it: and the *humane nature* doth not accompany the *divine*, but subsists in it. Thus it is cleare, that the *Consideration of the manner of being onely* may possibly prove to be *Fundamentall in the Faith*.

L. p. 37. *All, which pertaines to Supernaturall, Divine, and infallible Christian faith, is not by and by fundamentall in the Faith to all men.*

* See pag. 94. before.

P. You told us * before, That things not fundamentall, yet to some mens *Salvation* are necessary: and here, that all that pertaines to *Christian faith* is not fundamentall in the faith to all men. It seems you have some peculiar way to *heaven*, which is not common to all. But take heed, least leaving the common road-way of true *Saving Faith*, attended with a *holy life*, you fayle of *heaven*.
 ‡ Iohn 14. 6. ‡ I am the way, the Truth, and the Life, saith Christ. And is not Christ this way, Truth, and Life to all that are Saved? Is not he to all such as are called, both *Iewes and Greekes*, Christ, the Power of God, and the *Wisdom* of God? But what doe I speake to you of Christ, or what doe you speake of *Christian faith*, that know not what *Christian faith* is, otherwise, then as you discern in it some thing, for which, in whomsoever you find it, you persecute it to the death?

L. p. 39. *If new Doctrines be added to the old, the Church may be changed in Lupanar errorum, which I am loth to English.*

P. Nay,

P. Nay, are you not ashamed to *English* it? For this you *Speake of the Church of Rome*: and you have told us, that the *Church of England and of Rome are one and the Same Church*. And now you Say, *If new Doctrines be added to the old, the Church may be changed in Lupanar errorum*. And this the *Church of Rome* hath done, as you elsewhere affirme: She hath added new Doctrines to the old, and such new, as She doth with the old, as men doe when they put on a new suit, make the old a Cast suit. But because you are loth to *English* in *Lupanar errorum*, for the reverend respect you beare to that Venerable *Apostolick Sea*, I will doe as much for you, as to *English* it: *If new Doctrines be added to the Old (as the Church of Rome hath done) the Church may be changed into a Stewes of Errours*. This Phrase you take out of *Vincentius Lyrenensis* his Sentence, quoted in the Margent: which is this in *English*, *The Church by adding new Doctrines to the old, becomes a Stewes of impious and beastly Errours, which was before a Sacrary of chaste and undefiled verity*. Whence I note, how you, not onely smother some of his words, but smoothe others, Saying, for, [*The Church becomes a Stewes*] *The Church may be changed*. So as herein you falsify the worthy Saying of *Vincentius*, when you make but a *Maybe*, of his, *Is made*. But let the Conclusion be, *If a Church be turned Whore, 'tis good that all should know her to be so in plain English, that they may avoyd her, and (as Salomon saith) * remove their way farre from her, and not come neere the dore of her house*. And for this Cause have I taken the Paines to be your Transla-
tor.

* Pro. 5. 8.

L. p. 39. Some Decisions, yea and of the Church too, are made, or may be, (if *Stapleton* informe us right) without an evident, nay without so much as a probable testimony of holy writ. But *Bellarmino* falls quite off, and confesses in expresse termes, that nothing can be certaine by certainty of Faith, unlesse it be contained immediately in the word of God, or be deduced out of the word of God by evident consequence. And if nothing can be certain, then certainly no Determination of the Church it selfe, if that Determination be not grounded upon one of these, either expresse word of God, or evident consequence out of it. (And a little before) Every wrangling Disputer may neither deny, nor doubtfully dispute, much lesse obstinately oppose the Determinations of the Church, no nor when they are *Dogmata deposita, Deposited Principles*.

P. Now all these Passages weighed together, do clearly and distinctly resolve themselves into these Conclusions:

1. That the Church may decide and determine some things, without any evidence, or so much as a probable Testimony of holy Writ; and herein you consent and jumpe fully with that notorious Papist, and adversary of the once Church of England, Stapleton, whom the learned Dr. Whitakers publicly confuted in the Divinity Schooles in Cambridge, as his Works can yet testifie. And yet behold now the Church of England hath got a Champion in the Chaire of Canterbury, who pleads for, and applauds that in Stapleton, which Dr. Whitakers, and many other learned Divines in England formerly have refuted. And for further Confirmation hereof, you tax Bellarmine as of untruth, where he confesses, that nothing may be certaine by certaintie of Faith, unlesse it be contained immediately in the word of God, or be deduced thence by evident consequence. Whereupon you inferre, that if nothing can be certaine, then certainly no Determination of the Church it selfe, wanting expresse word, or evident Consequence out of it. Thus you condemne Bellarmines true Saying (if by the Word of God he understand the Scriptum alone, and not his word unwritten) and approve and preferre Stapletons false and hereticall sentence before it. Secondly, That things so decided and determined by the Church, without either evident, or so much as probable Testimony of holy writ, yet are so de fide, so firmly to be beleaved, as every wrangling Disputer may neither deny, nor doubtfully dispute, much lesse obstinately oppose. Consonant hereunto you say at after (pag. 224.) The Determination of a Generall Council ering, is to stand in force, and to have externall obedience at least yeilded to it, till evidence of Scripture, or a Demonstration to the Contrary make the error appeare, and untill thereupon another Council of equall Authority do reverse it: And so also, pag. 226. &c. Where here I mention for clearer proote of what you say here, but not to anticipate or prevent our fuller Answer, when we come to those places, where we shall supply our brevity here.

L. p. 40. I hope A. C. will not tell us, there's any Tradition extant unwritten, by which particular men may have assurance of their Severall Salvations.

P. But what think you of it? Will you tell us there is no such thing written in the Scripture, That true Beleevers may have assurance of their owne Salvation? But if there be, why doe you forbid Preachers to meddle with it, considering the true and solid comfort which it bringeth to him that hath it? As the 17th Article confesseth, might it be suffered to
speake

speake out, and had you not put a gagge in the mouth of it.

L. p. 43. Mine is, That the beliefe of Scripture to be the word of God, and infallible, is an equall, or rather a preceding prime Principle of Faith, with, or rather to the whole body of the Creed.

P. How? The Belief of Scripture to be Gods word, and infallible, no more but an equall, or rather a preceding prime Principle of Faith, with, or rather to the whole body of the Creed? This is yours (you say) your Saying. And I beleieve it to be yours. For it is as like to one of your Sayings, as may be. For here you attribute no more credit to the Scriptures, then to the Creed, both equall, onely differing perhaps in point of some precedencie of time, or So, with an, or rather equall, or rather preceding, the difference not great, if any. Thus doe you not equall a Church Tradition with the Divine Scripture? For we have it by Tradition that the Apostles compiled the Creed, and each his Severall Article. And is this or any other Tradition of equall Credit with Scripture? And is not the Scripture the Rule, whereby the Articles of the Creed are to be interpreted, which are no otherwise to be beleaved, but as they are agreeable to the Scripture? So as (for the Purpose.) if you goe no further for the Sense of the Article of Christs Descent into hell, then the very Letter of the Article, you can make no Sense of it, nor give any reason for it. And how then can you give a reason of your Faith in this particular? Except you do beleieve it, because you do beleieve it, and because the words are, He Descended into Hell. But of this more by and by.

L. p. 44. Some Traditions I deny not, &c. to be Apostolicall, but yet not fundamentall in the Faith.

P. You might do well to point out unto us, which be those your Apostolicall Traditions, that we may distinguish them from those Traditions, which Rome calls Apostolicall. Or rather perhaps you admit of all those as Apostolicall indeed, but yet not Fundamentall. Surely if you can prove them to be truly Apostolicall, namely, that the Apostles delivered them immediately to the Church by word of mouth, why are they not fundamentall in the faith? Why are not all bound to beleieve them, or give as much Credit to them, as to the Articles of your Creed, which you Say are fundamentall in the faith.

L. p. 45. The Church of England taketh the words, He descended into hell, as they are in the Creed, and beleeves them without further Dispute, and in that Sense, which the ancient Primitive Fathers of the Church agreed in.

P. Here a Question may be moved, 1. In generall, Whether a man taking up a matter upon such trust, as he gives equall beliefe unto it, as to the Scriptures themselves, doe not therein Sinne damnably. As making that a *fundamentall* ground of his Faith, which is not found to be in the Scripture. Secondly, in particular, *Whether a man resting in the very Letter of the Article, He descended into Hell, beleeving th. reupon, as surely as he beleeveth that God is in Heaven, that Christs Soule did locally descend into Hell among the damned there, having no regard at all to what the Scripture Saith of it, whether th. Scripture Say any such thing, or no: doe not hereby make way for his owne Descent into Hell?* Or thirdly, *Whether you do as verily and firmly beleeve Christs Descent into Hell, as you doe his Ascent into Heaven, Seeing the Scriptures Speakes clearly and expressely of this, but not so of that; and whether you are as much bound to beleeve his Descent into Hell, because you find such words in the Creed, as his Ascent into Heaven, because you find it in the Scripture?* Now for Answer to all these together, I conceive, that to make any thing of the necessity of Faith to Salvation, besides what is found in the Scripture, is Sinne, and in particular to beleeve, that because it is Said in the Creed, *He Descended into Hell*, therefore *Christ* did locally in Soule descend into Hell, the place of the damned, without any prooffe from Scripture, is Sin. My reasons are these: 1. Because this opens a gappe to men to beleeve *humane Traditions* to be of Faith to Salvation, as of equall credit and authority to the Scriptures. Now it cannot be proved, that the Creed it selfe, with its forme and words, and Articles, and Title, called *The Apostles Creed*, is other, then a *humane Tradition*, or that the Apostles composed the Creed. Secondly, This argues, as a too high estimation of a thing *humane*, as if it were *autópishtas*, of selfe-Credit: so a too base estimation, and undervaluing of the *holy Scripture*, as if they alone were not the *Rule of Faith*, or not to be relied and rested on alone for all matters concerning Christian Faith. So as to give Credit to any thing else besides the Scripture, as of equall Authority with the Scripture, (as you make your Creed to be) and not examining it by the Scripture, is a detracting from the Authority of Scripture, and consequently a denying of the Scripture to be the *Sole Rule of Faith*. For the Creed, it is either a part of the Scripture, or not a part: if it be not a part of Scripture (as indeed it is not) then all the Articles of Faith in it (being but a small abridgement of *Christian Faith*, and so, of necessity, and in comparison of Scripture it selfe, very obscure,

obscure, and Scanty) are to be proved and illustrated from Scrip-
 ture, the Sole Rule of Faith, and Tryall of all Truths. Thirdly, in
 Particular, to beleve Christs descent in Soule into hell locally,
 must stand with some reason, and analogy or proportion of
 Faith layd downe in the Scripture. For Christ did or suffered no-
 thing, but the Scripture shews the Reason, Cause, and End of
 it. For instance: *Isaiah* saith, * *To us a Child is borne, to us a Son is*
given. So the Angel to the Shepherds, ‡ *To you is borne this*
day a Saviour which is Christ the Lord. This then shews the End ‡ *Isa. 9. 6.*
 of Christs Incarnation, namely for our Salvation. Then for ‡ *Luke 2. 11.*
 his Death, ‡ *He was delivered up for our Sins.* And, § *Forasmuch*
as the Children were partakers of flesh and blood, he also himselfe ‡ *Rom. 4. 25.*
likewise took part of the Same: that through death he might destroy § *Heb. 2. 14,*
him that had the power of death, that is, the Devil. And deliver them, 15.
who through feare of death were all their life time subject to bondage.
 So for his Resurrection, ‡ *He rose againe for our Iustification.* So ‡ *Rom. 4.*
 for his Ascension, It was that he might * *send the Holy Ghost, and* * *Iob. 16. 7.*
goe to prepare a place in heaven for all kn. So for his Sitting at Gods
 right hand, ‡ *There he makes Intercession for his people, rules as King* ‡ *Ephes. 4. 8.*
his Church, in preserving, protecting, governing his people, and making *Iob. 14. 2.*
his and their foes his Footstool. But for any such thing, as Descent *Rom. 8. 34.*
 into hell, neither is it found in the Scripture, nor much lesse any *Psal. 2. 6.*
 reasons given there of it. Indeed Peter Speaking of Christs Re- *Act. 7. 56.*
 surrection, alledgeth *Psal. 16. Thou wilt not leave my Soule in Hell:* *Heb. 1. 13.*
 So in the English. In the Hebrew it is commonly taken for
 the Grave, not for the place of the damned. But will you take
 Peters exposition of it Speaking by Christs owne Spirit?
 ‡ *This (saith he) David Seeing before, Spake of the Resurrection of* ‡ *Act. 2. 29,*
Christ, that his Soule was not left in Hell, neither his flesh did see 30, 31, 32.
Corruption. So then, this place (*Psal. 16.*) was by the Holy Ghosts
 owne Interpretation, a Prophecie of Christs Resurrection from
 the Grave, and not of any Descent into Hell, the place of the
 damned. For he is not said to rise out of hell, as you say he went
 downe into Hell, nor to ascend out of Hell, as you beleve he de-
 scended into Hell. Will you have a particular Article of Christs de-
 cent into Hell, and shall you not need another Article for his As-
 cent out of Hell againe? And the Apostle saith, § *Christ descen-* § *Eph. 4. 9.*
ded En tà katōtera mēra tes ges, to the lowest parts of the
 Earth, which is spoken of his humiliation to the Death, and
 the Grave: but here is no word of his Descent into any such
 place as Hell, the place of the damned. But admit your Faith
 to be true, that Christs Soule descended locally into Hell: I aske, to
 what

what end or purpose? Can you shew any Reason from Scripture for this? Will you say, his Soule went thither to suffer? Surely that had its ** Consummatum est* upon the Crosse, there it was finished. Will you say, he went to triumph over the Devil in his owne Deme? That was also done on his ** Crosse*; as on his Triumphall-Chariot. And can you give any reason why Christ should descend into hell in regard of us? What; that so he might deliver our Soules out of Hell? Surely this also was done in his ** Death*. And againe, if it were necessary that Christs soule should goe locally into hell, to deliver our soules: then also it was necessary for his body to descend into hell, to deliver our bodies from thence. For he came to redeem our bodies, as well as our soules. Or what els can you Say? Certainly what ever you can invent, the Scripture will presently discover the vanity of it. But for my part, I dare beleeve nothing concerning Christ, and my Salvation, but what the Scripture hath revealed. But the Scripture hath revealed no such thing, as the *Descent of Christs Soule into Hell locally*. But you will then object unto me, Do I not beleeve my Creed, and every Article in it? I answer, I doe. Why then (say you) Doe I not beleeve the Article of Christs Descent into Hell? I say, I doe, being understood, or expounded according to the Scripture, and the Analogy of Faith therein. How is that? Christ dyed, and in his Passion he suffered the Torments of Hell in his *Soule* on the Crosse, and in the Garden. But his *Descent into Hell* is set after his buriall. And doe you not know, that the ancient Heathen used to put *Hades* for the state of the dead. So as *katekthein eis hadou*, is to goe, or to abide in the state of the dead, which Christ did for 3. dayes, and then arose againe and revived. So as the Article shewes the continuance of Christs being dead and buried, till his Resurrection. Againe, you know the Nicene Creed mentions onely Christs buriall, and no Descent into Hell: and Athanasius his Creed, *katekthen eis hadou*, He Descended into Hell, without speaking a word of his buriall. All which doe confirme what I say, that Christ in being buried, remained so long in the State of the dead, his soule seperated from his body: and being said to Descend into Hell, *hades* signifying also the Grave, thereby is meant his being buried for so long a time, till his rising againe. As it is said in the next Article, *The third day he rose againe from the dead*, that is, from the Grave, where he abode in the state of the dead.

Now I have given you a reason of my Faith: Can you give one

one reason of yours, concerning this *Article*, as you take and beleeve it with your *Church of England*? Show but one reason, or shadow of a reason out of *Scripture*. Nay, except you bring every *Article* of the Creed to the examen or tryall of *Scripture*, for the staying and establishing of your Faith, you may run into many monstrous errors. What doe you beleeve concerning *Christs death*? You beleeve that hee dyed. But for whom? Whether for the Elect onely, in Gods Purpose, Account, Appointment, Acceptance: or universally for all men, *Elect* and *Reprobate*? I tell you, my Lord, if you beleeve that *Christ* dyed for all men universally, as well for the *Reprobate*, as the *Elect*, you destroy both Gods Grace in giving *Christ* for his people onely, the *Elect*, and also the merit and efficacy of *Christs death*. The *Scripture* shewes these things abundantly. But I mention this onely by the way. Againe, What doe you beleeve concerning the *holy Catholicke Church*? You beleeve (I dare say) and you doe say it, that * the *Catholicke Church* on earth, * *L.p. 62. compared with other places.* consists visibly of all Prelates, and those that are subject unto them, as one intire Body. This is your Faith. But if you examine this by the *Scripture*, you will find it to be an Error no lesse foule then false, as hath been shewed. So, doe you not beleeve the *Article* of the *Communion of Saints*? You doe. But who are your *Saints* on earth? You will hardly allow any *Saints* on earth, till after their death, they be Canonized by his Holinesse at *Rome*. Nay in plaine termes you persecute both the *Saints* themselves, and their *Communion*. Can you indure such as but professe holinesse? And for their *Communion*, doe you not hunt out and persecute Private Fasting and Prayer among the poore soules of *Christ*, when publick they can have none, and no other remedy or weapons are left them to defend themselves withall against your bloody Cruelty? So as the truth is, you neither rightly beleeve the *Holy Catholicke Church*, nor the *Communion of Saints*; but are a notorious both denyer and persecuter of both. And therefore we see what a necessity there is, that we should bring the *Articles* of the Creed to the Standard Rule, the *Scripture*, both as the surest and safest way, yea and the onely way to preserve our Faith from Error.

But you object the Fathers for the Sense of this *Article* of *Christs Descent into hell*, as you beleeve it. What if they beleeved to? Is their example a sufficient Rule for us? We must examine their sense they held of it, by the *Scripture*. If it be

* Nondum
nato Pelagio,
securius loque-
bantur Patres.
Aug. Epist. 103

not according to the *Scripture*, we reject it. The Fathers might for a time hold an erroneous generally received opinion, before it came to be controverted, and well sifted and examined by *Scripture*. But they were ever ready to have their *faith*, and *opinions* tryed by the *Scriptures*. All the ancient Fathers were of this mind and spirit. As before * *Pelagius* his time, the Fathers spake too liberally of Mans Free-will: which after, upon his Heresie, they reformed, and by *Scripture* abundantly confuted the Pelagians, and especially *Augustine*, *Ierome*, *Prosper*, *Fulgentius*, *Hilarius*, and others. And *Augustine* inticing a Donatist to dispute about that Heresie, Saith unto him, *Ratione agamus, divinarum Scripturarum autoritate agamus*: Let us dispute the matter by Argument, let us be guided by the Authority of the Divine *Scriptures*. Not what I, and thou Say, but what *Christ* Saith. And this was the Spirit (I say) and practise of all the Fathers in such cases. So as if this Article of *Christs descent into hell* had been by occasion of controversie about it well searched into, and examined by the *Scripture*: no doubt but the Fathers would therein have regulated their Faith according to the truth of *Scripture*.

But the Church of England (say you) holds and beleeves that Article, as you doe. No marvaile, when you doe. And should you hold otherwise, must it not doe so too. And yet we have but your bare word for it. But you will alledge your Article, That *Christ went downe into hell*. But we must examine your Article by the *Scripture*. And it is not the sound of your Article, but the sense, and that it agreeth with *Scripture*. But we have shewed, that no such thing is in *Scripture*. And you tell us withall, what Mr. *Rogers* upon the Articles saith of this; That then (Then I say) *in diebus illis*, the Church of England was not resolved of this Article: and he was then the Arch-bishop of *Canterbury* his Chaplein, your Predecessor *Richard Bancroft*. But now your Lordships bare word is enough to Sway the Balance, which before stood but in *aequilibrio* in an even peize, not resolved; but now resolved. But this I can tell you, what ever your Church of England now beleeves, there is (and I hope a good sound Church of *Christ*) yet in England, that beleeves the Creed, and all the Articles thereof, and this in particular, no otherwise, then they find them agreeable to the *Scripture*, and the *Analogy of Faith*. And this is agreeable to that, which once a * Prelate of England said, By the generall confession of all Antiquity, Traditions must be warranted by the *Scriptures*, or els we must reject

* Dr. Bilson.

reject them. And Isidore saith : *A Prelate, if he teach or command any thing, besides that which is evidently commanded in the holy Scriptures, let him be taken for a false witness to God, and a committer of Sacrilege.*

But looking a little further, I find you confessing, *That the Church of England hath not determined as yet either way by open Declaration upon this Article.* No, hath she not ? How then doe you affirme, and would perswade us, that you beleeve, with the Church of England that Christ descended into hell, without any further Dispute ? We hope therefore it will not be long, before your Declaration come forth with a *Definitive Sentence*, determining the sense of this Article one way or other. And the rather, because in the late Declaration before the Articles, wherein this Article of Christs going down into hell is particularly set downe for one, they are declared to be of ambiguous sense, and yet men must hold to the letter of the Article. So as by that Declaration we are lesse relolved of the Articles, then before. A new Declaration therefore we would faine see, which is cleare, *Declarative*, and *Determinative* ; and therein tell us, whether Christs Soule descended into Hell, the place of the damned, or into Purgatory, the Suburbs of hell, and whether Locally, and for what end and purpose (because the Scripture is altogether silent in this whole mystery) and whether you find hell to be in the Center of the Earth, or no, because your Article saith, *He went down into hell, &c.* But in the mean time, I have for my part ingenuously given you a reason of my Faith touching this Article, which I am so resolved on by the Scripture, that whatsoever Declaration you or your Church of England shall set forth to the contrary, I must crave pardon if it be not of the same faith with you. And thus farre you allow any in the Church of England this liberty, for your words are, * *Is it not lawfull for any in the Church of England* * p. 45. 46.
to say, *I conceive thus or thus of it, &c.* Although you adde

L. p. 51. *It is one thing to hold an opinion privately, within himselfe, and another thing boldly and publickly to affirme it.*

P. I doe, I confesse, boldly and publickly affirme this my faith concerning this Article, which my faith I doe assure my selfe is true, being grounded upon good and cleare evidenee of the Scripture, on which my faith is built, and not upon any thing of humane Authority. And in making open confession of this my faith, I doe therein follow the Rule of Scripture, which saith ‡ *Brethren, if any of you doe erre from the Truth, and one convert him :* Let him know, that he which converteth a Sinner from the 20.
error

error of his way, shall save a Soule from death, and shall bide a multitude of Sinnes. Now what know I, that this Declaration of my Faith with Reasons from the *Scripture*, may by Gods grace be a meanes to convert, if not your Lordship from your error, yet others, or may preserve them from falling into it, being dangerously entred into it by such an example, as your selfe. And however, if it be lawfull for you boldly and publickly to affirme such things of beliefe, which are not found to be in *Scripture*: why may it not be as lawfull for me boldly and publickly to affirme the Contrary? But the Scope of your Speech (as I conceive) is, to maintaine your practise in punishing in High Commission, such as expound this *Article* by and according to the *Scripture*.

L. p. 53. For that all the Positive Articles of the present Church of England, are grounded upon *Scripture*, we are content to be judged by the joynt and constant beliefe of the Fathers, which lived within the first foure or five hundred yeares after CHRIST, when the Church was at the best, and by the Councils held within those times, and to submit to them in all those points of Doctrine.

P. But first (as is before noted, as you give occasion) why have you made your *Articles* to be *Dipsucos*, of a double sense. So as in that respect, how can you call them *Positive*, being so perplexed in themselves? And againe, Whom doe you meane here, by, *Wee*? I suppose you and your Church of England. You are contented to be Judged by *Fathers* and *Councils* within the first 500. yeares, whether your *Church-Articles* be grounded on *Scripture* or not. Are you contented so indeed? Then you must be contented to undergoe the Censure of departing both from the judgement of the *Scriptures*, as disavowing them for the onely rule of Faith and Doctrines to be tryed by: and also from the joynt and constant beliefe both of *Fathers* and *Councils* within the first 500. yeares. For their joynt, constant, and unanimous beliefe was, that nothing besides the *Scripture*, is to be Judge in matters of Faith. And if you want leasure to read the Fathers, doe but peruse the learned Discourses and Disputes of the Divines of the Church of England before your being a Prelate, as Dr. Carleton of the Church, De Ecclesia, Dr. Whitakers forementioned, Dr. White his way to the true Church, Dr. Bulson, yea and all those that have written of these Controversies, and they will abundantly show this, that it was ever held as a Principle, and therefore not

not to be denied, nor needfull to be proved; and which Dr. Carleton in his said Book proves never to have been altered, till in and by the Council of Trent, *That the Scripture is the sole rule of Faith.* But thus you and your Church of England are contented to be one and the Same Church with Rome, in refusing the Scripture as the Sole Judge of your Doctrines. But will you be judged by the joynt and constant beliefe of Fathers and Councils within the first 500. yeares, whether your Articles about Grace, Election, Predestination, &c. bearing (as you Declare) a double and opposite sense, in their Pelagian and Arminian sense be according to the Scriptures, or no: If I name onely *Augustine*, who was *Pelagionorum Malleus*, that Hammer to knock down the Pelagians, both the Fathers and Councils within those first 500. yeares did joyntly and constantly professe that which he writ to be the Beliefe of the whole Church, it was so clearly and fully proved out of Scripture. In so much as you may read in the Histories of the Councils, as in *Binius*, how that some Councils and Bishops of Rome set downe Large Passages in *Augustins* Tracts against the Pelagians, as the Jugement of the Catholick Church, and the particular Decrees and Acts of such and such councils. If then you will stand to the Judgement of those ancient *Fathers* and *Councils*, then you must at their Barre hold up that hand, which was a chiefe instrument in drawing up the said Declaration, which hath so enigmatized and darkened the Articles, as they have no other Light left, but a kind of twilight, which inclines rather to the night, then to the day, rather to favour the Pelagian Heresie, then the Orthodox verity. But this being your language all along, that you put not onely your Articles and the Articles of the Creed, but the Mysteries also of the Scriptures to the Judgement of the Primitive Church, Fathers, Generall Councils, we will Superseede from speaking more of it in this place.

Again, where you say, that the Church was then at the best: if you understand it, during the age and time of the Apostles, 'tis most true: but if of the Succeding ages within 500. yeares, we may doubt of it, or rather resolve the contrary: unlesse you meane it comparatively to the ages after that, wherein Antichrist and the Mystery of Iniquity began more brightly to shine forth and display themselves in the Roman-Sea, both in corruption of doctrine, and of Gods worship, beyond all excesse. For you may know, that within the space of the first 500. yeares, the Church was so overgrown and pestered with the heresie of *Arius*,

as the world groined under it, wondering it was become an Arian; as Hierome speakes. *Totus ingemuit mundus, miratus se factum esse Arianum.* And among many corruptions, and much unsoundnesse in Doctrine, what multitudes of Superstitious devises, and heathenish Customs, not onely crept but crowded into the service of God? Which Heathenish Rites (as we find in B. Rhenanus his *Annotations* upon *Tertullian*) were by the Christians in a kind of carnall policie admitted, both because many ancient men being converted to Christianity (such as it was) could not easily part with their old Customs: as also that thereby they might draw other of the Gentiles to become Christians. Just such a policie, as our new Doctors, (I meane of your Church of England) have used, in a pretence at least, making us beleeve, that coming as neare as you can to the Papists in their Ceremonies, you shall thereby bring them to the Church. And surely this is the ready way either to bring Papists to your Church, or you to their Church. But (I say) the Church was so pestered with Rites and Ceremonies even in *Augustins* dayes, that he complained, that Christians were now in a worse case and condition, under the Gospel, then the Jewes were under the Law: for though their yoke was grievous, yet those Leviticall rites were of Gods owne ordaining, and commandement, but Christians (saith he) are brought under an intolerable yoke of Ceremonies of mens devising and imposing.

But now on the other side, if I should enter into a Comparison between the Reformed Churches since *Luther*, and those Primitive and ancient Churches as aforesaid, I know it would be very tedious to your Lordship and extremely move your Patience; especially if I should by many degrees preferre *Calvin*, *Beza*, *Zanchius*, *Iunius*, and many hundred more Worthies both for learning and piety, and chiefly for Soundnesse in Doctrine, in the Reformed Churches, beyond the Seas, yea and not a few, on this side, as *Cranmer*, *Ridley*, *Latimer*, *Hooper*, all Martyrs, *Jewel*, *Whitakers*, *Reynolds*, *Perkins*, with infinite more, and all within one Century, before such as those Centuries aforesayd produced, whose Names for Envy-sake I forbear to mention.

Lastly, you say, you are content to submit to them in all those points of Doctrine. If you be, then for Shame cleave away those Cloudes, which the said Declaration hath over-cast your Articles withall, and cast away your Arminian Pelagian sense, and take off your Suspension of them, and let them speak one

one single truth, as they formerly did, and as all understood them, according to the *Scriptures*.

L. p. 62. *The Catholicke Church we beleve in our Creed to be the Society of all Christians.*

P. What you beleve is one thing. But we beleve the *Catholicke Church of Christ* in the Creed to be the number and *Society of all the Elect*, as the next *Article* expounds it, *The Communion of Saints* : but not that Company of all Christians which you name and meane, Christians in name and profession, tag and ragge, pell mell, good and bad, Papists and Protestants, of which the greatest number are no true living members of the true Catholick Church, the mysticall body whereof *Christ* is the Head, and which by Faith onely we apprehend (for we beleve the *Holy Catholicke Church*) but cannot discern with our bodily eyes, as we doe a visible Object. This is that * *Church* which *Christ* loved, for which he gave * *Eph. 5. 25,* himselfe, that he might sanctifie and cleanse it with the washing of 26. water by the word, to present it to himselfe a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish. This we beleve to be the *Holy Catholicke Church*, and no other. But thus indeed (as you tell us before) you make wider the Gates of the Catholicke Church, then ever *Christ* made them; or rather indeed you exclude the *Catholicke Church of Gods Elect*, and set up a new Catholicke Church, which may be seen, but ought not to be beleaved.

L. p. 66. *Agreed on for me also it shalbe, that Gods word may be written, and unwritten.*

P. Agreed on? with whom? Even with no lesse, then *Bellarmino*. For in the very next words you give us the reason, why it is agreed upon for you, that Gods word may be written and unwritten. For (Say you) *Cardinall Bellarmine* tells us truly, that it is not the writing or Printing, that makes Scripture the word of God, but it is the Prime unerring Essentiall Truth, God himselfe uttering and revealing it to his Church, that makes it *Verbum Dei*, the word of God. Doth *Bellarmino* say so? And that truly? And to what end, I pray you, doth the *Cardinall* say so? Is it not to overthrow the *Scripture* for being the Sole word of God, and to bring in another word of God, which he calls *verbum non Scriptum*, an unwritten word, that is, a word besides the *Scriptures*, and equall to the *Scriptures*, which is *Romes unwritten Traditions*. And to this end and purpose *Bellarmino* using these words, doth he tell you truly, and is this the reason, for which it

it is agreed on for you, that Gods word may be written, and unwritten? Now though it be true, that that which is spoken by God, is his word though it be not written: yet to us there is now no other word of God, but that which is written, that which is contained in the Scriptures. And this word written is that alone, which our Faith is grounded and settled upon. According to that of Iohn: * Many other Signes truly did Iesus in the presence of his Disciples, which are not written in this Booke: But these things are written, that ye might beleeve, that Iesus is the Christ the Son of God, and that beleeving, ye might have life through his Name. So as we are not to inquire further, what Christ spake, or did, besides what we find written. But your Lordship tells us before, of certaine Traditions Apostolicall, which it seems are that word of God, which may be unwritten. For you say: ‡ If the Scripture be a Foundation, to which we are to goe for witness, if there be doubt about the Faith; and in which we are to find the thing that is to be beleeved, as necessary in the Faith: we never did, nor never will refuse any Tradition that is Vniuersall and Apostolicke, for the better exposition of the Scripture. And to this place you referre that which you say, pag. 58. As for Tradition, I have said enough for that, and as much as A. C. where 'tis truly Apostolicall. From which words, first we observe, that you make but an If, of the Scripture as a Foundation, If the Scripture be a Foundation: and, If in it we are to find the thing that is to be beleeved; as If it were to be found in any thing else. And Secondly, how home you come to A. C. the Jesuite, in admitting Tradition Apostolicke to expound any doubt about the Faith: and so with Bellarmine you are agreed for a word of God unwritten, as well as written. And you further adde here (pag. 66.) Speaking of the Scriptures: their being written gave them no Authority at all, in regard of themselves. Written or unwritten the Word was the same. But it was written, that it might be the better preserved, and continued with the more integrity to the use of the Church, and the more faithfully in our memories. So you. Now 'tis true, that by the writing of the Scriptures Gods word contained therein is preserved, continued in integrity, and the more faithfully kept in our memories. But is this all? Nay the very writing of them, though it added no Authority to Gods word in regard of it selfe, yet as the Scriptures are to us, Gods word, is of the greater Authority, because written. For we acknowledge no other word of God as the Rule and Foundation of our Faith, but what we find written in the holy Scriptures. This is that word of God which is authenticall,

* Ioh. 20. 30,
31.

‡ pag 52, 53.

authentically, of *Authority* to his Church; and therefore *Authority* to us, because *written*. So as your *unwritten word*, wherein you agree with *Bellarmino*, and your *Apostolicke Traditions*, wherein you come home to your *A. C.* the Jesuite, we receive none of them all as *authentick*, or to have any thing to doe to expound the *Scripture* in any doubt about the Faith. But if you can shew us any *Traditions Apostolicke*, we will by your leave examine them by the *Scriptures*, and not the *Scriptures* by them. You name *baptizing of Infants* for a *Tradition Apostolicke*. We doubt not but the *Apostles* baptized the *Infants* of believing Parents. For the *Infants* or Children of such are * *holy*, as the * 1 Cor. 7. 14. *Apostle* sheweth; And so they belonged to the *Covenant*. And as the Children of the *Jewes* in the *old Testament* were *circumcised*, as pertaining to the *Covenant* and promise made to *Abraham* and to his Seed: So *Baptisme*, succeeding in place of *Circumcision*, as a Seale of the Same *Covenant*, belongs to all Children of believing *Christian Parents*. As the *Apostle* saith, ‡ *Therefore it is of Faith, that it might come by Grace, and the Promise might be sure to all the Seed, not to that onely which is of the Law, but to that also which is of the Faith of Abraham, who is the Father of us all.* So as believing *Christians* have the same interest in the *Covenant* with *Abraham*, and their Children or *Infants* have the like priviledge of *Baptisme*, as the *Infants* of the ancient *Israelites* had for *Circumcision*. Therefore the *Baptizing* of *Infants* was certainly practised by the *Apostles*, as well as the *baptizing* of believing Parents. So as we doe not baptize *Infants*, because you tell us it is a *Tradition Apostolicke*, but because it is as clearely and firmly grounded in the *Scripture*, as the *baptizing* of believing Parents. We exclude therefore whatsoever *Word unwritten*, or *Traditions Apostolicke* (as you call them) as being either *partiall* or *equall Rules of Faith* with the *Scriptures*, as *Bellarmino* calls them, or as *Interpreters and Iudges* of the *Scripture* in doubts about Faith, as you are bold to affirme. We have no word of God, but the *Scripture*: we acknowledge no *Traditions Apostolicke*, but what we find they delivered in *Scripture*. The *Prophets* in the *old Testament* sent Gods people to the *Scripture*, for *information, instruction, resolution* in all matters of Faith, and Cases of Conscience. ‡ *To the Law and to the Testimony* (saith *Isaiah*) if they *Speake not according to this word: it is because there is no light in them.* He saith not, *To the Traditions of our Fathers*, but, *To the Law, and to the Testimony, Gods word written.* Els, there is no light in men; they are blind guides, that in

‡ Rom. 4. 16.

‡ Isa. 8. 20.

Jer. 8. 9.

† Job. 5. 39.

† Luke 10. 25.
26.

§ 1 Cor. 4. 6.

† Rom. 15. 4.

* 2 Pet. 1. 19.

matters of Faith lead us any where, but to, and by the Scriptures. And the Prophet *Ieremiah* : * *They have rejected the word of the Lord, and what wisdom is in them ? All wisdom, without this word of God, is foolishnesse : all knowledge, without this, is ignorance and blindness.* So our Saviour *Christ* : † *Search the Scriptures, for in them ye thinke to find eternall life, and they are they, which testifie of me.* So as *Christ* allowes us no other Testimony of him, and of Faith in him, but the Scriptures. We must *erun*, Search them, not the Archives, or Sacraries of blind Traditions though guilded over never so faire with the name of *Apostolick*, nor of any pretended word of *God unwritten*. And *Christ* answereth the Lawyer, when he asked † *what he should doe, to inherit Eternall life : What is written in the Law ? How readeest thou ?* And the Apostle, § *That none presume above that which is written.* And, † *Whatsoever things were written afore time, were written for our learning, that we through patience and comfort of the Scriptures might have hope.* And *Peter* : * *We have a more sure word of Prophecy, (to wit the Scriptures of the old Testament) whereunto ye doe well, that ye take heed.* In all which places, and many more, the Scripture is still commended to us, as the onely absolute, sufficient, perfect and compleat Rule of our Faith in all matters, or doubts of Faith touching our Salvation, So as it hath no other interpreter, but it selfe, not any Tradition, not any word unwritten. But of this you will give us occasion to speak more at after.

L. p. 72, 73. Faith is the gift of God, of God alone, and an Infused habit, in respect whereof the soule is meerely recipient. The Sole Infuser is the Holy Ghost. Till the Spirit of God move the heart of man, he cannot beleve.

P. I confesse, when first I read these words, I began to muse with my selfe, and to argue thus : *What, is my Lord of Canterbury turn'd Orthodox, no Arminian, in the Doctrine of Grace ?* But looking a little further, and observing both the Authors you alledge (as *Stapleton*, a great man with you, and other Popish Authors (as is usuall with you throughout your Book) and also considering of what Faith you here Speak, I changed my conceit, and found that you were no Changeling For whereas I thought that all this faire flourish of Faith is the gift of God, of God alone, A habit infused, The Holy Ghost the Sole Infuser, The soule meerely recipient, Till Gods Spirit move mans heart, he cannot beleve : had been meant of that Grace, of Saving and Justifying Faith, which the Scripture teacheth, and particularly the Apostle,

He, Ephes. 2. 8. By Grace ye are saved through Faith, and not of your selves: it is the Gift of God, &c. I imagined (I say) that as you used the Apostles very words, and the Language of Scripture, so you had done it in the sense and mind of the Apostle, and of the Scripture, which Speaks so of the *Saving and Justifying Faith*. But when I found the contrary, I confesse I blushed at my folly, in having such a conceit of you, having had so much experience both of your usuall *perverting of Scriptures*, and your *corrupt sense* throughout your Book, and considering that *light* and *darknesse* cannot stand together, and how you have altogether suppressed the Preaching of the Doctrines of *Grace*, and finding that all this Faith you Speake of, is nothing els, but that *historicall Faith* in beleeving the *Scriptures* to be the *word of God*, which beliefe is common to the very *Reprobates*, and *Devils* themselves, who * *beleeve and tremble Phrīstou i*, they quiver and Shake, as when mens teeth Chatter in their head in extreme cold. And yet how doe you abuse the *Scripture*, and your Reader, in giving to this Faith those peculiar Attributes, which are proper and peculiar to the onely *Saving Grace* of *Saving Faith*, the Sole *Infuser, Giver, and worker* whereof is the *Holy Ghost*? Tell me, how come the Devils to that *historicall faith*, whereby they beleeve the *Scripture* to be the very *word of God*, and all things therein to be most certainly *true*, and so all those plagues written therein, and threatned against *Reprobates* and *Devils*, shalbe most certainly inflicted, in beliefe whereof they *tremble*? What, have they this Faith given them of *God*, and is the *Holy Ghost* the Sole *Infuser* of it, or any *Infuser* of it at all? And yet I say, This *historicall faith* is that which you Speake of here. For you do in that 16th Section, consisting of about 30 leaves in *folio*, Speake of that Faith alone, which beleeves the *Scripture* to be the *word of God*, the onely subject of that long and tedious Discourse, wherein you have spent so much sweat to so small purpose. And the words immediately preceding doe shew this. And your words immediately following are to confirme it, which you alledge out of *Stapleton*, Saying, *The Holy Ghost did not leave the Church in Generall, nor the true members of it in particular without Grace to beleeve, what himself had revealed, and made credible*. Whereupon you inferre a little after: *Till the Spirit of God move the heart of man, he cannot beleeve, be the object never so credible*. Thus we see your mind at full, what Faith, what Gift of God, what Grace, this is, which you Say none but the *Holy Ghost* giveth to his Church:

* 1am. 2. 19.

namely, not that *faith*, not that *gift of God*, not that *Grace*, not that *worke of the Holy Ghost*, whereby a man comes to *believe in Christ*, and to be indued with the *Grace of Regeneration*, and *Sanctification*, the proper *worke and gift of the Holy Ghost*, whereof the *Apostle* speaketh in the fore-cited place : but such a *faith*, such a *grace*, as the * *Council of Trent* professeth and alloweth, and so, that which *Stapleton*, and all other *Pontificials* write of, which is common to all wicked men and *Reprobates*, as we have elsewhere fully proved.

* *Concil. Trid. Sess. 6.* L. p. 75. The world cannot keep a man from going to weigh the Scripture at the Ballance of Reason, whether it be the word of God, or not. ‡ *Abasing of the Scripture, in Subjecting it to natural Reason.* ‡ For the word of God, and the Book containing it, refuse not to be weighed by Reason. And, (pag. 76.) For Reason by her own light can discover, how firmly the Principles of Religion are true : but all the light Shee hath, will never be able to find them false.

P. 'Tis true, that mans naturall Reason, being not bridled by grace, is so head-strong, that the world it selfe cannot restrain it within its owne bounds, but will be meddling. But yet, though Reason be not excluded from giving her voyce and assent to the Scripture, yet She must know her place, She must come in the Reere of all, and as a hand-maid, not as a Mistresse. Nor is it Reasons office to bring her ballance to weigh the Scriptures, whether it be the word of God, or not; for herein She hath no negative voyce, but onely of assent : So as in this respect; as a Judge, Gods word refuseth to be weighed by Reason : much lesse can it be true, that Reason by her own light can discover, how firmly the Principles of Religion are true. For mans Reason being but Naturall, and Gods word Supernaturall, there is no proportion between them, and Reason can no more judge of Scripture in this respect, then a blind man can judge of colours. So as Reason must not come in with her ballance and weights, till a man be illuminated by the Scriptures themselves, and by the Spirit of God; and then being convinced of the truth thereof, She gives her full assent, that the Scripture is the word of God. The Apostle faith, ‡ The naturall man receiveth not the things of the Spirit of God : neither can he know them, because they are Spiritually discerned. How say you then, That Reason by her own Light can discover how firmly the Principles of Religion are true ? Point blanke against the Apostle. § *AR. 16. 14.* § The Lord openeth the heart of Lydia, to attend to the things spoken of Paul. Now if the naturall man by the light of his naturall reason, receiveth not, nor is thereby capable of the things of the Spirit

Spirit of God contained in the Scripture, but that they are foolish-
 nesse unto him, untill God open the heart, and * reveale those things * 1 Cor. 2.
 by his Spirit (as the Apostle saith) then Reason cannot judge of
 Scripture by her owne light. For what is Reasons light in a natu-
 rall man : Surely darknesse it selfe, unto Spirituall things. Ye
 were once darknesse, saith the Apostle. Darknesse in the very
 abstract. Mans naturall understanding and Reason darknesse. And
 therefore as Christ saith, ‡ If the light that is in thee be darknesse, ‡ Math. 6. 23.
 how great is that darknesse ? And Rom. 8. 5. They that are after the
 flesh, τὰ τὰ σαρκὸς φρονουσιν, doe savour the things of the flesh :
 but they that are after the Spirit, the things of the Spirit. Spirituall
 things are as unsavory to a naturall mans Reason, as wholesome
 meat is to an aguish palate. They are unto him * moria, foolish- * 1 Cor 2. 14.
 nesse, saith the Apostle. And Rom. 8. 6. § The wisdom of the flesh § Rom. 8. 6.
 is death, " and ἐχθρὰ, enmity against God ; and it is not subject to
 " v. 7.
 the Law of God, neither indeed can be. Ye saith Jeremy, † Every man † Jer. 10.
 is brutish in his own knowledge. Can you then hale the Scripture to
 the barre of mans naturall Reason, which is brutish, to be judged
 by it, whether it be Gods word, or no ? And David saith, * Surely * Psal. 62. 9.
 men of low degree, are vanity. Yea, say you, Men of low degree : but
 not so, men of high degree, of learning and parts. But take all with
 you : Surely men of low degree are vanity, and men of high degree are
 a lye : to be layd in the ballance, they are altogether lighter then
 vanity. What, men of low degree, vanity ? and men of high de-
 gre a lye ? Yea Surely, yea altogether lighter then vanity it selfe, being
 layd in the ballance. But in what ballance ? In the uneven ballance,
 with the false Scales of your naturall Reason ? No : but in the
 ‡ Ballance, and with the weights of the Sanctuary your Reason § Exod. 30. 13
 must be weighed. And this ballance of the Sanctuary is the
 Scripture. If then your Reason must be weighed at the ballance
 of the Scripture, and there be found too light, yea lighter then va-
 nity, yea altogether lighter then vanity, yea, Surely altogether lighter
 then vanity, yea a very lye : then what weights can your Reason
 bring, being altogether lighter then vanity it selfe, whereby to
 weigh the Scriptures ? Or how shall Reason, which is a lye,
 with her unequall Ballance, and false weights weigh verity it
 selfe :

But if all this will not put you out of conceit of your
 naturall Reason, as an incomptent Judge of Scripture to be the
 word of God (which must needs argue the truth of Scripture, that
 mans Reason is blindness, darknes, enmity against the truth, brutish, va-
 nity, a ly, altogether lighter then vanity it self) give me leave a little

Prelates Reason put to its tryall. to put you to it. You perswade your selfe that you can by the strength and light of your *naturall Reason* judge, or weigh the *Scripture*, whether it be Gods word, and discover how firmly the *Principles of Religion* are true (for had you been perswaded hereof by Gods Spirit, you would never have attributed so much to mans Reason; but herein you have consulted altogether with flesh and blood, having no acquaintance certainly with the Spirit of truth, that leads us into all truth.) Now then by the Same Reason, you may discover whether Christ be of God or no; for he is the Summe, Substance, and Scope of the whole *Scripture*, and so is called * The word of God. And Christ Saith, Search the *Scriptures*, for these testifie of me. Doe you beleve then that the *Scripture* is Gods word, and therefore true? Doe you beleve all things in it to be true? And to be a word of wisdom, surpassing all the wisdom in the world? Doe you beleve this? And that to obey and follow this word of God, is mans chiefe wisdom, and happinesse? Doth your Reason apprehend this? What say you then to that word of Christ, † If any man will come after me, let him deny himselfe, and take up his daily Crosse and follow me? Doth your Reason comprehend this? Is it not durus sermo, a hard Saying, as that to the rich man, Vade, vende omnia, ‡ Goe, Sell all, and give them to the poore, and thou shalt have treasure in heaven, and come and follow me? But all Gods Saints doe thus. Moses accounted the Rebukes of Christ greater riches then the Treasures of Egypt, and chose rather to suffer affliction with the people of God, then to enjoy the pleasures of Sin for a Season. § Paul accounted all his Prerogatives losse, and dung to win Christ. The Apostles forsooke all to follow Christ. You will Say, A few poore fisher nets. Nay, Saith Aug. they forsook not onely what they had, but whatsoever they might have in the world. Abraham, when God called him, forsook his native Countrey, and all his friends. Do you beleve these men did wisely in doing this? Doth your Reason apprehend so? Do you thereupon Conclude, that this *Scripture* is Gods word, because it teacheth such things, as the doing whereof brings a man to true happinesse? Can you then be content to follow Christ upon his Conditions, to forsake all, and take up your Crosse dayly, and follow him? Can your Reason down with his, or your Stomack digest this? Or will you Say, To forsake all, is but matter of Councel, not of Precept? Yes certainly of Precept, in those things especially, the retaining whereof detaines us from Christ, and are a barre to come to him, and so to heaven. Si in Limine Pater jaceat, per calcatum perge

* Rev. 19. 13.

† Luke 9. 22.

‡ Luk 18. 21.

§ Phil. 8. 8.

perge patrem: Saith *Ierome*: If they old Father lye crosse the threshold to hinder thee from *Christ*, tread on thy Father to come to *Christ*. If any thing stand in our affections in competition with *Christ*, we must forsake it. * *He that loveth Father, or Mother, or lands, or honours, more then me* (Saith *Christ*) *is not worthy of me*. For ‡ *the amity of the world, is enmity against Christ*. Now if things in themselves good and lawfull, being loved above *Christ*, keep us from *Christ*, and therefore must be forsaken: then how much more, such things, as are in themselves evill, unlawfull, unwarrantable, for a man to keep, as being against *Gods word*, and against *Christ*, and against a mans salvation? How then can your most refined Reason perswade his Grace of *Canterbury* to deny himselfe, to abandon all that Grace, to forsake his *Hierarchy*, as being enmity against *Christ*, and a Tyranny over his Church, and therewith to account all his Dignities as dung, to cease persecuting of *Gods word*, Ministers, People, to abandon his counterfet and hypocriticall Devotion in in will-worship, which is a vaine worship of God, and in stead of all these, to take up his Crosse dayly, and to follow *Christ* in obedience, in patience, in humility, in meeknesse, in holinesse? Doth your Reason apprehend this to be good, to be the wisest and onely way to come to heaven and happinesse? For this *Gods word* commandeth. Then either follow this word, as *Gods word*, or els never looke to perswade the world that your own Reason can with her own light discover how firmly the Principles of Religion are true. No, no, my Lord, away with these vain Speculations, and presumptuous Speeches, which have not one crumb of Salt in them. † Will you professe you know God, and in works deny him? Do you beleieve the Scripture to be *Gods word*, and yet by accounting the preaching of the Crosse foolishnesse, make God a lyer.

But I will conclude with your last Clause: Reason (say you) for all the light she hath, will never be able to find the Principles of Religion false. Nay certainly, although you deny Reason any ability by her owne light to discover how firmly the Principles of Religion are true: yet we will not deny unto her blind impotencie a Speciall faculty in finding them to be false: not false in themselves, but yet false, in her own apprehension. For is not this one of the main Principles of Religion, to wit, to know *Iesus Christ*, and him Crucified: This was the Apostles Chiefe Learning, § I determined (saith he) to know nothing among you, save *Iesus Christ*, and him Crucified. But (saith he) † The preaching of the Crosse

Hieronimus
Epist.

* Math. 10.

37.

‡ Lam. 4. 4.

‡ Tit. 1. 16.

§ 1 Cor. 2. 2.

† 1 Cor. 1. 18.

Crosse is to them that perish foolishnesse : but unto us which are Saved, it is the power of God. And who are they that perish ? Such as are wise in their owne conceit, and prudent in their own understanding and Reason ; as the Apostle saith in the next words : for it is written, I will destroy the wisdom of the wise, and will bring to nought the understanding of the prudent ; Such as exalt their own understanding and Reason to such a height, as they presume therewith, as with a Ballance, to weigh, whether the Scripture be Gods word, or no ; and with the light thereof to discover how firmly the Principles of Religion are true. And when they have said and done all, their actions and practises doe plainly shew, that they reject and despise the Scripture, as being none of Gods word ; yea they Persecute, oppresse, and seeke all the wayes they can to destroy it, and utterly to quench the light of it. As will yet more clearely appeare by those things that follow.

Prelates blasphemy against the Scripture.

L. p. 77. Though this Truth, that the Scripture is the word of God, is not so demonstratively evident, à priori, as to enforce assent : yet it is strengthened so abundantly with probable Arguments, both from the light of nature it selfe, and humane Testimony, that he must be very wilfull, and selfe-conceited, that shall dare to suspect it. [And more plainly] pag. 80. The light which is in Scripture it selfe, is not bright enough, it cannot beare sufficient witnessse to it selfe. The Testimony of the Holy Ghost, that is most infallible, but ordinarily it is not so much as considerable in this Question ; which is not, how, or by what meanes we beleewe, but how the Scripture may be proposed as a Credible object, fit for belife.

P. We are still in your 16th Sextion, mentioned before, which continueth from p. 59. to 116. wherein are sundry passages to this purpose, whereof the last was one, and the rest we shall touch, as we meet with them. And here I cannot, (though I said I would no more wonder) but admire, that such Speeches should flow down so fast from the Sea of Canterbury, which is a mighty Catarrhæ or distillation of the eye, drowning the sight, and flowing from such an abundant humour in the head, as it is like to turne into a Dropsie, possessing and putrifying the whole body, which if not prevented by some remedy from heaven, must needs prove Epedemically mortall. You are the first Antagonist of Iesuites, that ever uttered such things, and you might well have given them leave to utter such bale Speeches of the holy Scriptures, as more proper for a Jesuite, then one pretending the Faith of a Protestant.

But

But the difference is not great, nor matters it much, which of you be the mouth, having all one Spirit, and being all one and the Same Church. So as being the Metropolitan of that Church, which with Rome is one and the Same : you have the greater priviledge to speake in the language of that pregnant Mother, who is so * full of the names of Blasphemy against the word of * God. Rev. 17. 3

Now is not the Scripture so demonstratively evident in it selfe, as to enforce assent ? What then shall doe it ? Probable Arguments from the light of Nature. But Nature is blind, as we shewed before of naturall Reason. And againe, how can that which is but probable, confirme that which is truth ? For the Scripture is Truth it selfe. As Christ saith, Thy word is Truth. Now there being strictly, no proportion between Probability and Truth : how can the Light of Nature, which you say is but probable, confirme that which is truth. And we shewed also how the Naturall man receiveth not the things of the Spirit of God, which things are contained in the Scripture. But you adde, Arguments from humane Testimony, confirme the Scriptures to be Gods word. That which is but humane, cannot strengthen that which is Divine. I receive not the Testimony of man, saith Christ. So the Scripture is so farre above humane testimony, that it can receive no strength from it, no more then God can receive strength from the creature, Gods word from mans word. And the Scripture, being Gods written word, is above Mans bare word. As Christ tells the Jewes, who took Christ for a meere Man : If ye beleve not Moses his writings, how shall you beleve my words ? Thereby implying, That Writings, the Scripture, are above mans words. Againe, humane testimony in Comparison to Gods word, is but a lye. For * every man is a lyer. Moreover, in saying, The Scripture is not evident enough to demonstrate it selfe to be the word of God, and to enforce assent : but being strenthened by Probable Arguments from the light of Nature, and of humane Testimony, 'tis then wilfullnesse and pride to suspect it : Here you set the light of Nature above the word of Grace, probability above Truth, humane Testimony above Divine, Man above G O D. For Christ tells us, that the Scriptures beare witness of him : And you Say, the Scriptures are not sufficient witnesses of themselves, and so consequently of Christ, without mans testimony, So as hereby you disable the Scripture, as being an incompetent witness of Christ, because not evident enough in themselves without humane Testimony, So as how you can cleare your selfe from blasphemy, I see not. But this is but

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one degree. For you adde, *The light which is in Scripture is not light enough, it cannot beare sufficient witnesse to it selfe.* Now you open your mouth a little wider to *blasphemy.* But we shall have yet more of this Suffe out of your Wardrobe. Of which I may say this by the way, *That you bewray how grossly and palpably blind you are in discerning the Scriptures glorious brightnesse, being like that Woman in Lipsius, who being blind her selfe, blamed the house she was in for being very darke :* So you, because you are blind your selfe, the * god of this world having blinded your eyes : therefore you blame the holy Scriptures of GOD for being darke, not bright enough to to beare witnesse to it selfe. Why, Surely all light is *Sui index, & sui Communicativum,* it is a witnesse to it selfe, that it shineth, So as all in the house doe see it ; yea though it be but the ‡ light of a Candle, as Christ saith. If therefore the Scriptures have not so much light in them, as all may see it to shine forth, then they have no light at all. For if there be any light at all, it will shew it selfe. But this you will not stick to tell us anon, that the Scripture hath no light in it selfe, and therefore no mervaile if here you say, *the Light that is in it is not bright enough.* And you tell us here also, *That the Testimony of the Holy Ghost ordinarily is not so much as considerable in this Question.* Why ? What is the Question ? *Is it not how, or by what means we beleeve the Scriptures to be the word of GOD ?* Is not this the Subject Question of this whole 16th Section, and which you handle throughout ? And this being so, have you forgotten what you told us before of this *believe*, that the Scripture is the word of GOD ? Namely that *faith is the gift of God, of God alone; and an infused habit, in respect whereof the Soule is meereely recipient, and that the sole infuser is the Holy Ghost :* and *Till the Spirit of God move the heart of man, he cannot beleeve :* And now doe you come and tell us, *The Holy Ghost ordinarily is not so much as considerable in the Question :* Yea, but here you tell us, this is not the Question. What then ? Namely, *how the Scripture may be proposed as a Credible Object, fit for believe.* And for this you set us downe a rule of Propofall, which must of necessity take its rise from the Tradition, or Authority of the Present Church. Whereof we shall heare more anon. But by your leave, this is not the Question, but the other. For this your manner of Propofall, you put it not as a Question, but as an *à item*, a Question begged, not to be argued, and disputed upon, as the nature of a Question is to be, but you doe *dogmatizein*, obtrude and force upon us a novell opinion of your owne devising, without

¶ 2 Cor. 4. 4.

‡ Math. 5. 15.

without prooffe of Reason, Argument, or Authority from the Scripture. And therefore we deny your Question, or Position as *Heterodox*, or a *Paradox*, contrary to the truth of God word, which is the onely rule of determining all Questions in Divinity about *faith*, whereof this is not the least, *How, or by what meanes a man comes to beleove the Scripture to be the word of God?* Now for the determining herof you would tye us to the one onely manner of *Proposing the Scripture*, as a *Credible object* fit for beliefe: and that is, *necessarily to begin at the Tradition or Authority of the present Church*, or els there is no dealing with you. But what if we shall propose a better manner and way of propounding the Scripture as a *Credible object* fit for beliefe? And this we shall doe, God assisting, overthrowing your false way, and vindicating the onely right and true, safe and sure way, that will certainly lead us to this beliefe, *That the Scripture is the word of God.*

And for a ground hereof, I lay down the *Contradictory* of your words for my true *Position*, which is this, *That the light which is in Scripture it selfe, is bright enough, it can and doth of it selfe beare sufficient witnessse to it selfe.* For prooffe hereof: The Scripture is the *witnessse of Christ*, as is said before: and a witnessse must be a sufficient and competent witnessse, without all exception; els 'tis rejected. Now the Scripture is without all exception, it is a *holy, true, and faithfull witnessse*, free from all vice, or defect. It is *pure and perfect*, so as it needs nothing to be added to it. So *Salomon*, * Every word of God is pure: *Adde thou not unto his word, lest he reprove thee, and thou be found a lyer.* *Adde thou not*; Ergo it is a most perfect and competent witnessse. Againe, as the Scripture is every way a *Competent and sufficient, a perfect and Compleat witnessse*, without all exception: So it brings full and cleare Evidence with it for that whereof it is a witnessse. For this, *Salomon* saith, ‡ All the words of my mouth (saith *Wisdom*) are in *righteousnesse*, there is nothing forward or perverse in them: they are all *plaine* to him that understandeth, and *right* to them that find knowledge. The Scripture is *plaine, cleare, and evident*. So *Peter* saith, ‡ Ye have a *bebaion* - ‡ 2 Pct. 1. 19. *teron ton prophetikon logon*, a most sure word of *Prophecie*, wherunto you doe well that ye take heed, as unto a light that shineth in a darke place. The Scripture then is a most sure witnessse, and it is a *light that shineth*. The light is not in it, as the fire in the *stove*: but it a *light shining forth*, as the light of the Sun. § Thy word (saith *David*) is a *Lamp* unto my feet, and a *Light* unto my path. § Psal. 119. 105.

- ‡ Ps. 119. 130. And, * *The entrance of thy words giveth light, it giveth understanding unto the Simple.* The very first entrance or gate (as the word signifieth) of Gods word, doth illuminate, and give light, it giveth understanding to the Simple, the rude and ignorant; it ‡ enlightheth the eyes. Now all this could not be, without a light that shineth, and that clearely too, such as upon the first entrance of it giveth light and understanding to the simple.

Scripture convincing a naturall man.

‡ 1 Cor. 14. 24, 25.

Heb. 4. 12.

§ 2 Cor. 10. 4, 5.

But how comes this light of the Scripture to shine forth? I Answer, First of its own proper nature. Let but an unregenerate Man read the Scriptures, and he shall feele such a Convincing light in them, as he will perceive there is a Divine power in them. But this light of Scripture, by Gods owne appointment, shines forth more bright, and is more effectual, when it is preached. Of this the Apostle saith, † *If all prophecy, (that is, preach the word of God, as in that place) and there come in one that beleeveeth not, or one unlearned, he is convinced of all, he is judged of all: And thum are the secrets of his heart made manifest, and so falling down on his face, he will worship God, and report, that God is in you of a truth.* Now whence is all this Conviction, and Confession, but from the power of Gods word preached. So Heb. 4. 12. *The word of God is quicke and powerfull, and sharper then any two edged Sword, piercing even to the dividing asunder of Soule and Spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart.* This, this is that, that dazleth mans clearest reason, convinceth and confoundeth his Conscience, and as a mighty Engine § batters down, and layes levell Strong holds, and all high things that exalt themselves against the knowledge of God, bringing into Captivity every thought to the obedience of Christ: as the Apostle speakes. And is Gods word (the Scripture preached in the power and purity of it) a discerner of the thoughts and intents of mans heart? Then let that man tell me, whether, without any more testimony, this be not the very word of God? And that there is in it, Theionti a divine Spirit, and power, that thus can search into the inmost bowels, and secrets of mans heart? So as, as the Samaritan woman said to her neighbour, *Come, and see the man, that hath told me all that ever I did; is not he the Christ?* So a naturall man thus convinced and confounded by the power of Gods word, and Secrets of his heart discovered, may he not now truly report, and say *Come, and heare that word, which hath discovered unto me all the Secrets of my heart: must not that needs be Gods owne word?* So as this Discovery, is it not by that naive, operative, effectual

effectuall, and resplendent penetrating *light*, shining in the Scripture, the beames whereof are displayed in the Ministry of this *word of God*? what is it then, that enforceth and even exorteth this assent and confession from a naturall man, but the cleare evidence of *Gods word* preached, that the Scripture is the *word of God*, which is so preached?

And to bring this a little neerer home, and set it close against your owne Gate: What Say you my Lord (for I must deale plainly with you, seeing you are so bold with the *Scripture*) will you be tryed by this *word of God*, whether it have not sufficient Light in it selfe, and of it selfe, even to convince your owne heart and Conscience, that the Scripture is the *word of God*? I say, in, and of it selfe, without all those circumstances which you put as necessary previous inducements to this beliefe, whereof your Church-Authority is ever the Prime. Will you be content but to make tryall of your selfe in this Case? How is that? Why, doe but once come into some obscure, poore Parish Church, where there is a good Zealous, and Orthodox Preacher, and come disguised (as * *Ahab* at the Battell of *Ramoth Gilead*) in a private manner, not in your Pontificalibus, with your long Satten-traine carried after you, *et magna comitante Caterva*, a troope of gallants at your heeles; So as none takes notice of you, much lesse the Preacher: and come your selfe in person, not sending your *ta o'ta*, your Long Eares, I meane your Scouts and Spies, Informers, Promoters, Priests, or Pursuivants, Delators, and Sycophants; for these will seldome tell you the truth of things: But I say, come your selfe in a private disguise, and so stand muffled up in the Croud, and hearken diligently to the Preacher, first how he doth *o'rthotomein ton logon*, divide his text aright, as it were anatomising and ripping up the bowels of it and then how fitly he grounds his *doctrines*, or points of Instruction upon his text, and so prosecutes them with proofes of Scripture, and Reasons; and lastly applyes this word in sundry uses to the *hearts* and Consciences of the *hearers*, reproving this or that *sinne*, and pressing it home; And all this while, knowing nothing, that any such Creature, as the Archbishop of *Canterbury* is in his Congregation, in the ardor of his holy Zeale, hee lets flye his Darts of sharpe Reproofe, Steeleed with Divine Authority of *G O D S Word*, the Scripture, as against Pride, Hypocritic, hatred of *G O D S Word*, Persecution of

Amation.

* 1 King. 22.

Gods Ministers and People under a colour of *piety*, and *peace-making* in the Church, and the like, and so drives the nayle to the head, as that the dart pierceth through all your armour of prooffe (as the * Arrow, shot at adventure, hit *Abel* between the joynts of his Armour) to the the very quick of your Conscience, not onely to the awakening of it, but driving it to a trembling fit, (as *Pauls* preaching did to ‡ *Felix*) and to be in a cold Sweat, and to wax wanne and pale, (as *Belsazzar* at the sight of the *hand-writing*, which is a part of Scripture) what would you imagine of this? Perhaps, that the Minister knew of your being there. But the contrary appeares to your selfe, you did it so secretly, as you knew none could discover it; as you want neither wit nor art to doe such a feate, if you will. Well, you can draw no other Conclusion from that your Conviction upon this occasion, but that sure those were the Darts of the Scripture, that wounded you, yea and sounded you, and found you out in the Croud, pulling off the veile of *hypocrisie* from off the face of your Conscience, and therewithall so terrifying it, as you are perswaded all the men in the world could not have struck such terrors into your Soule: and thereupon you are forced to Conclude, and Confesse, that surely the Scripture must needs be the word of God, having such a mighty power in it, being applyed but by a weake man. As the ‡ 2 Cor. 4.7. Apostle saith, ‡ *We have this treasure in earthen vessels, that the excellencie of the power might be of God, and not of us.* For you could discern nothing of the Minister himselfe, but that he was a simple plain man, and did but speake, as his text led him, and for which he brought good prooffe from the Scripture. That if your Lordship should make but such an experiment as this, would you not doe with this your Book (wherein you have, besides many other strange passages all along, as will appeare yet more at large, pronounced so many disgracefull Sentences against the Sufficiencie of the Divine Scripture, to prove it selfe to be the word of God) as those Converts in the *Acts* did with their Books of Curious Arts, or as you did (though against your will) with that Popish Book of the Bishop of Geneva in Smithfield. But I proceed.

As the Scripture, not onely in and of it selfe, but by the Ministry of it discovereth such a cleare *selfe-light*, as whereby even naturall men are convinced, and enforced to beleev and confesse, that Surely the Scripture is the very word of God: so this word, this Scripture is not (as the Papists say, and you say
little

little better) a dead letter : but as it is the word of God, uttered by his Spirit, by which * *holymen spake* and wrote it : so it carries meat in the mouth (as we say) it never goes alone, but is accompanied with the Spirit of God, which Spake it, giving testimony unto it, that it is the undoubted word of God. For even as the veins in a naturall body doe carry and convey in them the life-blood, and as the Arteries doe containe in them those animal Spirits conveyed from the head to all the members, whereby they are vegetated, and moved : So the Scriptures and every part of them have in them the Spirit, whereby they are quickned, and which is in them, as the light in the body of the Sun, their proper light, wherein they shine forth in such a brightnesse, as is sufficient to convince all men, that they are the word of God, and effectually in perswading and assuring all the Elect of God of the truth thereof, even to their Salvation. And as the Soule with its faculties, as understanding and Reason, in mans body, doe shew him to be a reasonable creature, Man : So the Spirit of God, breathing and moving in the Scriptures, doe shew them to be the very word of God. For in the Scripture doe shine forth Gods Majesty, Wisdom, Holinesse, Power, Providence, Justice, Mercy, Truth, Goodnesse, Omnisience, and all his excellent Attributes, so as they all beare testimony unto it, that it is the word of God. So as to seporate these from the Scripture, as they doe, who affirme, that the Scripture is not bright enough to be a sufficient witnesse to it selfe, to the begetting of Beliefe, that it is the word of God : is as if they should abstract and seporate the light from the Sun, and say, it is not sufficient to prove it selfe to be the Sun. For indeed take away the light from the Sun, and then you may say truly, it is not bright enough to shew it selfe to be the Sun. Nay it ceaseth to be the Sun any more, when the light and heat of it is taken away. For the Sun is *pherónumos*, according to its names in the Hebrew, *Shemesh*, so called, because by its light it is a Minister or Servant to the world : or some derive it, *quasi Sham-esb, ibi ignis*, There is fire : or according to another name, from its property of calefaction, or heating. But take away its light, and it looseth both its nature, and its name, and serves for no use. So if you take from the Scripture those things in it, which are its life and soule, its native light and lustre, which can no more be separated from it, then the light from the Sun (nay the Sun * shall come to loose his light, as it once did at the Ecclipsing of the † Sun of Righteousnesse in ‡ his Passion on the Crosse, but Gods word † endureth for ever

Comparison,

* Mat. 24. 29.

† Mat. 4. 2.

‡ Mat. 27. 45.

† Ps. 119. 89.

in heaven) you quite destroy the nature of the Scripture, and so make it to be no longer the word of God.

I might here enlarge my Discourse upon this excellent Subject, but I shall have further occasion ministred by you to speake something more of it, as I passe along. For you proceed.

L. p. 83. *A man is probably led by the Authority of the present Church, as by the First informing, inducing, perswading means, to beleve the Scripture to be the word of God: but when he hath studied, considered, and compared this word with it selfe, and with other writings, with the helpe of ordinary Grace, and a mind morally induced, and reasonably perswaded by the voyce of the Church: the Scripture then gives greater and higher Reasons of Credibility to it selfe, then Tradition alone could give.*

P. Here you begin to tell us your manner of proposing the Scripture as a credible object, fit for beliefe. And you place the Authority of the Present Church in the forefront, as a prime leader and inducer to this beliefe. And this you inculcate very often, and Say, pag. 120, *I confesse every where, that Tradition introduces the knowledge of them.* And pag. 126. you tell the Jesuite, A. C. saying, *Herein we goe the same way with you, because we allow the Tradition of the present Church to be the First inducing Motive, &c.* So as herein you jumpe with the Jesuite. So then, *Authority of the present Church is the Prime.* Or as sometimes you call it *Tradition*, or otherwhiles, *The voyce of the Present Church.* All comes to one reckoning. Then, to this Leader you muster up a troop of followers; as here, *Ordinary Grace, a mind morally induced, and reasonably perswaded;* and before: *a mans owne Reason, and humane Testimony, morall perswasion, Reason, and Force of the present Church, the Holy Ghost, Conferring of the Scripture with it selfe, and other writings.* And what then? Then, and not before, the Scripture gives greater and higher Reasons of Credibility to it selfe, then Tradition alone could give. What? No more effect for all this, but a Credibility? I expected you should with such a Troope, under the command of such a Generall, as the Authority, Tradition, and voyce of the present Church have effected that Rockie Fort of mans heart to have yealded to open the Gates of his Infidelity to let in this Beliefe, that Scripture is the word of God. And can you obtaine no more then a Credibility? Alas poore Scripture! Can all Mans witty inventions advance thy credit (which they have taken away) no higher, then to a Credibility? But thus we may see the vanity of Mans wit, when it hath cast away the

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 13.
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 of England at this day. And just your like practise here. When
 you have cast a black veile over the *Scriptures native beauty* and
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 nothing at all, that the *Scriptures are the word of God*. So as you
 deale with us here, as some Parents doe with their Children,
 take the piece of gold from them, and please them with a
 handfull of deafe nuts. Onely, they doe it *providently*, to pre-
 serve the Gold from being lost: but you Popishly, to destroy
 the Gold, and to set up the *painted dresse* of your *New-nothing*.
 Or you put out the Eyes of the *Scripture*, and then light your
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belief. But by whom probably led ? By the Authority of the present Church. What present Church ? Of the Prelates, or Hierarchy ever. But who gave you Authority, to be a Church ? Or Suppose you were the true Church of Christ : who gave you this Authority to take away from the Scriptures their sufficiency of guiding men to the faith of them, and to tie men to depend upon the Authority of the present Church, thereby to be induced to beleve the Scriptures ? And what's your present Church ? Is it not the Same with that of Rome ? And is not this Authority which you arrogate, Romish ? And what if your present Church with Rome, shall induce us to beleve the Apocryphall Bookes to be part of Scripture ? Or some word unwritten, which you call Apostolick Traditions, to be equall with the word written, as you agree with Bellarmine in this Distinction of the word written, and unwritten ; as before is touched ? And what if (as you have given us too much prooffe) you should limit us in beleiving the Scriptures, what part to beleve for Canonickall, and what otherwise ? For as

* *Adversus Linciferianos.*

* Hierome saith, The Scripture consists more in the marrow of Sentences, then in the barke of words, more in the Sense then in the Syllables. What say you then to the 4th Commandment, which your present Church denyes to be Morall for a Seventh day Sabbath, and thereby overthrow the Sanctification of the Lords day ? What say you of the Doctrines of Grace, which you have overthrowne by your Declaration before your Articles ? What of Altars, and the like ? If herein you overthrow the Sense of Scripture, doe you not proclaime to the world, that such and such Scriptures are not Canonickall ? Or if the words be still holden for Canonickall, yet it must be according to the Sense of your present Church. As Paulus 4. the Pope, in the End of the Council of Trent, tyes all Priests by oath to interpret the Scriptures no otherwise, but according to the Sense of the Catholick Church; the Summe whereof is the Decrees and Canons of Trent. Is not thus the whole Scripture made voyd ?

The onely way how men may know the Scripture to be Gods word as the Pre-late teacheth.

But, come on, let men be primely induced by the Authority of the present Church, to wit, of the Prelates or Hierarchy (for no other Church you allow, nor we you to be any other, but of Antichrist) by what Argument (trow you) is it likelyest they will be perswaded, that the Scriptures are the word of God ? Will you give me leave to tell you my Opinion ? It is this in brieft : When men upon your Authority and Commendation should be brought to read the Scriptures, and therein should find many Prophecies, and among the rest, how there should come

* *False*

• *False Prophets, being Wolves in Sheeps Clothing: & pretending* * *Math. 24.*
holinesse, but Persecuting Gods Saines; pretending Religion, but † *Revel. 13.*
oppressing Gods word, pretending to be ‡ *Christ vicaroyes, but* ‡ *Math. 24.*
& tyrannizing over his people; and such as should Apostatise from § *Col. 2. 18.*
the Faith, and set up Doctrines of Devils, as in abstinence from
certaine Meates, and Marriage at certaine times, and how Christ
and his Apostles were humble, and despised the world, being
crucified unto it, and how they which were proud, pompous Lords,
claiming to be their Successors follow none of their steps, nei-
ther in diligent preaching, nor practise of a holy life, are such
Antichrists as the Scripture hath foretold: and how † *in the* † *2. Tim. 3. 13*
last dayes perillous times should come: when men should be Selfe- 2, 3, 4, 5.
lovers, covetous, boasters, proud, blasphemers, unholy, without naturall
affection, implacable, covenant-breakers, false, accusers, incontinent,
fierce, despisers of them that are good, Traitors, heady, high-minded,
lovers of pleasures, more then lovers of God, Having a forme of God-
linesse, but denying the power thereof; with many other like things;
which when they come to compare with the State of the pre-
sent times, and especially of the present Church, and chiefly of
the Prelates themselves, and shall find most of these Prophecies
fulfilled in these present times, they will certainly hereupon
conclude, that these be those last dayes, and perillous times wher-
in these things, so long agoe foretold, doe clearly shew, that
certainly the Scriptures are the word of God.

The next thing I note here is, that you Say, a man so probably led, must compare the Scripture with it selfe, and other writings. What other writings, I pray you, shall he compare the Scriptures with? Shall humane writings light him a Candle to shew him the Sun shining at noon day? But thus humane testimony comes in for a Second Inducer. And for all your previous inducement, you must still at last joyne some thing of man with Scripture.

Well, what's the third? Ordinary Grace. And this with the Authority of the present Church may beget in a man an ordinary beliefe, that Scripture is the word of God. As it seemes such ordinary Grace brought King * Agrippa to beleieve the Prophets * *Act. 26. 28,* to be the word of God: yet for all that he was but almost perswaded to become a Christian. And this Ordinary Grace is (it seems) that Holy Ghost, which you told us of before.

The Fourth is morall inducement. Well, admit this bring him to a morall beliefe or opinion. The Fifth is a reasonable perswasion by the voyce of the Church. Well, what then? After all

thus, the Scripture gives greater and higher reasons of Credibility in it selfe, then Tradition alone could give. Here's then the upshot of all (as we noted before) you by these steps advance the Scripture to a Credibility. So as all this while, you have walkt the round, and gone in a Circle, and end just where you began; for you began at Probability, and end in Credibility; whereas the Scriptures were credible at least, that is such as might be beleev'd; before you taught this new way to come to the beliefs of them. So as this your Conclusion comes to just nothing. Only you seem to attribute some thing to the Scripture, being assisted with those other inducements, wherein it surpasseth your Tradition alone. Which is such a comparison and commendation, as you could not devise the like, to abase the Credit of the Scripture. But to conclude: What a Tedious Dispute you make here with the Jesuite about that, which (when you have done all you can) will never bring a man upon any sure grounds so much as to beleieve, that the Scripture is the word of God: much lesse to bring him to Saving faith in Christ. But what doe I speake of Saving faith? Alas, that's no worke for your pen. You are for a Scholasticall Dispute here, which is so jejune, and barren, that many Scholastics would hisse it out of their Schooles, much more Divines out of the Divinity Schooles, as indeed nothing pertaining to true Divinity, but to a * *Spoyling through Philosophy and vaine deceit*, as the Apostle Speakes. But the summe of all your inducements (the Prime whereof must necessarily be your present Churches Authority) amounts to this: That men being by a bond of necessity tyed to this your Church, as without which he cannot come to beleieve Scripture to be Gods word: and without this beleefe, no faith of Salvation: and your Tradition with all other helps cannot bring a man to that beleefe, when all is done: the Conclusion is, that according to your Tradition no man can come to be Saved. So as thus by this your new Doctrines you overturne the Foundation of Faith by the very roots, leaving no footing for faith to stand upon, whereby a man may have any hope of Salvation.

But I shew'd you before, a short and sure way for a man to come to this beleefe, and not onely so farre, as to beleieve the Scripture to be the word of God, but to beleieve, that he hath his part of Salvation in that word. And this way is, by hearing the word of God preached. For ‡ *Faith comes by hearing, and hearing by the word of God*. And this faith being the Saving faith in Christ, as it apprehends

• Col. 2. 8.

‡ Rom. 10.

apprehends all the Promises of God in the Scripture to be true, and to belong to him; so it comprehends the belief of Scripture to be the word of God. And this, this word of God preached and heard, is that voice of the Church of Christ, or rather Christs owne voice in the Church, calling men, yea and instrumentally causing, Gods Spirit effectually working in and by the word, to beleeve unto righteousness, and to confesse to Salvation, whatsoever is written in the Scripture to be most true, as being the word of God himselfe. And besides this true Christians in all ages, never beleeved any Authority, Tradition, voice of men simply to be any necessary prime inducement to beleeve so much, as the Scriptures to be the word of God.

L. p. 84. *That divine light, which the Scripture, no question, hath in it self, is not kindled, till these helps come. Thy word is a Light. So David. A Light? Therefore it is as much a manifestation to it selfe, as to other things, which it shewes, but still, not till the Candle be lighted: not till there hath been a preparing instruction, what light it is, till Tradition of the Church, and Gods grace put to it, have cleared his understanding: So Tradition of the present Church, is the first morall motive to beleeve.*

Prelates Blaspheming of Scripture all along, and exalting his Present Churches Authority above it.

P. These words confirme your former, with a little illustration. A divine Light here you confesse to be in the Scripture. But you meane some dimme Light. At the best, not bright enough, not sufficient to shew it selfe to be the word of God. And here, That Light, whatever it is, is not kindled, till these helps come. 'Tis but a kind of Light potentially in the Scripture, as fire in the flint, which must be struck out with the steele. Nay you compare it but to the light of a Candle, and yet not all that neither: for the Candle must first be lighted. The Scripture then of it selfe is but as a Candle in the box, or 12 in the pound, as you Say *ibid.* which hath no Light, till it be lighted. And Tradition of your present Church must light the Candle. And surely, then may not the Tradition of your present Church put out the light of this Candle again, after you have lighted it? As the Pope crowned the Emperour with his feet, and then struck the Crown off again with his foot, to teach the Emperour, that his Crown was at his Holinesse Devotion to dispose of as he pleased. So may you do with the Scripture, light the Candle, and put it out again. As you have don with the Doctrines of Grace, with the Sabbath, the Scripture, or Lords day, with preaching, and the like. And Thy word is a light: and putting out So David. But not, So you. For David Said, Thy word is a lampe the Candle.

Prelate lighting

unto my feet, and a light unto my pathes. So say not you. You like not (it seems) such a lampe and light to your wayes. For wayes you leave out, as the Devil did, when he recited that Scripture, Psal. 91. 11. He shall keep thee: but he left out, In all thy wayes: as Luk. 4. 10. And you could never have the hap hitherto to cite Scripture right. And no marvaile if you be out of your way, when you come to the Scripture, seeing you can find no light in it to give you sufficient direction. But you Adde: A Light? Therefore it is as much a manifestation to it selfe, as to other things. Even just as much as if you had Said, A blind man seeth as much in the darke, as in the day. So 'tis here with the Scripture, for the light you allow it. And what's that? But none still, no light, till the Candle be lighted. 'Tis just so then, as I say. I guesst your meaning right. But you adde: Not till there hath been a preparing Instruction, what light it is, till the Tradition of the Church and Gods grace put to it, hath cleared his understanding. How? I am here at a losse, except you helpe me out, and cleare the understanding of your words. For before, you must have the Candle first lighted: and here, you seem to grant some light, when 'tis once discovered to be a preparing instruction what light it is. I pray you my Lord deale plainly with us. Speake out. Hath the Scripture a light in it, or no, before the preparing instruction hath shewed what light it is? For to shew, what light it is, doth necessarily presuppose that there is a Light. And if there be a Light, how is it true, that you Say, Not till it be lighted by Tradition of the Church? Must Tradition doe all, both light the Candle, and also shew what light it is? Or doth Tradition with the same act of lighting the Candle, shew also what light it is? If so, then I begin through this darke lanterne of yours to discern what light the Scripture hath: namely a borrowed light, lent it by Tradition. For you say, The Candle is not lighted, till Tradition light it. Or if I be out, 'tis for want of Cleare Light from your darke Lanthorne. But here followes a worse perplexity. For from the lighting the Candle of Scripture by Tradition, you come to the lighting of another Candle, namely the Clearing of the naturall mans understanding by the Tradition of the Church, and Gods grace put to it. 'Twas well you put Gods grace to it. For if the Tradition of your present Church have but Gods grace put to it, it may worke wonders. But stay. Cannot your Churches Tradition or Authority, doe the deed without Gods grace; at least doe its office of the fore-horse, as the necessary prime leader? Or is your Churches Tradition some jade,

jade, that puts all the brunt upon the next horse that follows ? Then you should rather give *Gods Grace* the Precedencie. But now I remember, this *Grace of God* is but an ordinary Grace, as you told us before, which at the most worketh but an ordinary morall and probable beliefe, that *Scripture* is the word of God, but not certaine and evident: So as the naturall mans understanding being but thus farre cleared to have a probable opinion of *Scripture* to be *Gods word*, except you can bring him to beleeve in *Christ*, and forsake his *sins*, his opinion will but aggravate his condemnation so much the more. But what evidence can you shew us, that your *Church Tradition* is certainly seconded with so much ordinary Grace ? For if your *Tradition* be derogatory from the Credit of the *Scripture*, you cannot hope for the least degree of ordinary Grace to give it either assistance, or attendance. It behoves you therefore to prove, that this your *Authority* in this point is from God, is *Gods ordinance*: and if so, you may then easily perswade us, that *Gods grace* will accompany his owne Ordinance. But this you will hardly prove. But will Say, *Traditions* are *Traditions*, and therefore not to be proved from *Scripture*: and this *Church-Tradition* is that, which the *Scripture* must be proved and tryed by. And so here upon belike it is, that you conclude: So *Tradition* of the present Church is the first morall motive to beleeve. The Conclusion might serve the turne well enough, if you had but good logical or rational Premises to bring it in, better then yet you bring, for the inducing of beliefe, That *Scripture* is the word of God.

L. ibid. So after *Tradition* of the present Church hath taught and informed the Soule, the voyce of God is plainly heard in the *Scripture* it selfe. And then here's double Authority, and both Divine, that confirms *Scripture* to be the word of God, *Tradition* of the Apostles delivering it, and the internall worth and argument in the *Scripture*, obvious to a Soule prepared by the present Churches *Tradition*, and Gods Grace.

More and more
Blasphemy of
the Prelate,
ascribing that to
his Tradition,
which is onely
proper to the
word and Spirit
of Christ.

P. The more you speake, the more we come to Sound the depth of your meaning. You told us before of the present Churches *Tradition*, and Gods Grace put to it, by which the naturall mans understanding is first cleared. And here *Tradition* of the present Church alone doth the deed: for you say, After *Tradition* of the present Church hath taught and informed the Soule, then, the voyce of God is plainly heard in the *Scripture* it selfe. Surely my mind gave me all this while, that although for fashion sake, and for a colour you named the *grace* of God in the second place after your

your Tradition, yet your principall ayme was to advance the Credit of your Church-Authority, as that alone, which does the deed. This, this is it, that clears the naturall mans understanding; this it, that teacheth and informeth the Soule (Tradition I say of the present Church) before the voyce of God is plainly heard in the Scripture it selfe. As if you had Said, The Tradition of the present Church does all, it openeth the blind eyes of the naturall mans understanding to see, and the deafe eares of his Soule to heare: for after it hath cleared his understanding, and taught and informed the Soule, then the voyce of GOD is plainly heard in the Scripture it selfe.

And besides you tell us here, that after Tradition of your present Church hath taught and informed the Soule, the voyce of GOD is plainly heard in the Scripture. Ergo not till then, Ergo your Tradition opens the eares of the deafe. And then there's double testimony, and both Divine. What? Tradition of the Apostles delivering it. You meane surely, the divine Tradition of your present Church, one of your obscure Apostolick Traditions. Otherwise, what doth the mention of the Apostles Tradition in this place? And thus you acquaint us with the whole Mystery of your new Divinity. Now, I call it, because it is contrary to the old. For the old is (which is not yet antiquated) * The Commandement of the Lord, (that is the word of God) is pure, enlightening the eyes. And verl. 7. The Law of the Lord is perfect, converting the Soule: the testimony of the Lord is sure, making wise the simple. And Psal. 119. 30. (mentioned before) The entrance of thy words giveth light, it giveth understanding unto the simple. Now who is the blind and simple, but the naturall man, before his Conversion and Regeneration? And what is that, which enlightens his eyes, and clears his understanding? Gods word. For, The entrance of thy words giveth light, it giveth understanding unto the Simple. The light of Gods word going forth in the Ministry of it, is the first that makes entrance into the Soule. Now doth not your Lordship grant all this? Yes, you cannot but confesse it: but alwayes provided, that it is ever understood, the Tradition of the present Church must prepare the way first: that must first clear the naturall mans blind eyes of his understanding; that must first teach and informe his Soule, before Gods word can enlighten his eyes, and give understanding to the Simple. But do you consider what you say? The Scripture (you must needs confesse, you cannot deny) enlighteneth the eyes. Well, but you say againe, your Tradition must first clear the under-

* Psal. 19. 8.

understanding, and light the Candle of Scripture. Now to clear
 the understanding, is to open the eyes. How then can Gods word be
 said to open and enlighten the eyes, when they are cleared before?
 Or how can it give understanding to the simple, when the Soule is
 taught and informed before? The Tradition of the present Church
 prevents all, and saves the word that labour. Unlesse you will say,
 The Tradition of the present Church is a preparing instruction to the
 opening of the eyes by the Scriptures, as the * anoynting of the blind
 mans eyes with clay went before his washing in the poole of Siloam,
 whereupon he recovered his sight. Indeed your Church-Tradition in
 this Case might well be compared to the daubing of a naturall
 mans blind eyes with Clay, to confirme him in his blindness, that
 he shall never see, so long as he depends upon the necessity of
 your present Church-Tradition as a preparing instruction to clear
 his understanding, and to teach and informe his soule, as without
 which he shall never come to have his eyes enlightened by the
 word of God. So as in very truth this Tradition, Authority, voyce
 of the present Church, which you every where so plead for, and
 presse, as a necessary previous inducer, yea clearer of the naturall
 mans understanding, and teacher and informer of his Soule, before
 he can plainly hear the voyce of God in the Scripture it selfe, is
 a Doctrine of Damnable Blasphemy against Christ, and his
 ho's word. For this clearing of the naturall mans understanding, this
 enlightning of the blind eyes of his mind, this teaching and informing
 his Soule, is both the proper and prime act of Christ, of his Spirit, and
 of his word, working together. Of the words enlightning David hath
 sufficiently informed us before. And Christ sends us to the
 ‡ Scriptures for search (and not to any Church Tradition) as bea-
 ring witnesse of Christ, and so directing us to him for eternall
 life. And Saith Christ, ‡ No man can come to me, except the Fa-
 ther, which sent me, draw him: and I will raise him up at the last
 day. As it is written in the Prophets. And they shall be all taught of
 God. Every man therefore that hath heard, and hath learned of the
 Father, cometh to me. Heard? What? The Tradition of the present
 Church? No, the preaching of Gods word, which is Gods owne voyce
 (as we said before) this voyce in the eare, being accompanied
 with Gods learning and teaching within (as § Augustine hereupon § August. in 1^o
 well notes) is that, which brings us unto Christ. Thus the Lord ban. & alib.
 opened the heart of Lydia, that she attended to the things which were
 spoken of Paul. It was not the Tradition of the present Church, but
 as she was hearing the word, the Lord opened her heart, both to attend,
 and to beleve Pauls Doctrine. And Luke 24. 45. Then opened he
 their

* Iohn 9.

A Doctrine of
damnable Blas-
phemy.

‡ Ioh. 5.39.

† Ioh. 6.44.45

§ August. in 1^o
well notes
Act. 16. 14.

¶ Ps. 119. 18.

their understandings, that they might understand the Scriptures. Away then with your Blasphemous Romish Doctrine of Tradition of your present Church, from having any thing to doe in this divine businesse, wherein onely God, and Christ, and the Holy Ghost, and the voyce of God in the Ministry of his Word, have the whole and sole worke in opening both the eyes and eares of mans Soule to see and heare the wondrous things of Gods Law contained in the Scriptures. As David Saith, * Open thou mine eyes, that I may behold wondrous things out of thy Law.

¶ Mat. 28. 19.
20.

But you adde: And then here's double Authority, and both Divine, that confirms Scripture to be the word of God, Tradition of the Apostles delivering it, and the internall worth, and argument in the Scripture, obvious to a Soule prepared by the present Churches Tradition, and Gods Grace. And. Then. Sill: Then, and not before, all goes currant: Worth in Scripture comes in with their double Divine Authority. Then, when the Soule is prepared (as before) with the present Churches Tradition. Els, all the fat is in the fire: Nor Apostles Tradition, Nor worth in Scripture, are worth a rush in this matter. And thus all must depend upon your present Churches Tradition Still. But here you bring in againe, Gods Grace, as a Second to your Tradition. But I told you before, and tell you againe, that your present Churches Tradition hath nothing to doe with Gods Grace, nor with any Grace of God, not with common and ordinary Grace, Gods Grace is a concomitant and Assistant unto his owne Ordinance. But for the Authority and Tradition of the present Church to be a necessary inducer to the beliefe of Scripture, by clearing a naturall mans understanding, and teaching and informing his Soule is none of Gods ordinance, but an Antichristian Romish presumption, and therefore hath no promise of, and so no title to Gods Grace, either to accompany or assist it. When Christ tooke his Farewell of the Apostles, he left his Commission with them for the Ministry of his Word, and Sacraments, and thereupon gave a Promise of his continuall assisting grace to them, and to all his faithfull true Ministers of his Word successively to the end of the world: ‡ Goe, Saith he, and teach all nations, baptizing them, &c. teaching them to observe all things, whatsoever I have commanded you: And Loe, I am with you alway, even unto the end of the world. Now 'tis plaine (as is both shewed before, and will yet more) that your present Church being Prelaticall, and Hierarchicall, is a false and Antichristian Church, a Church of Priests of a strange Order, not of Christs institution, nor your Government of Christs ordinance.

ordinance, and so your Church is of no Authority: nor doe you faithfully and truly preach the Word, and administer the Sacraments, but with the mixture of your owne Superstitious devises, nor doe you teach men to observe all things, whatsoever Christ commanded in his word, and hath left written in the Scripture: but on the contrary, you suppress the preaching of his word, and oppresse his faithfull Ministers, and by publick Authority assumed, make voyd Christes eternall Law (as before.) So as Gods people have cause to take up that complaint and prayer of David, *It is time for thee, Lord, to worke: for they have made voyd thy Law:* And therefore, that promise of Christ to his Apostles and true Ministers of the Gospell, pertaines not to you, and so not to any of your usurped Authority, and pretended Tradition of your present Church.

But you proceed: L. p. 85. *After the marall perswasion, reason, and force of the present Church, there is ground enough to move any reasonable man, that it is fit he should read the Scripture, and esteeme very reverently and highly of it. And this once done, the Scripture hath therein, and home Arguments enough, to put a soule that hath but ordinary Grace out of doubt, that the Scripture is the word of God, infallible and Divine.*

P. The same man Still. But what if, as with the Church of Rome and the Jesuites your present Church of England doth hold this Paradox, so She should take up Romes practise, and by your Authority forbid all men the reading of the Scriptures, but such onely, as shalbe thought fit to be dispensed withall to read it? We know not what you may doe, if once you can obtain voyces in Convocation (as what may not you doe) to make this your bare assertion, and Antichristian opinion an Irrefragable Canon of the present Church of England, That men ought not to presume to read the Scriptures, till the Authority of the present Church hath made way, and her Tradition cleared their understanding, and taught and informed their Soules, and thereupon very reverently and highly esteeme of it. For this is the Cleare Summe of your words here: No reading of the Scriptures, no esteeming highly and reverently of it, no In, and home Arguments enough to put a soule out of doubt, that Scripture is the word of God, Infallible and Divine: So as till he be perswaded hercof, is but vaine and frivolous for a man to read the Scriptures: and this perswasion he cannot have, till after the marall perswasion, reason, and force of the present Church. And here I note again, how you put the Tradition of your present Church single and alone, forgetting to Second it with

Gods Grace : which doth but confirme what I said before, that **Gods Grace**, Ordinary Grace, when you doe mention it, it is but when you stumble upon it, and it stands but for a Stale; it is your Tradition, and Authority of the present Church that is all in all. But you proceed.

A subtile and sly evasion of the Prelate from the Iesuite, who objecteth truly.

L. p. 85, 86. Thirdly, you (to wit, A. C.) pretend that we make the Scripture absolutely and fully knowne *Lumine suo*, by the light and testimony which it hath in, and giveth to it selfe, &c. We doe not say, that there is such a full light in Scripture, as that every man upon the first sight, must yeeld to it, The Question is onely of such a light in Scripture as is of force to breed Faith, not to make a perfect knowledge.

P. The pretence of A. C. herein, was not without just cause; onely he considered not what the present Church of England now, under your Primacy, doth hold. So as you should or might have shaped your Answer thus : A. C. *Distingue tempora* : Distinguish the times. Know you not who sits now in the Chaire of Canterbury? True it is, that formerly the Church of England, or rather some private men, all or most of the Divines thereof that have written of this Subject, although very learned (I confesse) and of great note, place and ranke in the Church in their time, held and writ so against you : but that was onely their private opinion, though all their Bookes were published by Authority. But what's all this to the Church of England now? Now you may heare, and understand by me, who am the voyce of the present Church of England, that it is otherwise. And what you doe pretend, I doe thus interpret : We doe not say, &c. But what doe you not say? We doe not say that there is such a full light in Scripture, as that every man upon the first sight must yeeld to it. How? So perhaps not any hath said. Yet this all our Orthodox Divines before you have said, That there is such a full light in Scripture, as that every man by the thorow and serious reading over of the Scripture, hath sufficient evidence therein to convince him, as to yeeld it to be the very word of God. And if he doe not therupon yeeld, the defect is not in the Scripture, but in himself. But at first sight? This is a miserable shift, and poore put off, to answer fully to the Jesuites pretence, or rather true assertion. For in this he saith true, that we (to wit, all the Orthodox Divines of the Church of England as aforesaid) do hold the Scripture absolutely and fully to be known *lumine suo*, by the light and testimony which it hath in, and gives to it self. Only we do not make it so (as you expresse the Jesuite) but we find, know, and believe it to be so. But they never said, *At first sight,*

A miserable Shift.

fight, This is your owne Flam. But what our former Divines have written hereof, they have with such Arguments confirmed, as not you with all your Divines of note and worth, of which you patch up your present Church of England, are able to Answer, *oude grn*, not one word or Syllable.

But come we to the Question as you State it. The Question is (say you) onely of such a light in Scripture, as is of force to breed faith, not to make a perfect knowledge. And what's your resolution of this Question of your own Stating? Do you yeeld thus much, that there is in the Scripture such a light, as is of force to breed faith? Nay, you have already again and again, and I know not how often expressly and flatly denyed, that there is in Scripture so much light, as of it self hath force to breed so much faith, as to beleve it to be the word of God. And this was all the Question with you but even now. But how comes in this Negative, Not to make a perfect knowledge? The Question was not all this while, whether the Scripture had so full a light in it, as to make a perfect knowledge. But seeing you took this in, to cast a myst before mens eyes, that they may not so easily discern your * *jugling* trick in answering A.C. and yet keeping your credit, as * *A pretty jugling trick of Legerdemain.* if you herein maintained no other thing, then what they Divines of the Church of England have held, that which you say the Jesuite pretends: I will answer this too: That all Orthodox Divines do hold (and that according to the Scripture) that there is in it such a full and cleare light, as to make a perfect knowledge. For First, there is a knowledge perfect: and 2^{ly} we have no other Schoolmaster to teach it, but the Scripture: and 3^{ly} this perfect knowledge is required of Christians: ‡ Be not children in understanding (saith the Apostle) but in understanding be men. So the English hath it. But ‡ *1 Cor. 14 20.* the Originall is *tañ de phresñ teleiō gīnesthe*. In understanding, or wisdom be ye perfect. So, Heb. 6.1. Wherefore leaving the Principles of the Doctrine of Christ, let us be caried on to perfection. That is, to perfection of Knowledge in the mystery of Christ. Now this knowledge is no where, but in the Scripture, and so this perfection no way to be attained unto, but by the Scripture, as the onely rule and meanes thereof. So the Apostle to Timothy saith, ‡ From a child thou hast known the holy Scriptures, which are able to make thee ‡ *2 Tim. 3. 15, 16.* wise unto Salvation through faith which is in Christ Iesu. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thorowly furnished unto all good works. So as Tertullian might well say, *Adoro plenitudinem Scripturarum, Iadore, or admire*

1 Cor. 13.

† Rom. 12. 6.

† Pretate perverts the sense of Scripture, confounding the Regenerate with the Vnregenerate, and Saints with Historicall.

† Andreas Vega, Bellarmine, and others.

admire the fullnesse of the Scriptures. It is a Fountaine, yet an Ocean of Knowledge. And if we cannot attaine to that full perfection of Knowledge in this life, which is to be found in the Scripture, it is *defectus vasis, non fontis*: the defect is in the vessell, mans soule, (For * we know but in part, and we prophesie in part, saith the Apostle) and not in the fountaine, the Holy Scripture, which is like *Iacobs Well*, full of Water, but deep, so as every one hath not such a large vessell, and long line, as can draw forth a full measure of knowledge out of it; yet he may draw for a plenitude or fullnesse of the vessell, according to its quantity, and the † proportion of Faith given to every man; yet not so exactly full, by reason of our infirmity, and in-capacity of our vessell, which is partly of a leaking condition, *plenus rimarum*, as he said, full of cracks, and a great deale we lose in the very drawing of it up, as a bucket doth of water, before it come to the toppe. So as the defect is not in the Well, wherein it was, but now over head and eares (as we Say) under water, and fuller then it could hold: but in the bucket in bringing it up, or containing and retaining of it.

L. p. 87. Faiths evidence is not so cleare, for it is of things not seen (Heb. 11. 1.) in regard of the object; and in regard of the subject that sees, it is in † enigmat in a glasse, or darke speaking. Now God confounding the doth not require a full demonstrative knowledge in us, that the Scripture is his word: and therefore in his Providence hath kindled in it no light for that, but he requires our faith of it, and such a certaine demonstration, as may fit that. And for that he hath left sufficient light in Scripture to Reason, and Grace meeting, when the Soule is morally prepared by the Tradition of the Church.

P. Speaking Still of that Faith, whereby a man beleeves the Scripture to be the word of God, which Faith is Historicall: here you confound it with the Saving justifying Faith, just as the Papists doe. For as † they, so you here alledge for your faiths unclean evidence, Heb. 11. 1. where the Apostle describes Faith thus: Faith is the substance of things hoped for, the evidence of things not seen. By which very description, it is cleare and evident, that he speaks not of that Historicall Faith of Scripture, common to all men: but of the Saving Faith peculiar to Gods Elect; Tit. 1. 2. and given to the Saints. Jude 3. which notwithstanding comprehends in it, the Historicall Faith of Scripture to be the word of God, and that in a higher degree and measure, then any Reprobate can have; even as the Rationall Soule of man being it comprehends in it the Sensitive faculty in a more excellent manner, then

then it is in the *bruit beasts*, and the *Vegetative faculty* in a more excellent manner, then it is in the *plants*; because as the *sensitive* and *vegetative qualities* of the soule of man being comprehended under the *Rationalls*, are subjected to the rule and command of Reason, and so doe participate in some kind of the very nature of the *Rationall faculty*; man being both *moving*, and *seeing*, and *bearing*, and *smelling*, and *tasting*, and *touching*, not as a *bruit beast*, but as a *Reasonable creature*. So *Historicall Faith*, being comprehended under the *Saving* and *Justifying Faith* in a true beleever, it is in him more excellent, and advanced to a higher pitch of perfection, then it is, or can be, in a naturall man; so as it participates so farre of that *plerophoria tes pisteoes*, that full assurance of *Saving Faith*, as that it not onely apprehends and beleeves the *Scripture* to be the *word of God*, but doth beleieve it so certainly and firmly, and with such an affiance and affection, as that the *Beleever* will rather dye then for the terrours of *death* it selfe be brought to deny this *truth*. And what is this (trow you) but a full and certaine demonstrative knowledge, that perswades him to this? But for This *Historicall Faith*, in a meere naturall man, or one unregenerate, though he be sufficiently convinced in his Conscience, that the *Scripture* is the *word of God*, yet he hath neither so much affiance in it, nor affection to it, as that he wilbe content to loose *life* and all (if need be) for the maintenance of this *truth*. This full Demonstration he wants.

But for that *Faith* which the *Apostle* speakes of and describes (*Heb. 11. 1.*) which you make to be your *Historicall Faith*, and the *evidence of it in regard of the object*, not so cleare, as *being of things not seene*: it is requisite here a little to consider the *Apostles words*. First, *Faith* (saith he) is *e'lpixomenon opo-stasis*, the *substance*, or *subsistence*, or *confidence* (at the *Apostle* useth the word * elsewhere) of *things hoped for*. And as some * 2 Cor. 11. 17. well expound it, such a *Faith*, as causeth the things hoped for so to subsist in our hearts, not onely in a sure expectation, but also in a degree of possession and fruition, as if they were present with us. And this *object*, of *things hoped for*, argues plainly, that this *Faith* is not your *Historicall Faith*, to beleieve simply that the *Scripture* is the *word of God*; but the true, lively, and *Saving Faith*, which hath not onely for its common object, the *Scripture*, but for its more proper and peculiar object, *Christ*, and the *Promises of God in him* contained in the *Scriptures*, which are those *things hoped for*, here. Whereas your *Historicall*

call Faith, as that of the Papists (as both *Vega* and others affirm) looks onely to the *common object*, the *Scriptures*, but not specially on the *Promises* therein contained. This (I say) is the proper worke, and *object* that *Saving Faith* doth chiefly exercise it selfe upon. *Faith is the substance of things hoped for*. Secondly, it is *pragmaton elegkos*, *ou blepomenon*, the evidence, or Demonstration of things not seen: Which things not seen are also the proper *object* of *Saving Faith*, wherof it is the evidence. And those are * *eternall things in heaven*, as the Apostle sheweth: *The things which are not seen, are eternall*. So *Rom. 8.25*. *If we hope for that which we see not, then doe we with patience abide for it*. But now your meere *Historicall Faith*, which beleeveth in generall, that the *Scripture is the word of God*, looks no farther, then things that are *seen*. But for the *Faith which is the evidence of things not seen*: is the evidence of it, therefore not so cleare, because it is of things not seen? Surely had you such an evidence of those things not seen, as *Faith* is, you would not goe on thus blindly in speaking of divine things, which (it appeares) are ‡ *farre above out of your sight*. Is *Faith* the evidence of things not seen: and therefore not of so cleare evidence in regard of the *Object*? Nay certainly, being an evidence of things not seen, it argues the quick and piercing cleare eye of *faith*, whereby it so clearely seeth things not seen, as it is a cleare evidence of them. As *Chrysostome* upon these words commenteth: *poia lexis*, saith he? What a speech or expression is this? *elegkos*, an evidence? Whereupon he saith, That *faith* is a farre clearer and surer evidence of things not seen, then the eye is of a visible object before it. And you have here forgotten what you writ but in the next page before, ‡ *That believe is firmer, then any knowledge can be*. Which it seemes you mean, as the Papists doe, who to elude certainty of *faith*, doe say, *That Faith is certain, ratione objecti, in respect of the Object, the Scripture, but not ratione Subjecti, of the Beleever himselfe*. Otherwise how doe you say, here, that *Faiths* evidence is not so cleare, as being of things not seen? But I conceive the reason to be because you beleeve no further, then you see. So as what things you doe not see with your bodily eye, you have not any such cleare evidence of by your *faith*, as if they were present before your Eyes. Thus you may see, (could you see) what all your *Faith* comes to. But that *faith* whereof the Apostle there speakes, and elsewhere, hath an eye, more piercing, then the eye of an Eagle. For by this *faith*, as by a most cleare Perspective, we so see things as farre off, even

* 2 Cor. 4. 18.
See also 1 Cor.
2. 9. & 1 Pet.
1. 8.

‡ Psal. 10. 5.

† pag. 86.

in the highest heavens, as if they were present before us. Thus the believing Saints in the Old Testament, by the eye of this same Faith (illustrated by so many examples in the same Chapter) did * See the promises afarre off, and were perswaded of them, and embraced them. † By this Faith Moses forsook Egypt, not fearing the wrath of the King, for he endured, as seeing him that is invisible. And by this Faith, † Abraham, though afarre off, saw Christs day, † and rejoiced. As § Stephen at his stoning, saw Iesus Christ standing at the right hand of God. This you will Say, was with the eyes of his body miraculously. 'Tis true. But I will Say again, Stephen with his bodily eyes at that time saw not Christ more certainly, nor more clearely then a true beleever by the eye of his faith sees him standing at the right hand of God, as a mighty Saviour, Advocate, Judge, Protector, Avenger of his People, when so used as Stephen was, So as the faith of all true beleevers being one and the Same, it fully agreeth with that Definition of the Apostle, Faith is the Substance of things hoped for, the Evidence of things not seen: therefore it hath an eye that sees those things not seen more clearely, then I dare say your Lordships eye seeth, when you look upon the Kings Countenance Smiling upon you. For you think you see now clearely the object before you: when indeed you see it not clearely, but through a false glasse of your imagination, as apprehending your chiefe happinesse to consist in that Object, the Kings favour, which may easily be overcrowded. Whereas God saith † Cursed be the man, that trusteth in man, and maketh flesh his arme, and whose heart departeth from the Lord. For though he may flourish for a time, yet he shalbe like the Heath in the Desert, and shall not see when good cometh.

Againe, this Faith of yours (Say you) is not of such cleare evidence in regard of the Subject that sees, it is in enigmat, or darke speaking. We shewed but now, how this Historicall Faith is different, according to the Subject, in which it is, in the Reprobate, or in the Elect beleever. For in the true beleever being comprehended under the Saving Faith, it is so much both the more cleare and infallible, in beleaving the Scripture to be the word of God, as wherein all along he finds Christ * in whom all the Promises (wherewith as so many Sweet Roses, that Garden is set, and strowed, or as so many Starres shining in that Firmament) are yea and Amen to the glory of God the Father. And thus to every true beleever the Scripture is the sure word of God, and more especially sure to him in all the Promises of it. Thus Davids Faith tells

Heb. 11. 13.
† v. 27.

Iob. 8. 56.
§ Act. 7. 56.

† Ier. 17. 5.

* 2 Cor. 1. 20.

- * Psal. 19. 7. him: * *The Testimony of the Lord is sure. Thy Testimonies are ver-
 ry sure. ‡ All his Commandements are sure. So Esay ‡ The sure mer-
 cies of David. Thus the Apostles were sure: § We beleve and
 ‡ Psal. are sure, &c. Now are we sure, &c. And Paul, † It is of Faith, by
 † Esay. 55. 3. Grace, that the Promise might be sure to all the seed. And Peter, * We
 § Iohn 6. 69. have a most sure word of Prophesie. Thus the whole word of God,
 Añ. 13. 34. with the Promises therein, are sure to a true beleever, both as
 † Rom. 4. 16. being of God, and belonging to all the faithfull. As the Apo-
 * 2 Pet. 1. 19. stle Saith, ‡ Whatsoever things were written aforetime were writ ten
 ‡ Rom. 15. 4. for our learning, that we through patience and comfort of the Scriptures
 might have hope. But on the other side, this beleife, that the Scrip-
 ture is the word of God, being in a Reprobate, or wicked man,
 the stronger it is in a perswasion and conviction, that it is Gods
 word, and so a word of truth, the greater terrour it strikes into
 him, when he considers of those fearefull judgements, punish-
 ments, and torments of hell therein denounced against all im-
 penitent persons. As ‡ Felix trembled, when he heard Paul
 † Añ. 24. 25. reasoning of judgement to come. And § Agrippa said to Paul, en oligo,
 § Añ. 26. 28. somewhat, or almost thou perswadest me to be a Christian:
 † vers. 27. when Paul had said unto him, † Beleevest thou the Prophets? I
 know that thou beleevest. So that a wicked man may be throwly
 convinced in his Conscience, that the Scripture is the word of
 God, he may certainly be perswaded of it, and that *hoes en ho-
 r'amat*, as a thing visibly before him, and he apprehends it as
 too true. But that place of the Apostle, * *We see here di ainig-
 matos*, as through a darke Saying, it is not to be applyed to this
 Faith that is in a wicked man. For the Apostle there speakes
 of true beleevers. ‡ *We* (Saith he) *now doe see through a glasse*
 darkly, but then face to face: now I know in part, but then shall I
 know, even as also I am known. So as there he speakes of the
 estate of the godly here, comparatively to their estate of glory
 hereafter: and that, concerning their knowledge and spirituall
 vision of God here, and hereafter. Here we doe with *Moses see*
 but ‡ Gods back parts, in comparison to that we shall see, when
 we shall see him face to face: here we know him at the best but
 imperfectly: but then we shall know even as we are knowne, in full
 perfection. And yet so great and glorious is our knowledge of God
 in the State of Grace, that the Apostle saith, § *We all with open*
 § 2 Cor. 3. 18. *face beholding as in a glasse, the glory of the Lord, are changed into the*
same Image from glory to glory, even as by the spirit of the Lord. So
glorious is the Image of Christ, in every new-Creature, or
regenerate man, had men but eyes to see it. But this by the
*way,**

* Scripture per-
 verted by the
 Prelate. as
 pag. 134.
 ‡ 1 Cor. 13. 12

‡ Exod. 33.

way. On the other side againe, as some naturall and morall men may have a certaine evidence of an Historicall Faith thus farre, that the Scripture is the word of God, and so he trembleth at it: So others again, and such as think themselves great Clerks and glorious Priests may perhaps see but *en skotomati*, blindly in a *brainsick miorim*, or giddinesse, so as their head swimming with *whimses*, the eyes of their understanding being darkened, or rather blinded with the god of this world, they imagine the world goes round with them, and while they so much dispute of the Authority of the present Church, in clearing a mans understanding to beleve the Scripture to be the word of God, the conclusion is, that they can bring never a good Evidence to prove, that themselves have any faith at all.

You goe on, and Say, Now God doth not require a full demonstrative knowledge in us, that the Scripture is his word: and therefore in his Providence hath kindled in it no light for that, but he requires our faith of it, and such a certaine demonstration, as may fit that.

Blasphemy

gainst God in

his Providence.

* When shall vaine words have an end, as Iob Speaks? § You have reproched the Scripture these 10 times, and therein blasphemed God, and are not ashamed, as he Speaks in another Case. God doth not require (Say you) a full demonstrative knowledge in us, that the Scripture is his word. No? Doth he not? But he requireth such a faith in us, which hath in it a full demonstration of knowledge. For such is Saving Faith, whereof we formerly Spake, it is a demonstration of things not seen, it is a *plerophoria*, a full assurance. Now whereon is this faith grounded? Is it not grounded upon the Scripture? And if this full demonstration of faith be grounded on the Scripture: is there not such a full demonstrative knowledge in the Scripture? For alwayes the Foundation must have a full latitude, and depth, proportionable to beare up the building, which is layd upon it. Faith then being a full demonstration, and the Scripture being the foundation of it, the Scripture then must have in it a full demonstrative knowledge: and if such a full demonstrative knowledge be in the Scripture, God requires in us also such a full demonstrative knowledge, as is futable to that full demonstration of Faith. As the Apostle saith, † I know whom I have beleevd. And our Saviour joynes knowledge and faith together, saying, § That ye may know and beleve. And so the Apostle, speaking of believers, saith, † Which beleve and know the truth. And that which in other places is attributed to faith, is (Iob. 13.3) attributed to knowledge: This is life eternall, that they may know thee, the onely true God, and Iesum Christ whom thou

* Iob. 16.3.

§ Iob. 19.3.

† 2 Tim. 1.12.

§ Iob. 10.38.

† 1 Tim. 4.3.

thou hast sent. And the act of beleeving is typed out by an act of the eye in seeing, to shew, that beleeving is a seeing and knowing. As Joh. 3. 14, 15. As Moses lifted up the Serpent in the wilderness: even so must the Sonne of Man be lifted up, that whosoever beleeueth in him, should not perish, but have eternall life. Where beleeving in Christ lifted up upon his Crosse, hath relation to those in the wilderness, who being stung with the fiery Serpents, looked up upon the brazen Serpent upon the Pole, which Moses by Gods appointment lifted up, and looking upon it, they lived. There being then such an affinity, or rather unity, or union between Faith and knowledge, Faith being a certain knowledge of the thing beleeved, which is the Scripture, and faith being * begotten by the word of God, which is therefore call'd ‡ the word of Faith, both because it is the seed of Faith, and the ground wherein it is rooted, and every seed having in it the nature of that which springeth of it: it necessarily followeth, that there is in the Scripture a full demonstrative knowledge, and consequently God requireth in us such a full demonstrative knowledge, as whereby we are fully assured, and know certainly, that the Scripture is the very word of God. And this full demonstrative knowledge is in true Faith, which apprehending and imbracing Christ; the beleever by the same Faith doth know assuredly, that that Scripture, by the heareing wherof preached he came to beleeve, is the very word of God. And there is such a necessity of this full demonstrative knowledge to be in every beleever, it is both de esse, of the being of a beleever, and also de bene esse, of his well-being. That it is of the being of a beleever, we have proved out of Scripture, because it is of the very being of Faith. And secondly it is necessary for the well-being of a Christian. A true Christians life is full of affliction, more then other men. For this he hath the greatest need of comfort. Now wherein hath a Christian most solid comfort? Surely in the Scriptures. David, a man of afflictions, can tell us this by his own experience. ‡ Remember Lord (saith he) the word unto thy Servant, wherein thou hast caused me to hope. This is my Comfort in my affliction: for thy word hath quickned me. And v. 52. I remembered thy judgements of old, O Lord, and have comforted my selfe. And v. 54. Thy Statutes have been my Songs in the house of my pilgrimage. Gods word is that which supports Faith in prayer to God in affliction. As v. 76. Let, I pray thee, thy mercifull kindnesse be for my comfort, according to thy word unto thy Servant. And v. 80. Let my heart be sound in thy Statutes, that I be not ashamed. And v. 92. Except thy Law had been my delights, I should then have perished

* 1 Pet. 1. 23.

‡ 1am. 1. 18.

‡ Psal. 119.
49, 50.

perished in my Affliction: And that excellent Psalmes, which Aug. so much admires (and not without cause) calling it *Magnificum Psalmum* (it is his own word) is full of such meditations, and consolations, grounded upon Gods word. And the Apostle also sheweth this, where he saith, * *Whatsoever things* * Rom. 15. 4
are written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. Now how could a Christian in affliction comfort himselfe in the Scriptures, had he not a full demonstrative knowledge by Faith, that the Scripture is Gods word, and therefore all his promises therein are most true, and in Christ yea and Amen? I say, a full demonstrative knowledge by Faith, which is *élenkos* the demonstration of things not seen, as before. Not that this full demonstrative knowledge in faith hath in it the full perfection of Degrees, which is not attained in this life: but it is such a full demonstrative knowledge, such a sure trust and confidence in God according to his word; such a hope in his Promises in Christ, that although his faith be sometimes assaulted with temptations of feares, and doubtings arising either from infirmities and corruptions within, or from Satans suggestions without, yet the beleever sticks close, and will not let go his hold, but as Job saith, ‡ *though God kill him, yet will he* ‡ Job. 13. 15
trust in him.

Then then being so, your assertion is very bold and blasphemous, Blasphemy. in saying, God in his Providence hath kindled in the Scripture no light for that, namely full demonstrative knowledge: wherof we have made sufficient demonstration to the contrary. And your own next ‡ The Prelate words will confute you; for you say, ‡ *He requires our faith of it, contradicts him-* and such a certain demonstration, as may fit that. Doth he so? And selfe, not under- what is that faith: but wherein there is such a certain and demonstra- standing wher- tive knowledge, as gives a man full assurance, that the Scripture is the of he affirmeth word of God? And this is that faith, which God especially requireth in his people, as without which they cannot § *believe unto righte-* § Rom. 10. 10.
ousnes, and confesse unto Salvation. But this is not that faith, with its certain demonstration, which you mean. For (as you adde) yours is such a faith, as is begotten of Reason and ordinary Grace (which is ever the burthen of your Song) where the soule is morally prepared by the Tradition of the Church. Of which enough before. Neither can your morall faith probably perswaded by your Tradition, ever become to be *élegkos*, a demonstrative assurance, that Scripture is Gods word: So as hereby you overthrow both the being and well-being of a Christian, and leave him stript of all means and hope of Salvation and consolation by the Scripture.
 L.p. 88.

L. p. 88. Hooker gives a very sensible Demonstration: It is not the word of God, which doth, or possibly can assure us, that we doe well so think it is his word. For if any one Book of Scripture did give testimony to it, yet still the Scripture would require another to give credit unto it. So that unlesse beside the Scripture there were something that might assure, &c. And this he acknowledgeth (saith Bucerly) is the Authority of Gods Church. Certainly Hooker gives a true and sensible Demonstration.

P. First, for your Author here alledged, he was (we all know) not onely a Creature, but a Champion for your Hierarchy and Ceremonies. And besides that, his Book was guelt in some things, before it could have its passeport to travaile abroad. However (as you say of Others, so I of him) he was but a private man. And if you take his words to be the Doctrine of the Church of England, you may, seeing the Jesuite doth so approve of it, as also your selfe doth. Well, let Hookers words be so, as you alledge them: yet give me leave to detect in them a mixture of some absurdity, and some impiety together. As in these words, *It is not the word, which doth, or possibly can assure us, that we doe well to think it is his word.* And so in that sense (which is the onely sense a sensible man, and sound Christian can make) 'tis true, that the Scripture neither doth, nor possibly can assure us, that we do well to think onely it is his word. For as the Scripture cannot lye, so it cannot assure us, that we do well, when we come short of our duty, as in thinking, (which is but opinion) when we should beleve, which is Faith. For the Scripture requires a firme Faith in us, and approveth not of thinking, as sufficient.

But now for his sensible Demonstration, which is this: That if any one book of Scripture did give testimony to all: yet still the Scripture would require another to give testimony to it; and so we can never come to assurance this way: I answer, The Scripture is a compleat body in it selfe, and every part of it an uniforme, and homogeneous member, to the making up of this body. So as the Scripture is to be taken first in the whole lump, or body, as bearing full witnessse to it selfe: and every part or Book of Scripture hath a witnessse in it selfe, and for it selfe, and for the rest too, there being such a sweet and full harmony in the whole, and all the parts, Gods Spirit speaking and breathing in it (as the Animall Spirits in mans body, moving the whole and every part) and shewing, that it is Gods word. And we must never in this notion sever the Spirit of God from the Scripture, his

his owne word, which it filleth in every part, as the life-blood doth the veines. So as there is not a Book of Scripture, wherein the Majesty of G O D, and his Wildome, and Goodnesse, and Righteousnesse, and Holinesse, doe not in some degree more or lesse shine forth. And Mr Hooker might as well have reasoned thus: *It is not the whole frame of mans body, that can perswade us, that we doe well to thinke, that it is a mans body; for though one member by its motion doth beare witnessse to the rest, that they are parts of mans body, yet still that member wants other members to beare witnessse unto it, that it is a part of mans body.* As if every particular member of mans body by its inherent proper motion, were not a sufficient witnessse, not onely to all the rest of the body, that it is a living and true organically body of man: but also to it selfe, that it is a true living member of this body. Or as thus: *It is not the whole frame of heaven and earth, that can assure us, that we doe well to thinke, that God made all the world: for if any one Creature should give testimony to all the rest, yet still that Creature would require another Creature to give testimony to it, that it is one of Gods Creatures: and so we should never come to any pause, to rest our assurance this way, that God created the whole world heaven and earth, and all the Creatures therein.* Now what is there besides the Creature, that can assure us of this? What? The Authority of men, or the Tradition of the whole world? No: for * By * Heb. 11. 3. *Faith we come to understand, that the worlds were framed by the word of God, so that things which are seen, were made of things which did not appeare.* Now whereupon is this Faith grounded? Surely on the word of God, and confirmed abundantly by the whole frame of heaven and earth, and all the Creatures therein, not one of them, but having a stampe of the Creator upon it, to assure us, that it is his Creature. And how doe we come to be assured that this word of God is contained in the Scripture? By the Authority of the present Church? Doth Hooker Say so? Had you Said, The Ancient Church: as the Jewes, in witnessing for the Old Testament: and the Ancient Apostolick Church, in witnessing for the New: you had said Somthing. As also, if you had put the Ministry of the Word, for the Authority of your present Church. For (as we said before) the Ministry of the Word is Gods own voyce, which commends unto us the Scripture, as the word of God. This is Gods owne ordinary meanes to bring men to Faith, and not the Authority and Tradition of I wot not what present Church.

And now against Mr Hookers sensible Demonstration, as you

- you call it : I will oppose another Demonstration, which is not onely sensible, but most true, as proving, that the testimony of Scripture to be the word of God, is in the Scripture it selfe.
- (a) Rom. 3. 2. First, Paul in the Epistle to the (a) Romans, witnesseth, that unto the Jewes, or Israelites under the Old Testament, were committed the Oracles of God : those Oracles were contained in all the severall Bookes of the Old Testament, which the Jewes kept inviolate, and inviolate, without the mixture of Profane Books. And of this Scripture Paul speaketh, and testifieth saying,
- (b) 2 Tim. 3. 15, 16. (b) All Scripture is given by inspiration from God. And Christ himselfe giveth testimony of the Old Testament, saying to the Jewes,
- (c) Ioh. 5. 39. (c) Search the Scriptures for in them ye think ye have eternall life, and they are they which testifie of me. And what those Scriptures were, the Jewes knew well enough, for they were deposited with them, and they kept them as their chiefest treasure. And (d) Peter also gives testimony to the Old Testament, saying of it, that Holy men of God spake, as they were moved by the Holy Ghost; speaking of the Scripture expressly in that place, in the former verse. And, (e) To Him give all the Prophets witnesseth.
- (d) 2 Pet. 1. 20, 21. Thus the New Testament gives testimony to the Old, that it is the word of God. And I hope you will not except against this testimony as insufficient. Again, the New Testament gives witnesseth to it selfe, that it is the word of God. Peter witnesseth of Pauls Epistles, that Paul wrote them according to the wisdom given unto him; that is, the Holy Ghost. And Christ said to Peter,
- (f) Luk 22. 32 (f) I have prayd for thee, that thy Faith faile not. Yea He (g) sent the Holy Ghost to all his Apostles, that should lead them into all truth. Ergo what they preached and wrote, was the Truth and word of God. And Christ made all his Apostles his witnesses,
- (g) Ioh. 16. 13. who in all their writings beare witnesseth of him, both of (h) what they saw and heard; and so their record left in writing is true. See Luk. 1. 2. 1 Joh. 1. 3. 3 Joh. 12. And none wrote the New Testament, but either Euangelists, or Apostles, all indued with the Holy Ghost. And the Wisdome of Christ reserved his beloved Disciple Iohn as the last survivor of all the rest, to write the Book of the Revelation, and to conclude, as the New Testament, so the whole Bible with that Charge.
- (h) 1 Ioh. 1. 3. (i) If any man add to this Book, or take away from it, &c. as shewing, that the whole and inviolate Scripture was now compiled, and consummate. I might be copious in this point. But I will summe up all this: The New Testament gives testimony to the Old that it is the word of God : also to it selfe, one Book to another,
- (i) Rev. 22. 18

one Apostle to another (who were all witnesses of Christ) Christ and the Holy Ghost to all the Apostles, all their writings being guided by the Spirit of Truth, and giving joynt witness unto Christ, and to the truth of the Gospel. Yea and the severall parts beare witness to themselves. As 1 Cor. 14. 37. If any man think himselfe to be a Prophet, or Spirituall, let him acknowledge, that the things that I write unto you, are the Commandements of the Lord. And 1 Pet. 5. 12. I have written briefly, exhorting and testifying, that this is the true Grace of God, wherein ye stand. And Joh. 20. 31. These things are written, that ye might beleve, that Iesús is the Christ the Son of God, and that beleeving ye might have life through his Name. So 1 Joh. 1. 3. 4. 2 Joh. 5. 3 Joh. 12. And we also beare record, and ye know that our record is true.

And as the New Testament doth every where beare witness both to the Old, and to it selfe, both in the whole, and every part, even by the Spirit of God, that speakes and breathes in the whole and every part: So the Old Testament, in like manner beares witness both to it selfe, and to the New Testament, and that by many Types and Prophecies, all which are fulfilled in the New. So as these two Testaments are as Ezechiels Wheelles one within another, the New Testament being the Old revealed, and the Old the New veiled. Or they are like the two Cherubims, both looking towards the Mercy-Seat, which is Christ, the Summe of them both; the Old looking upon him as he was promised and to come; the New, as he is now exhibited, and come. Thus we have here, a full, true, and evident Demonstration, that the whole Scripture gives testimony to it selfe, that it is the word of God. And yet you Say, * That Truth it selfe cannot say, that Scripture is false * pag. 88. can doe it. But you adde.

L. *ibid.* That Scripture cannot beare witness to it selfe, nor any one part of it, to another, it is grounded upon Nature: which admittes of no created thing to beare witness to it selfe: and is acknowledged by our Saviour, * If I beare witness of my selfe, my witness is not true, * Joh. 5. 31. that is, is not of force to be reasonably accepted for truth.

P. Though the Scripture, as it is considered in the written The Prelates Letter, be a Creature, yet the matter of it, the Light, the Ground proved Truth, the Authority and Evidence of it is meerly Divine, as false, if applied wherein God hath imprinted and expressed his Divine Nature, to Scripture, Counsell, and Will. So as (as is said before) we must never abstract the Scripture from that Spirit of God, which is alwayes in it, and with it, as a cleare and sufficient witness of it, and as

the very life and Soule of it. Whereas you, with the Papists, take the Scripture for no other, but as a bare Letter, or barke of a Tree, or dead Corps, without any Divine Spirit in it. But you alledge Christ, Saying of himselfe, *If I beare witnesse of my selfe, &c.* You must know, that Christ here speaks, as the Jewes took him for no other, as a meere Man. But take him as Christ, God-man in one Person, and is he not a *witnesse*, worthy of himselfe to be beleaved? And what Saith he, when the Pharisees objected unto him, * *Thou bearest record of thy selfe, thy record is not true?* Though I beare record of my selfe, yet my record is true, Saith he. For is not Gods record true? And againe, v. 17. It is written in your Law, that the testimony of two men is true. I am one that beare witnesse of my selfe: and the Father that sent me, beareth witnesse of me. So may the Scripture say, Though I beare record of my selfe, yet my record is true: for the Father speaketh in me, and Christ speaketh in me, and the Holy Ghost speaketh in me, and all these joyntly beare witnesse in me, with me, and to me, that I am the word of God. And in the mouth of two or three witnesses shall every word be established. And hereunto might I adde the many Divine and Admirable works and effects, which the word of God produceth, all which beare witnesse abundantly, that the Scripture is the word of God. Why, what works, what effects doth it produce? Yea what not? † *It enlightheth the eyes:* † *it quickeneth dead Soules:* § *it is that great Engine of battery, that subdueth the world unto Christ.* ‡ *It is the sharpe two-edged sword, lively and mighty in operation, &c.* “ *it is the mighty power of God to Salvation:* “ *it is to all men the sweet savour of God, the savour either of life, unto life, or of death unto death.* Loe my Lord, what think you now of this Word? Is it trow you onely a dead letter, being of such a Divine and Spirit-full efficacie, as no word of man is, or can be? And here might I bring many negative proofes, to shew it cannot be the Word of Man. But let this suffice. I will passe on.

L.p. 89. No man can set a better State of the Question, then Hooker doth, his words are these: The Scripture is the ground of our belife: the Authority of man (that is the name he gives to Tradition) is the Key, which opens the doore of entrance into the Knowledge of the Scripture.

P. We have already answered sufficiently, that the Scripture is both the Garden wherein all the pleasant Flowers, and wholesome Fruits of Paradise are planted, and grow; which are of that beauty, fragancie, sweetnesse, and relish, as he that beholds

* Ioh. 8. 13.
14.

‡ Psal. 19.
† Ps. 119. 93.
§ 2 Cor. 10.
‡ Heb. 4. 12.
“ Rom. 1.
“ 2 Cor. 2. 15.

beholds them, smells to them, and tastes of them, may easily discern they are not of a terrene or earthly nature (*Non vox hominem sonat*) and it selfe is the Key that lets in those that will, to taste of her Fruits: which I say, when they once taste, they will Say, *This is none other, but the Garden and Paradise of God, even the Word of God.* This is that * *Key of knowledge*, for * *Luk. 11.52.* the taking away whereof, *Christ denounceth a Wee to the Pharisees.* And that by this Key is not meant *Tradition*, is plain, seeing the Pharisees did not take away *Tradition*, but they exalted it so farre, as therby they made the Word of God of none effect. Is this the *Tradition*, that you call the *Authority of Man*, and so highly commend, which the Pharisees used for no other Key, but as a false Key, or picklocke to robbe the *Scriptures* of their Divine *Authority*. But if you understand by *Tradition* here the Delivery of the *Scriptures* from hand to hand to be kept as a Depositum by the Church of God: thus the *Scripture* is a rich Cabinet full of precious Jewels, together with the Key, or Spring-lock so united unto it, as it is a part of the Cabinet, and so deposited with the Church of God; as by the Ministry and preaching of the Word the Key is turned, and the Cabinet unlocked, the Key being no other, but of Gods owne making and appointing; and so the Cabinet thus opened, and man looking into it, his eyes being also opened by the same Key, there he finds that goodly * *Pearle of the Kingdome*, and that rich * *Mat. 12.44.* *Treasure*, which to purchase, he goes and sells all that he 46. hath.

But suppose now for all this we should either grant your Lordship such a Key, as *Prelaticall Authority*, whereby you assume a power of opening an entrance to men to read the *Scriptures*: when the Key is once in your hand, what if you should prove so close fisted, and so churlish a Keeper, as not to suffer them to come to read the *Scriptures*, as you have done in not suffering them to heare them preached on the *Lods dayes* at least in the After-noones? As also, in so keeping fast under Locke and Key those precious Jewels of the *Doctrines of Gods Grace* (as aforesaid) as the Ministers themselves may not come at them, once to touch them? So as it might prove a dangerous thing, and too suspicious, if you had such a *Key of Authority*, or the *Authority of such a Key* put into your hand, men should rather be shut out from the *Scriptures*, then have the entrance open to goe freely to them, when they will. But if you will needs perforce wrest this Key, as the Preaching of

Gods word, out of the hands, or from between the teeth of Godly Ministers, as you have done : we have no remedy, but to complain to the Lord of the Vineyard, and pray him to vindicate his Key out of such Hucksters hands, and to force you to give up your usurped false Keyes.

L. p. 91. Could the Pope and his Clergie put this home upon the world (as they are gone farre in it) that the Tradition of the Present Church is Divine and Infallible : how might they and would they then Lord it over the Faith of Christendome, contrary to S. Peters Rule ; whose Successors certainly in this they are not.

P. Thus you confesse, there is, or may be a Lording of the Clergie over the Faith of Christendome, or Christians, contrary to S. Peters Rule. But you restraine this to Romes usurped Infallibility, as it without this she could not Lord it over Christendome. How comes your Lordship then with your Hierarchy to Lord it over the Soules and Consciences of Gods people, even over all England, that other world ? You disclaime your Church-Authority, and Tradition here to be Divine and Infallible. By what Authority then doe you Lord it over all England ? Certainly Divine Authority you have none for it. And as you Say of Rome, so I doe to you : Certainly you are no successors of the Apostles in this ; as both hath been, and shalbe more shewed. And because you cite here that place of Peter : what think you of it ? Doth it not condemn all kind of Lordship over Gods heritage ? As Lordship over mens Consciences in captivating them to humane Ordinances, as Ceremonies in Gods worship ? As Lordship over Ministers, forbidding them to Preach Gods word, both how farre, and when you please ? As Lordship over the very Commandements of God, in dispensing with them, as in the 4th and 5th Commandement ? Or Lordship over mens Soules, as touching their beliefe, and reading of Scriptures, as the word of God ; all which must depend upon a necessity of your present Church-Authority, as without which you tell them it is not fit, that they should either read the Scriptures, or believe them to be the word of God ? Now is Rome so far gon in putting home her Infallibility, as thereby to Lord it over the greatest part of Christendome ? Then how farre are you gone in Lording it over the Soules and Consciences of all the People in England, and Ministers too, in all these particulars formentioned ? But to proceed.

L. p. 93. The Lawfully sent Pastors, and Doctors of the Church in all Ages, have had, and shall have continuall assistance, but not infallible, at least not Divine and Infallible.

P. Such

P. Such therefore as are not Lawfull Pastors and Teachers, have not continuall Assistance, as all Prelates and Priests, as you call your selves. But for Lawfull Pastors, if they have continuall assistance, whence have they it, but from Christ? And how then is it not Divine? And if Divine, how, not Infallible? The assistance certainly, for so much as it is, and in those things wherein it is, is no lesse Infallible, then Divine. For that which is Divine, is Infallible, as was touched before. But because this Assistance Divine is given to every man but in part (for * we know in part, and we prophesie in part) and to some in one kind, to some in another, both to whom, and when, and how much, and to what speciall purpose, as it seemeth good to the Divine wisdom, but to all * to profit withall, and * for edification, as the Apostle speaks: therefore it comes to passe, that even good men, and good Pastors lawfully called, may sometimes run into some errors, both by reason of humane frailties and infirmities, and when they passe the bounds of their peculiar karismata, or Ministeriall Graces bestowed upon in this or that kind, or measure, and doe not keep close to the Rule, Gods word: Having therefore gifts (saith the Apostle) differing according to the Grace that is given unto us, whether Prophecie, Let us Prophecie according to the proportion of Faith: or he that teacheth, on teaching: or he that exhorteth, on Exhortation. And yet when we have done all that we can, we come farre short of what we should doe. Yet all Gods Elect, both Pastors and People, have Christs promise so farre fulfilled in them, and made good unto them, by continuall Divine, and Infallible Assistance, of his Grace, and Spirit dwelling in them, that they are preserved from all those Errors, which might seduce them from Christ, as himselfe saith, Math. 24. 24.

L. p. 95. When Command is for Preaching, the Restraine is added, Goe, Saith Christ, and teach all Nations. But you may not Preach all things, what you please, but all things, which I have commanded you. The publication is yours, the Doctrine is mine.

P. How then dare your Lordship be an Instrument of The Prelate Restraining and Prohibiting any Doctrine of CHRIST, self-condemned, which hee hath in his Word commanded to be Preached, and Published to his People? How will you answer this before that Judge? And why do you suborne your Arminian Faction to preach their Heresies out of your *dispute*, double tynded Articles, while you restrain Gods Ministers from preaching the Truth, and Suspend them for so doing?

L. p. 98,

* The Prelate
beles the Scrip-
ture to credit his
false Tradition.

Scripture little
beholden to the
Prelate for his
Tradition.

† The Prelate
catcht in his
own Delemma,
or net.

A Solecisme of
the Prelates.

L. p. 98. Though Tradition and Scripture doe naturally, yet they doe not equally confirme the Authority either of other. For Scripture doth infallibly confirme the Authority of Church Traditions, only so called: but Tradition doth but morally and probably confirme the Authority of the Scripture.

P. Then Surely your Church-Traditions make the Scripture but a poore requital, when for an infallible confirmation of them, they returne a Confirmation onely morall and probable. Can they not returne such as they receive, at least in some degree? But what be those Traditions of the Church truly so called? That inducing Tradition, which of necessity must lead us to beleve the Scriptures to be the word of God? But shew us where hath the Scripture given you any such Authority, much lesse infallibly confirmed it? Or how is this a Tradition truly so called? Because you call it so? But if Scripture have not sufficient Light to prove themselves to be Gods word: what Light find you there infallibly to confirme the Authority of your Tradition? And if your Church Tradition doe not confirme the Authority of Scripture infallibly: how then? Ergo fallibly, and deceitfully. But probably, you Say. But probability cannot confirme truth. This is a meere Solecisme of yours, and any common Aristotelian would hysse it out of the Philosophy Schooles. And in a Law-Case, a Probable Testimony is not Legall, it is no Testimony. And will you Say then, that the Scripture hath confirmed to your present Church such an Authority infallibly, to be a confirming Testimony of the Authority of Scripture, which is insufficient and illegall? How much the neerer is Scripture Authority for such a Testimony? Or your probable testimony doth confirme Scripture Authority to be probable. That's all; and that's nothing, saving that hereby you make the Scripture to be of no Authority at all. For first you Say, The Scripture hath no testimony of its Authority, sufficient in it selfe: Secondly, that it must first have testimony from the Authority of the present Church: and thirdly, that this testimony is but probable, not infallible. Therefore necessarily it followeth, that it is but at the most probable, if the Scripture have any Authority at all. And this is that *Gauze-haire*, wherewith you have full stuffed almost 30 of your Folio-leaves, as before we have noted. And yet the thread of that 16th Section is not yet cut off, or spun out.

L. p. 100. The Jesuite in the Church of Rome, and the party in the Reformed Churches agree in this: That the Sermons and Preachings by word of mouth, of the Lawfully sent Pastors, and Doctors

of the Church, are able to breed in us Divine and Infalible Faith. Nay, are the very word of God. Sa. A. C. expressly. And no lesse then so have some accounted of their owne Factious words (to say no more) then as the word of God. † (in the margin at the marke) For the freeing of Factious and Silenced Ministers is termed The restoring of Gods word to its Liberty. In the Godly Author of the Late Notes from Ipswich. p. 5.

P. That the Sermons and Preachings by word of mouth of the Lawfully sent Pastors and Doctors of the Church, are able to breed in men Divine and Infalible Faith; being according to the Rule and Evidence of Scripture, as true Preaching is: what good Christian makes a doubt, though you deride it? I pray you, (you that are the great Rabbi: and Champion of the present Church of England) What Say you of the Apostles words? How shall they call on him, in whom they have not beleev'd? And how shall they beleve in him, of whom they have not heard? And how shall they heare without a Preacher? And how shall they Preach except they be Sent? So then Faith cometh by hearing, and hearing by the word of God. But we shall heare your judgement by and by. As for A. C. (with whom you yoke the precise party in the same sentence) surely were he no Jesuite, nor illegitimate Priest, but either a Sound Christian, or a Lawfully sent Pastor and Doctor of the Church of Christ, the words rightly means, and understood, are most true. I remember I have read a Story of a Grecian State, I take it of Athens, where when a vicious Senator in Court on a time gave very good Counsell for the Common-Weale they approved of the Counsell, but would not have it Registred in his name, but caused an honest man to utter the same forme of words in Court, and so under his name it was recorded. So I may here, Let a good Christian, or (if you will) one of the precise party you mention, utter these words (and not A. C.) and then the sense will be good and true. And by your own words we shall convince you of folly by and by. Now for the precise party in the Reformed Churches, doe you not meane those, who are most reformed in their life and conversation, and most refined from the drosse and dregges of all Deformed Churches Superstitions and Idolatries in the pretended worship of God, and from all grosse errors in Faith and Doctrine? Surely those you must and do meane, as whom you most deadly hate, and therefore in your wretched malice do couple them with A. C. Of which precise party Iesus Christ is the head, that pure and precise Nazarite, and Separatist from all sin and error, with all the Apostles, Prophets,

A. Gelius. Noll,
Atricarum.

and Martyrs. And what do they say? No lesse (say you) then A.C. And what faith A.C.? Expresly, that Sermons, &c. (as before) are the expresse word of God. And how prove you that this precise party faith no lesse? Nay you say more, that they account their own Factionous words no lesse (to say no more) then as the word of God. To say no more? Nay surely, you have said enough, if it be true. But if not true, a great deale too much. Well, true, or not true, 'tis enough you say it; and so you make this precise party to be ten times worse, then the Jesuite. And so you would have it. For say you, the Jesuite faith, Sermons are the very word of God: but the Precise, That their own factionous words are. What? The word of God. No, but, As the word of God. Why, do you call them factionous words, because they are As the word of God? Do you not know that true Preachers words should be [†] best logicke; as the Oracles, or word of God, as Peter speaks? Such words as become [†] Sound Doctrine: [†] Sound Speech, that cannot be condemned (but unjustly, by such as doe heterodidaskalein, teach strange Doctrines, and agree not to wholesome words) keeping the forme of Sound words. But you charge here the precise party with factionous words. How prove you that? For [§] si factus accusasse, quis innocens erit? If your single Accusation be sufficient, who shalbe Innocent? But you bring your prooves Scripturall, good evidence sure. What's that? [†] For the freeing of factionous and Silenced Ministers, is termed, The restoring of Gods word to its Liberty. But where do you find these factionous words? In the Godly Author of the late Newes from Ipswich. Well then, here be 2 things obserbable: 1. The Matter: 2. the Author. 1. The Matter charged, The freeing of factionous and Silenced Ministers, is termed, The restoring of Gods word to its Liberty. And who are these factionous and Silenced Ministers? Namely a matter of about an hundred godly and Conscientious Ministers in Norfolk, Suffolk, Essex, Kent, Surrey, and other Shires, who were in one Summer, and the most in the Circuit of one Visitation, some silenced, some suspended, some also excommunicated, from Church and Chimney (ab Aris ac Focis, aqua & igni) and with their Wives and Children exposed to beggery, and all calamity? Wherefore? They were factionous. Wherein? They would not obay and conforme to the Orders of their Ordinary. What Orders? For the reading in their severall Congregations the Book for Sports on the Lords dayes: For the setting up of Altars in their Chancels: For the causing of their People (never accustomed to it before) to come up to the Altar, and there receive the Communion, or the Lords Supper on their

* 1 Pet. 4. 11.

† Tr. 2. 1.

† v. 8.

§ Hypotiposis
in Tit 1. 13.

their knees. For these, and the like, which they refused to do, they are doomed *Factionous*. But the Ministers alledged, these were new *Impositions præter præscriptum Legis*, besides the *prescript Law or Statute*, so as their obedience should have incurred a *Premunire*. No matter for that. They are a sort of *factionous fellows*, and *ringleaders of Puritan-people* (as you apologized in the *Starre-Chamber*) and so being once silenced, 'tis too late to talk. Yet these men were all *Conformists to the Discipline by Law established*, and lived peaceably. How then were they *Factionous*? Why, surely they would not observe Orders. They would (notwithstanding an Order to the Contrary) preach twice every Lords day: They would open the *Catechisme-points*, and not content themselves with the bare words of *Question and Answer*, as it is in the *Booke*: they would hold the people so long with their preaching in the Afternoons, that they had no time left to goe to their *Laudable Sports*: nor could the people enjoy their pleasures with a quiet Conscience, the Ministers would so trouble them with pressing the *Sanctification of the Sabbath according to the 4th Comynandement*, and the like. Well then, diligent Preachers they were: and they preached the word of God by expounding and applying it, which we shall heare you by and by to commend, if we may beleieve your words, when we see your deeds contrary. So as then, in *Norfolke*, and *Suffolke*, and *Essex*, while these godly and painfull Ministers preached the word of God, it did as the Apostle saith, * *tréken, run, or diar-rusai*, flow forth like the * *waters in the Sanctuary*. When Paul was prisoner at *Rome*, and yet had liberty to preach the word, (for in those dayes, * *Les Diables estroyent encores en Leur Donas*: * *A French Proverbe*. the Devil was but a Grammer Scholar, and had not learned in *Machiavels Schoole* to be one of *Antichrists Statesmen*, to shut Ministers up in the *Inquisition-house*, that they shall never tell Tales more in the Pulpit) he said, § *For the which I am a Prisoner in bonds, but the word of God is not bound*. So as while Gods Ministers, are not restrained from preaching the word of God, but that they freely preach it without impeachment, it may be truly said, *The word of God is not bound*. But on the contrary, when Godly and painfull Ministers are silenced, then it may alike truly be sayd, *The word of God is bound*. I will recollect all, and conclude with a *Syllogisme*:

If the free Preaching of Gods word be the liberty of it, and the silencing of Gods faithfull Ministers be a binding of Gods word: then the freeing of such silenced Ministers, is the restoring of Gods word to its liberty:

¶

But

* 2 Thes. 3. 1.
* Ezek. 47. 12.

§ 2 Tim. 2. 9.

But the free Preaching of Gods word is the liberty of it; and the silencing of Gods faithfull Ministers.

Therefore the freeing of silenced Ministers is the restoring of Gods word to its liberty.

2 Tim. 2.9.

The Prelates
3 marks of his
imagined Au-
thor of Ipswich
Newes.

The consequence of the Antecedent cannot be denied: and the Minor is the Apostles in that place forealedged, so as here is nothing left for you to deny, but the Conclusion. And that's enough for you. Yet might those Ministers have but equall Law, and liberty to plead their Cause against you, they would easily purge themselves from such an aspersions of being *Faction*, when some of your party would prove to be deep enough plunged at least in a Premunire (to say no more) were not the Laws asleep, and (in this case) in as much bondage, as the Gospell. I passe from the matter of your *Ipswich Newes*, to the Author. And it would be News, to tell us truly, who that might be. But all the tidings you can tell us of him, is by certain marks to describe him unto us. And those are three. 1. Is *H. B.* which (in your Book set out concerning those three foresaid bitter men, and which you read in the Starre-Chamber, before all the Court at their Censure) you set in the margent over against those passages which you cite out of *Ipswich Newes*. This is one of your marks; although (as I said before, and as I have it by very credible intelligence) he was not the Author of it, and therefore you take, and have set your first mark amisse, for *H. B.* it was not. And yet this mark falsly set, became the occasion of the setting on of the second mark; and that was an *Eare-marke*, and that upon both the *Eares* for failing; and that close to the *head*, which escaped scarce a hayres breadth, and this upon the Pillory, that some thousands of beholders might be witnesses of it. The third mark I find here in your margent, in this form, † a Crucifix I cannot call it: but it is next unto it, a Crosse it is, and very like to *Christ's Crosse*, and as like to that Pillory, wherein *H. B.* stood, as can be; A fit mark therefore for him, whom you had so marked before. So as, if any inquire of this Author, who it should be, your Book can shape him a ready answer, *Ecce signum, Loe here a signe of that Pillory on which he suffered*. In the last place, you call him here in scorn, and through the nose (as *Tertullian* speaks in another case of an Hereticke) the Godly Author of the late Newes from *Ipswich*, and all this he may do by Authority, that sits in *Cathedra derisorum*, in the scorners chaire, making a mock of all true Religion, Godlinesse, and honesty. And thus you cease not still to persecute

persecute the poore Man every kind of way here, * by cruel * Heb. 11.36.
 mocking, as the Apostle speakes. But he but drinks of the same
 * Cup which his Lord and Master drunk of before him. And * Mar. 10.34.
 all these things you load Christ's Servant withall, shall but make
 his crown the more glorious. For I heare, he indures that his
 perpetuall close Imprisonment, and Banishment, from Wife,
 Children, Friends, Countrey, all, with as great a continued
 magnanimity, as he did his standing and suffering on the
 Pillory.

L. ibid. I ever took Sermons (and so do still) to be most necessary. Prelates words
 expositions and applications of holy Scripture, and a great ordinary and deeds agree
 meanes of Saving knowledge. But I cannot thinke them, or the pre-
 chers of them divinely infallible. The Antient Fathers of the Church
 preached farre beyond any of these of either Faction: and yet no one of
 them durst thinke himselfe infallible, much lesse, that whatsoever he
 preached, was the word of God. And it may be observed too, that no
 men are more apt to say, that all the Fathers were but men, and might
 erre, then they that thinke their own preachings are infallible.

P. Here you acknowledge Sermons to be necessary expositi-
 ons, and applications of holy Scripture, and a great ordinary meanes
 of saving knowledge. Doe you so? Have you indeed ever taken
 them to be so? And so still indeed? What still? What, all
 this while, that you have been, and are a most notorious per-
 secuter of, and rooter out of godly Preachers, whom your late
 Brother White in Scorne (in his Book of the Sabbath, or rather
 against the Sabbath) calls Sermonders? And is there a gene-
 ration, or profession of men above ground, whom you hate,
 more then these? If you ever took Sermons to be such, why
 do you continually take the Preachers themselves in your nets,
 and so devour them? Are Sermons necessary expositions, and
 applications of Scripture, and that by your owne confession?
 Then the greater your condemnation, that take away this Key
 of Knowledge. And that they be a great meanes of Saving
 knowledge: Then why do you not onely suffer the people to
 * perish for want of them, but chase away good Pastors from * Hos. 4.6.
 them? Thus are you not guilty of the blood of so many thou-
 sand Soules, and have pronounced the sentence of condemna-
 tion against your selfe with your own mouth: And thus doth
 not the nakednesse of your notorious and shamelesse hypocrisie
 discover it selfe to all the world, while you professe in words
 one thing, and in your deeds practise the contrary? But you
 give the reason your selfe: because you take Sermons to be
 such,

Prelate a notorious persecuter of the true preaching of Gods word. such, as you say, therefore you persecute the Preachers of them. Neither yet come you full home to the ~~truth~~, in giving Sermons their due, for all your sugred words, Sermons, I meane, the plain, powerfull, and sound preaching of Gods word, by explication, and application. You say, they are great meanes of sound knowledge. You doe not say so of Sermons, as of your externall worship, The GREAT WITNESSE: but, a great meanes, not The great meanes, nor the GREAT MEANES put in

Rom. I. 16.

I Cor. I. 24.

Capitall Letters: much lesse doe you say, as the Apostle, *The preaching is the power of God unto Salvation, to every one that beleeueth.* Or as, I Cor. I. 18. *The preaching of the crosse is to them that perish foolishnesse: but to us that are saved, it is the power of God.* Or, *To them that are called, we preach Christ, the power of God, and the wisdom of God.* And yet with you it is but a great meanes. And well too, that you will vouchsafe to give it so good a word. But it is such a great meanes, as there is none other ordinary meanes of saving knowledge whatsoever to be compared with it.

But you cannot thinke Sermons *divinely infallible*. I thinke not such Sermons as you make. But are not those Sermons, which being a true explication and application of the the word of God, the Scripture, doe convert soules to God, doe beget faith in the hearers, and make of them new Creatures *divinely infallible*; can such Sermons be otherwise, then *divinely infallible*? I doe not meane your Court Sermons. And can that preaching which is a great meanes (as you confesse) of saving knowledge, but be *divinely infallible*? Can that, which brings men to salvation, deceive men? I speak still of true preaching.

But you put Sermons (which you say are *expositions, and application of Scripture, and a great meanes of saving knowledge*) and preachers together, whom you doe not think to be *infallible*. There is some difference, by your leave. For the Sermon may be *divinely infallible*, saving the hearers soules, and yet the preacher himselfe be deceived, and put by his purpose in preaching of it. For instance: I remember *Augustine* tells how on a time preaching upon a text, he did, besides his purpose and intention extravagate from his text, and fell upon the Manichean Heresie, which was nothing to his text, in which extravagant discourse, he notwithstanding, according to his *dexterity*, soundly confuted that Heresie: Well, after the Sermon a Manichean that there had heard him, came to *Augustine*, and told him, that his Sermon had much wrought upon him, and convinced him

him of his error, desiring him further to instruct him in the true Faith: Hereat *Augustine* fell into an admiration, saying to the man, give glory to God, and never thank me for it: for I never intended, when I came into the Pulpit at that time, so much as to touch upon that point. But now I see, Gods mercifull hand led me out of my intended course, that I should, going out of mine owne way, bring thee into the right way. Thus we see the Sermon may be divinely infallible, when yet the Preacher himselfe was deceived. Againe, the Preacher being a man is subject to error, when yet his Sermon is infallible, being divine, that is, according to Gods word, the Scripture, and his life through infirmity may have many errors; when yet his doctrine is upright and sound, being regulated by Gods word, and Spirit, which is not wanting to his faithfull Servants, in his owne Ordinance.

But (say you) the ancient Fathers of the Church preached beyond any of these, of either Faction: and yet no one of them durst thinke himselfe infallible, much lesse, that whatsoever he preached was the word of God. Here first you shew still your teeth, and utter your extreme malice against Christ, in calling his faithfull servants, the Ministers of his word, a Faction; and such a Faction, as you yoake with that of the Jesuites. Certainly if godly Ministers (such as you place, in the precise party of the reformed Church) be a Faction, it is under and with their King and Captain Christ, fighting, and confederating, against all Antichristian adversaries, the disguised enemies of Christ, and of his word, and true Church; and of all his faithfull Ministers, and people, that doe sincerely professe his Name. Which your malice being so Diabolically, the Lord reprove you for it, and reward you according both to your * words and deeds, who doe thus confound, the precious with the vile, the good with the evill, light with darknesse, Christ with Belial, true Christians with Antichristians. Certainly ther's a woe belongs to you for this. We doe utterly reject all Jesuites and Antichristians, as who neither doe, nor dare, nor can preach Gods word truly, to the begetting of Saving Faith, and Saving Knowledge. For then they must preach against the Popes Kingdome, and his cursed doctrines; which in the Council of Trent, doe both forbid, and accurse all saving doctrines of grace, and burne with fier and fagot the Preachers of them; whom you also most cruelly persecute with all the Engines of cruelty, that malice it selfe can invent, and a desperate man against all Laws of God and man dare execute.

The Prelates
Diabolically malice
against the
true Ministers
of Christ.

* Jude.

Ier. 15. 19.

Esay 5. 20.

For the *Antient Fathers of the Church*, whose preaching you first
 preferre, before any of that *pretise party*, (as you call it) for as
 for A. C. and his Faction, we altogether exclude them out of
 the number of *preachers in the reformed Churches*: whether *ig-*
norance, or *malice* hath more blinded your judgements in this, I
 cannot directly say. *Ignorance*, not onely of the *Fathers preaching*,
 but much more of the *pretise party of preachers*, in the *Reformed*
Churches, whose *Sermons*, and *writings* I suppose you have but a
 little acquainted your selfe withall: but for your *malice* against
 these, I dare confidently say, you have no want of that. And
 seeing you draw me (though against my will) to enter within
 the lists of such a comparison between those *Antients*, and our
moderne reformists, I hold it fit to speake something of it, (though
 I declined it before, when you gave the like occasion) both to
 discover the weaknesse of your judgement herein, and to vindi-
 cate the truth it selfe, in maintaining the *just reputation of the*
truly Reformed Churches. Now no reason can be given, why
 those *Antients* (though otherwise of honourable mention) should
 preach farre beyond the best preachers of the *Reformed Church-*
es. For they could not have that *knowledge*, and *learning*, which
 so many ages since have produced, together with much expe-
 rience; all which the *truly reformed preachers* make use of. Again,
 doe but compare most of the *writings* and *Sermons* of those *An-*
tients, with our *moderne Reformed Divines*, and a right judgement
 will find the oddes of your *farre beyond*, to be on the side of the
reformed party. In comparison of whom, how poore were those
Antients, both in their *expositions* and *applications of Scripture*.
Augustine, that excellent light in those times, though in his
Polemicall Tracts, and especially against the *Pelagians*, and *Semi-*
pellagians, in the *vindicating of Gods grace*, and so in opening all
 those places of *Scripture*, concerning those points, he shewed an
 accurate dexterity, and sound judgement: yet in his other *exercises*,
 or *Sermons*, and *expositions of Scripture*, he was not so pregnant.
 As in his 8th Tome, containing his *expositions*, and *Sermons*,
 upon the *Psalmes*, although the Reader shall not repent him
 of his labour, because he shall meet with many passages of
 good note, yet he may observe how farre wide he is of the
 scope and meaning of the *Psalmes*, which he handleth all
 along. He preached indeed every day: as *Calvin* did at Geneva
 (besides all his other weighty imployments) but what a differe-
 nce there is between their *expositions*, I referre to the judgement
 of K. James, who commended *Calvins Commentaries*, above all
 those

those of the *Ancients*. So for the Greek Church (as *Aug.* for the Latine) that golden mouthed *Chrysostome* (according to his Name) the best preacher in his time, though many of his *expositions* were good, yet when he came to his *sermons*, his *moral*, or *application*, though in it selfe it was very good, yet for the most part no way pertinent to his *text* he handled: but he would sometimes make his use against *carelessness*, sometimes against *pride*, or some other *sinne*, or, to exhort to some *moral* *virtue*, or other, but (I say) without any coherence to his *text*, for the most part. And for the most of those *Ancients*, what was the common Theame of their *preaching*, but *moral*ity, delighting rather to *contemplate* in a *solitary* life, then to *practise* such *preaching*, as might win *soules*. How few of them did preach the Doctrine of *Iustification by Faith in Christ*. In so much as *Bernard*, who lived many hundred yeares after those *ancients*, and in those times, wherein he noted *Antichrist* to be come (which he plainly poynted out to be the Pope) did preach more soundly of this doctrine, of *Iustification by Faith onely*, then all those *Fathers* had done: it we may judge of their *preaching* by their *writings*. They spent themselves more in *preaching* for good works. Then to set forth the *faith in Christ*; though some flashes they had here and there. And whether this be not one reason, why you so commend the *Fathers preaching*, because they were so much for good works, and so little for *faith*, I know not. Whereas the *moderne Divines* of the *Reformed Churches* are most *singular*, and excellent in setting forth the *Mystery of faith*, and that doctrine of *Iustification* thereby, therein *exalting* Gods grace, and excluding *mans merits* (though not negligent in *exhorting* to good works, as the fruits of *faith*) Those Doctrines of *Grace* and *faith*, being the main substance of the *Gospel*, and the true *practising* of *Iesu Christ*, besides which there is no true *preaching*. Admirable they are also in setting forth the nature of *sinne*, to bring man out of himselfe, and to *plant* him into *Christ*. And in a word, have so set forth the whole *body of Divinity*, as the *Fathers writings* to theirs, are in comparison, in respect of sound *Divinity*, but as a barren Field to a fruitfull, well *planted*, and well *watered* Garden. And great reason there is for this. The *Fathers* had to deale with some *Hereticks*, as with *Arim*, whose Mal was *Athanasius*, and with *Palagius*, knocke down by *Augustine*, and others: but they knew not as yet the *Mystery of iniquity*: which in these latter times seeking to overtop the *Gospel*, and to overthrow the *Doctrine*, and
Kingdome

Kingdome of Christ, hath given occasion, not onely of a *reformation*, in a *separation* from that Whore of Babylon, but to many Worthies, whom God hath raised up in these last times, to be *stirre themselves*, and to study Christ his Military Discipline, and *spirituall warfare*, against the Beast, and his Crew, and to be expert in maintaining Christs Cause, with weapons both offensive, and defensive. So as by this occasion, Gods Grace working with it, this last Century hath produced, more excellent, sound, and learned Divines, and *faithfull preachers*, then I may say truly, though not without envie I have been ever since the Apostles times; The Name of our God, and of our Lord Iesus Christ, who by this meanes, hath Triumphed over Antichrist, be praised, and glorified for evermore. These have been and are Christs

* The manner of the old Tri-
rian Souldiers fighting.

* Triarian band fighting against Antichrists power, with the sword of the Spirit in their lippes, their pike, their pen in their hand, and fighting on their knees by Prayer, and have so confounded Antichrist by the dint of their Sword, and Pike, the word of God, that he hath no meanes left him, but by his legates à latere, to negotiate his cause with Kings and Princes of the earth, to incite them against the precise party, by taking their weapon (Gods word, and the preaching thereof) from them, leaving them nothing, but their bare knees to plead their Cause upon, even Prayers and Teares, these which the powers on earth may cause, but never deprive them of. And how farre you have been a stickler, and instigator in this kind, I appeale to your practises, and to this your Book, sufficient, and competent witnesses against you.

† Rev. 16. 14.

But to return to your Fathers: (you say, that they, for all their preaching so farre beyond others, yet no one of them durst think himselfe infallible, much lesse, that whatsoever he preached, was the word of God. 'Tis true, they had been no wise Fathers, but Children rather, yea proud and foolish Men, if they had thought themselves to be infallible, which is proper to God alone. But whatsoever they preached out of Gods word, that they had good evidence it was according to the Scripture, why should they not, not onely thinke, but be assured, that being the truth, it was infallible, as being the substance of Gods word, which they preached? And so all other preachers.

Lastly, where you say, It may be observed, that no man is more apt to say, that all the Fathers were but men, and might erre, then they that thinke their own preachings were infallible. And what say you, I pray you, of your ancient Fathers? Were they any others but men? And might they not erre? But you are not perhaps so apt

apt to say, *They were but men, and might erre.* You are willing to
 entertain, and retaine a higher opinion of them, then so. Or
 at least you are not so apt to say so of them, as they, then
 whom none are more apt to say, *The Fathers were but men, and
 might erre.* Sure if there were cause enough, and urgent too so
 to say, (as when it concernes the glory of God, and the truth is
 false) he that is aptest to say so, is the most to be commended.
 And now let us here a little inquire, who these men be, that
 are so apt to say thus of the *ancient Fathers*, and for what cause,
That they were but men, and might erre. Why, who should they
 be, but the *precise party* of the reformed Churches, as all the worthy,
 reverend, pious, religious, learned, and judicious Divines, both be-
 yond the Seas, and on this side, who undertaking to defend the
 truth of Christ, against *Antichrist*; and their Adversaries ob-
 jecting, and pressing so much the *authority* of the *ancient Fa-
 thers* in such things, wherein they could not be otherwise ex-
 cused, but that they did *an tropopathein*, speake as men, who are
 not in all things *infallible*; what could they in such a case, an-
 swere otherwise, But that *those Fathers were but men, and might
 erre*? Nor did they speake this out of any disesteem of those
Fathers, but when they were (I say) so urged to defend the
 truth against the Adversaries of it, by the evidence whereof,
 they were able to make good what they sayd, *that those Fathers
 were but men, and might erre.* Now for this, who is more apt,
 then your Lordship to cast in the dish of this *precise party* (as
 you call them) that they should upon just cause speake thus of
 your *ancient Fathers*? What would you say then, if all this party
 should as one Man rise up, and openly professe against you,
 as a *notorious enemy* of the truth, and of the Church of God in
 England, and elsewhere, and of all pious, sincere, and zealous Prea-
 chers of the Gospell, and that under the Name of the *precise
 party*, which you so yoke with the Jesuites, you doe malici-
 ously, not onely seek to undermine, but even professedly to invade
 and oppugne, the whole Kingdome of Iesus Christ, as also your
 practises, and this your Book can witnesse. And how doe you
 come to know the *thoughts* of this *precise party*, so well, that you
 say, *they think their own preachings were infallible*? Surely you do
 but think so. You might therefore judge more charitably. But
 as I said of those *Fathers*, so do I of these, what they have a
 good and sure ground in Scripture for, to preach and teach, they
 may be sure, and they know it to be the truth, and so *infallible*.
 As for those that *preach of cursing and lies* (as David speaks) * Psa. 59. 12.
 and

and suggest *standers*, and *false reports* into the eares of Princes, and Courts against Gods Ministers and Preachers: let them thinke, and be assured too, that what they preach, or print, is not onely not *infallible*, but most *malicious*, and detestable, both before God and Man; as tending also the *blinding*, and so to the *downfall* of such as beleeve such *falsehoods* to be *infallible*.

L. p. 104. When the Fathers say, we are to rely upon Scriptures onely, they are never to be understood with exclusion of Tradition, in what causes soever it may be had. Not but that the Scripture is abundantly sufficient, in, and of it selfe for all things: but because it is deep, and may be drawn into different senses, and so mistaken, If any man will presume upon his own strength, and goe single without the Church, And citing an excellent sentence out of Vincentius Lymensis; quum sit perfectus Scripturarum Canon, sibi que ad omnia satis superque sufficiat, &c. Forasmuch as that Canon of Scripture is perfect, and superabundantly selfe-sufficient to all things, and if you adde this your note upon it in the margin. And if it be sibi ad omnia, then to this, to prove it selfe, at least, after Tradition hath prepared as to receive it.

¶ pag. 101.

P. A little * before, you cite also Augustine setting downe 4 speciall notes and marks internall to the Scripture to prove it to be the word of God. As 1. The Miracles. 2. That there is nothing carnall in the Doctrine. 3. That there hath been such performance of it. 4. That by such a Doctrine of humility, the whole world almost hath been converted. And there also to the same purpose Lymensis: who placeth the Scripture before Tradition. And here againe, That the Scripture is selfe-sufficient to all. What room then for Tradition? Or if Tradition have any place at all, it were good manners for it to come behind, as a Handmayd waiting on her Mistris. But you can salve all with a wet finger, or with one drop out of your pen: It it be sibi ad omnia, that is, selfe-sufficient to all things, then to this, to prove it selfe, at least after Tradition hath prepared us to receive it. This is your own Addition, or Commentary and Glosse of your own Mother wit, which is, as Tertullian saith of the old Roman Senate, which had made a decree, that none should be taken into the number of their Gods, but such as the Senate it selfe should first think worthy, and approve of: So as Tiberius Caesar under whose Empire Christ suffered, when he had heard much fame of Christ, he moved the Senate, that Christ might be entertained for one of their Gods. But the Senate for the foresaid Reason rejected it, because they first had approved of it. Wherupon Tertullian saith,

Ergo

Ergo nisi homini placuerit, Deus non erit Deus. Therefore except it please man, God shall not be God. A fit parallell for this very purpose. The Scripture, by the consent of all the *antient Fathers*, is abundantly *selfe-sufficient* to prove it selfe to be the word of God: but the present Church hath a *Senatus consultum*, a Decree, Tradition, which must first give her voyce and approbation, that the Scripture is the word of God; otherwise in vaine are all those Encomiums and Commendations of the Fathers, though never so *antient*, affirming, and confirming, the Scriptures *selfe-sufficiencie*, even beyond all measure. The Tradition of the present Church must first give her voyce. *Ergo, nisi homini placuerit, Scriptura non erit verbum Dei*: Therefore except it please man, the Scripture shall not be the word of God. Onely herein you goe beyond the Roman Senate: for their Decree for the admitting of a God was by the generall voyce of all the Senators: But yours is here from the sole and single Oracle of the Church of England. The Chaire of *Canterbury*. 'Tis enough that you tell us, with an *if*, if the Scripture be, *Sibi ad omnia*, then to this, to prove it selfe, at least after Tradition hath prepared us to receive it. Otherwise, never talke of *Fathers Authority*, all is in vaine, The Scripture cannot be beleaved to be the word of God, unlesse The Tradition of the Present Church prepare the way to receive it. And, at least, you say; which is no small deminution of the Scriptures *selfe-sufficiencie*, which you put with an *if*, at least. But of this sufficiently.

But let's heare your Reasons further for your Tradition. The Scripture (Say you) is deep, and may be drawn into different senses, and so mistaken, that any man will presume upon his own strength, and goe single without the Church. So it seemeth your Articles of Religion are deepe, as which not onely may be, but are drawne into different senses, and so mistaken, and that by the presumption of one mans strength, going single without the Church. But for the Scripture, though it be deep, yet it affords us both line, and Bucket sufficient to draw water out of those * wells of Salvation, and so to give us a full tast, whereby to relish and resent whole word it is; except the Tradition and Authority of your present Church doe cut off our line, and breake our Bucket. The Scripture hath both *Milke for Babes*, and *strong Meats for Men*. In the Sea both the Elephant may swim (as *AUG.* and *GREG.* saith) and the Lamb wade; and when it is by unstable men wrested and drawn into different senses, and so mistaken, yet it remains the same unchangable truth still, and hath in it sufficient evi-

* *Esay 12.3.*2 *Pe. 2.*

sence, both to reconcile those differences, and to convince the
 gainsayer. 'Tis true, *Let no man presume upon his own strength;*
 * *Psal. 25. 14.* * *for the secret of the Lord is with them that feare him.* What was
 the cause then, that you have all along your Booke, (as in part
 hath been shewed) so perverted the *Scriptures*? was it not be-
 cause you took not with you for your guide, the *Tradition of the*
present Church? And was not this then a *presuming upon your own*
strength, when you goe so solely, and singly to worke? But what
 meane you by *going single without the Church*? The not consul-
 ting the *Prelates*? Or because the *Papists* object, as you, *The*
Scriptures are deep and darke: therefore we must in all things
 take the *present Church Tradition* in our way, where it may be bad,
 and be guided by that, as by *Ariadnees Thread*, through those
 manyfold Meanders of that intricate Labyrinth, the *Scriptures*,
 as you make it. Or that you meane by *Church Tradition*, the
Authority of the present Church of England, as one with that Church
 whereof none is; and that this *Authority* must needs proceede
 and like a Candle before the Sun at noon-day (as before) shew
 us the way to know the *Scripture* to be the word of God: if we
 be willing to shut our eyes, and blindfold to be led by the
Traditionall Authority of this your Church: what know we,
 but by such *Authority* you may tell us (putting the Fible clas-
 ped into our hands) All that is contained within those claspes,
 is the word of God. This you may be sure of, you have *Authority*
 for it, you need goe no further. And all your Bibles of your
present Church of England, being by expresse Charge bound with
 the *Apocrypha*, so as they are punished that doe it not, all the
 Books forfeited, which may breed an opinion in the people, that
 those Bookes also are a part of the word of God: If now one
 hereupon opening the Bible, and lighting upon either that
 ridiculoustale of *Tobies Dog*, or that of the Angel, who tells
Tobias, that he is his kinsman; and of the Smoke of the Fishes
 Liver that drives away the Devil; or of *Razas* killing of him-
 selfe, and commended for it by the writer of the Books of the
Maccabees; or that of the same Authors, doubting whether he
 hath done well, or no, in writing that Story, and the like: he
 may possibly by this meanes be brought to think meanely of
 the *Scriptures*, and that they are not the word of God, because he
 finds such things in the Bible (so as it is bound) as are ridicu-
 lous, false, vaine, impious, and uncertaine whether the rest be done,
 as it should be, &c. And thus by your *Apocrypha*, delivered in-
 to his hand by the *Authority and Tradition of your present Church*,
 he

he is brought to beleve, that either the *Scriptures* of that Old and New Testament, are not the word of God, as with those Apocryphall Books are equally bound in all Bibles: or else, that such Tradition of the present Church it little to be regarded, while pretending to lead men to the belefe of the *Scriptures*, to be the word of God, there is no more difference made between them, and the *Apocrypha*, so full of vain lyes and ridiculous tales. And perhaps you may come in also as *Time*, *Epistle Dedicated* and *Place*, will permit) with your *Verbum Dei non scriptum* to boot, the word of God not written, of which you tell us before, agreeing therein with *Bellarmino*. And at last, when your Tradition, and Authority hath sufficiently prepared the way, you will perhaps bring in your Traditions Apostolicke accompanied with the Decretalls of *Gratian*, which your Sister Church of Rome equall with the 4 Euangelists. But however, were it for nothing else, but to maintaine the credit of your present Church Tradition and Authority in commending to men the *Scripture* to be the word of God, you might doe well to take away your *Apocrypha*, which your Zeale will have placed in the midst between the two Testaments, not suffering any Bibles to be bound without it, which is, as *†* one saith, as a Blackamore placed between two pure unspotted Virgins. Nor doe I think, that your Lordship so placeth your Blackamore, as Ladies put a black patch upon their Cheek, or Chin, as a foyle, to make them seem more fayre: so you, to make the *Scriptures* the more lovely, and desirable, or the better to be known, as things by their contraries, as white by blacke, or the straight by the crooked, or truth, by error, standing near it. And though *Hierome* (who excludes the *Apocrypha* out of the Canon of *Scripture*) saith, they may be read *ad morum institutionem non ad confirmationem Fidei*, for instruction of manners, and not for confirmation of faith: yet considering both the foeries, and falsities, and vanities, and commended impieties, and confessed uncertainties in them (as aforesayd) all these things put together, might be (methinks) of sufficient strength to thrust out that Blackamore by the head and shoulders from betweene those two fayre and unspotted Virgins.

L. *ibid.* It is most reasonable that Theology should be allowed to have some Principles (as well as other Sciences) which she proves not, but presupposes. And the chiefest of these is, That the *Scriptures* are of Divine Authority.

P. How? Is the chiefest of these Principles allowed to Theologie, This,

Epistle Dedicated
story.

† Mr. H. Br.

Hierom. Epist.
ad Latom.

*A true Principle
overthrown
by a false.*

This, *That the Scriptures are of Divine Authority* ? Do you not forget Tradition now ? Do you not reckon that for the first, and so the chiefest, as without which, the other cannot be granted ? Or perhaps you do not reckon your Tradition, or Authority of the present Church to be a Principle of Theology. What then ? Perhaps, of Mythology, the science of setting forth Fables. Or, of Buttologie, the science, of much babble to no purpose. Or, Arrogologie, the science of vaine, and frivolous talk. Or, Carphologie, a gathering of Chaffe, as if you would by the heape of Chaffe about us, where the Wheat is. Onely, your Tradition is no Principle of Theologie ; and therefore a heape of chaffe wherein there is not one grain of the pure corn.

But let us come to see what is most reasonable. It is most reasonable (say you) that Theologie should be allowed to have some Principles (as well as other Sciences) which she proves not, but presupposes. And what is Theologie, but the Scripture it selfe, and the Doctrines therein contained ? And however it be with other Sciences, which in comparison of Theologie are but imperfect and beggerly, so as they have need to begge their *a'itemata*, some Principles to be granted them, as grounds to worke upon, as the Mathematicks, &c. yet you might have given that honour to Queen Theologie, to which all other Sciences are but handmaids, as to exempt her from being a begger, yea and of that too, which is her own, and in her own possession, namely, *That the Scripture is the word of God*. This is one of Theologies prime Principles, which the Scripture doth *suo jure vindicare*, challenge as her own right, and which no man can take from her. And if Theologie must borrow or begge this principle : Of whom ? Of the Tradition of the Church ? Beware of that : For then * the Borrower, should be servant to be Lender, as Solomon saith. And to Begge it, were worse. But if Theologie have this principle of her owne, and it in the Scriptures possession; what need she goe either to begge or borrow it, and that of those, who can neither give, or lend it ? And if this be a Principle, *that Scripture is the word of God*. What use of your Church Tradition ? For Principles are not to be denied. But you denying, that this can be beleaved, without the Tradition of the present Church doe first induce unto it : then you are one of those, that deny Principles. And *Contra negantem Principia non est disputandum*, we are not to dispute against him that denyeth Principles ; but in this case to hold him as an Heretick, and to deale with him as the Apostle admonisheth : *A man that is an Hereticke, after the first*

* Pro. 22.7.

Tu. 3. 10. 11.

and second Admonition reject : knowing, that he that is such, is sub-
verted, and sinneth, being a *utokazakrisios*, selfe-condemned.

L. p. 105. The evidence of supernaturall Truths, which Divinity
teaches, appears not so manifest, as that of the Naturall, though in
themselves more sure, and infallible.

P. Appears not : true indeed to a naturall man. Here you
speake by experience. But to the spirituall man this evidence ap-
peares very clearly; for (as the Apostle saith) The Naturall man
receiveth not the things of the Spirit of God, for they are foolishnesse
unto him : Neither can he know them, because they are spiritually dis-
cerned. But he that is spirituall, judgeth all things, as Solomon also
saith Evil men understand not judgement : But they that seeke the
Lord, understand all things.

L. p. 106. Faith is a mixed Act of the Will, and the understand-
ing, and the Will inclines the understanding to yeeld full approba-
tion to that, whereof it sees not full proof. Not but that there is full
proofe of them : But because the maine grounds, which prove them,
are concealed from our view, and folded up in the unrevealed Councel
of God, God in Christ, resolving to bring mankind to their last hap-
pinesse by Faith, and not by Knowledge, That so the weakest among
men may have their way to blessednesse open.

P. 'Tis true, that Faith, being the life of the soule, *anima*
anima (as Aug. speaks) doth informe and quicken all the facul-
ties thereof, as the Will, Understanding, Reason, Affections :
so as the Will doth no more incline the Understanding to assent
(this being the opinion of those Schoolmen, that hold the
Will to be the seat of Faith, as others do hold the Understanding)
Then the Understanding doth the Will, or Reason the Affections :
But Faith being that Grace, which quickneth the whole soule,
and in it all the faculties as aforesaid, it is this Faith Principally
that inclineth all the whole soule with all its faculties to yeeld
their unanimous assent unto it. And yet I deny not a mutuall
reciprocation, and interchangeable cooperation, which is be-
tween these faculties, as in the naturall man, so in the spirituall
man, regenerate by faith. For as in the naturall man sometimes
the Understanding inclines the Will, sometimes the Will the Un-
derstanding, sometimes Reason inclines the Affections, and som-
times the Affections incline Reason, and that oftentimes with
great violence to a wrong object : the like working there is
among the sanctified faculties of the soule Regenerate, sometimes
the Understanding inclining the Will, sometimes the Will the Un-
derstanding, and sometimes the Affections incline both ; as the
Apostle

2 Cor. 5. 13, 14. **Apostle saith** (speaking of zeale for God) *Whether we be before our selves, it is to God, or whether we be sober, it is for your Cause. For the love of Christ constraineth us. And the affections of the Apostle towards Christ were so strong in him, that they carryed his Understanding, Will and Reason along with them with strong band, when notwithstanding he was told of dangers, yea bonds binding him at Ierusalem, and earnestly desired of his Friends not to goe thither: he answered, What meane ye to weep, and to break mine heart? For I am ready not to be bound onely, but also to dye at Ierusalem for the Name of the Lord Iesus. And Christ himselfe was so full of holy Zeale, and strong Affections, as he was carryed with a wonderfull violence of them, insomuch as they said of him, that he was madde. And his friends one time went to lay hold on him, saying he was besides himselfe. And many of Christ his Servants, his Ministers, being carryed with a strong love of Christ, and zeale for his glory, expressed in their couragious witnessing of the truth against wicked men, the enemies thereof, although their Understanding apprehend the danger, and their Will could be content to live in peace, yet the Affection here carries all along with it, and they willingly follow, because the same Faith guides and carries all along with it, whence it comes to passe, that the affection here to Christ, and to truth being as it were the Leader of the rest, the Understanding, Reason and Iudgement least appearing in the sence of the world, men are thereupon so apt and prone to Censure such Ministers of indiscretion. But this may shew the inward operation of the faculties of a regenerate soule, how one works upon another reciprocally, and one inclines another, sometimes the superiour faculties, the inferiour, and sometimes the inferiour, the superiour, but Faith is the principall agent working in, and inclining all.*

Act. 21. 13.

Ioh. 10. 20.

Mar. 3. 21.

It is not then the Will that alwayes inclines the Understanding, but the Grace of Faith, which infused, doth at once both illuminate, incline, and draw both the Will and Understanding to rest in the saving truth of God apprehended by Faith. This Faith I say doth so illuminate, the whole soule, with all its faculties, as that it selfe brings meat in the mouth (as ye say) even a full prooffe in it selfe of the things beleevd: so as now not onely the affiance of the Will, but the affiance, and certain knowledge of the Understanding doe rest themselves in the cleare evidence, which Faith it selfe bringeth with it, which evidence hath the ample and sure Testimony, both of the word of God, and of the Spirit

Spirit of God, whose worke it is. For this *seeing Faith* never
 goes alone, but is both ushered in, and wrought, and accom-
 panied with the word and Spirit of Christ. For so soon as Faith
 is conceived in the soule, it unites to Christ, and so it hath com-
 munion with Christ, together with his Spirit immediately; so as
 both the Will, and the Understanding, and the whole soule, heart
 and affections, so soon as Faith possesseth them (which Faith is
 a pleniphoria, full assurance of the things beleaved, and a cleare
 evidence of them, though not seen, as before is shewed) there is
 withall exhibited both in, and with Faith a full sufficient proof
 of the things beleaved. * How say you then, that the maine * Belying of
 grounds, which prove them, are concealed from our view, and folded God, and of the
 up in the unrevealed Councel of God? And what main grounds, Scripture, and
 I pray you be those? Can you tell? Or doe you speake in the bewraying pro-
 Clouds, that you may seem to say something; which you un- found ignorance.
 derstand not. For certainly this Mystery of Faith is concealed
 from your understanding, as appeareth by your darke and clow-
 dy words. And is that unrevealed councill of God the object of
 our Faith? Cometh not Faith by hearing of the word of God,
 wherein God hath revealed his will to us? Or doth the Tradi-
 tion of your present Church, lead you to beleave such sencelesse
 speculations? Indeed the Apostle saith, † That in Christ are † Col. 2. 3.
 hid all the treasures of wisdom and knowledge. Hid, that is, layd up,
 and contained as a Treasure. But not hid from his true Church,
 and faithfu'l people, as the Apostle saith, † If our Gospel be hid, † 2 Cor. 4. 3. 4
 it is hid to them that are lost, in whom the god of this world, hath
 blinded the minds of them that beleave not, least the light of the
 glorious Gospel of Christ should shine unto them. And againe,
 § Eye hath not seen, nor eare heard, neither have entred into the heart § 1 Cor. 2. 9.
 of man the things, which God hath prepared for them that love him:
 But God hath revealed them unto us by his Spirit. But where?
 Search the Scriptures (saith Christ) for in them ye thinke to have
 eternall life, and they are they which testifie of me; so to this purpose
 the Apostle speaketh excellently, Ephes 3. 4, 5, 6. and 1. 9.
 17, 18, 19 and in many other places. But to you it seems
 these things are hid, and folded up; and therefore no mervaile
 you know not what you say, nor wherof you affirme: As the Apostle
 saith of some † Who were turned aside from Charity out of a pure † 1 Tim. 1. 5.
 heart, and a good Conscience, and of Faith unfained, unto vaine jang- 6. 7.
 ling. Desiring to be teachers of the Law, understanding neither what
 they say, nor wherof they affirme. Let therefore the Prophet Esay
 read you a Lecture, * Stay your selves, and wonder: Cry ye out, * Esay. 29. 9.
 and

and cry : They are drunken, but not with wine, They stagger but not with strong drinke. For the Lord hath poured on them the spirit of deep sleep, and hath closed your eyes : The Prophets, and your Rulers, the Seers hath he covered. And the vision of all is become unto you, as the words of a Book that is sealed, which men deliver to one that is learned, saying, Read this I pray thee : And he saith I cannot, for it is sealed : And the Book is delivered to him that is not learned, saying, Read this I pray thee : And he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw neere me with their mouth, and with their lippes doe honour me, but have removed their hearte farre from me : and their feare towards me is taught by the Precepts of men : Therefore behold I will proceed to doe a marvailous worke amongst this people, even a marvailous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. Woe unto them that seek deep to hide their counsel from the Lord, and their works are in the darke, and they say who seeth us : And who knoweth us ? surely your turning of things upside down shall be esteemed as the Potters Clay. Loe, my Lord, I hope this word is not folded up : if to you it be, you shall one day both see and feele it more clearly and sensibly fulfilled.

* Bold belying
and blaspheming
Gods Secret
Counsels.

But you goe on. * God in Christ (say you) resolving to bring Mankind, to their last happinesse by Faith, and not by Knowledge. What, by a blind Faith ? For by Faith, and not by Knowledge, is all one, as to say, by such a Faith, as is without Knowledge, and so without light in it, and so blind. Whereas the true saving Faith, is a knowing Faith, it is the evidence of things not seen, it sees him that is invisible; as before is shewed. But my Lord, if the maine grounds be folded up in the unrevealed counsell of God : I wonder by what revelation you come to know his secret, That God in Christ hath resolved to bring Mankind to their last happinesse by Faith, and not by Knowledge; surely God hath no where in Scripture revealed any such resolution of his. And if it be not written, Timeas ex illud (as Tertullian forementioned said to Hermogenes the Heretick) Feare that Woe to them, that shall adde to the Booke of Scripture. But if you had leasure to Read the Scripture, it reveals unto us plainly what God in this businesse hath resolved to do, and how he will bring Mankind to his last happinesse; and that is by a seeing, not a blind Faith: by a Faith explicit and cleare, not implicit, and folded up: by light, and not by darknesse. This is Gods way, that he hath chalked out unto us in the Scripture (as before is fully proved of Faith) and therefore we are sure, that God in Christ in his eternall counsell resolved to bring us this way to heaven,

heaven, and no other way. And this * way is Christ : and Christ *
 is * light : and in this way we must walke as * children of the light, *
 and not as children of darknesse. And every true beleever, as he be-
 comes a new man, so of a blind man, he becomes a seeing man.
 For this cause Christ came the \$ true light, that he might lighten \$
 every man that comes to him. For this cause was Paul sent to
 preach to the Gentiles, † To open their eyes, and to turne them †
 from darknesse to light, and from the power of Satan unto God, that
 they may receive forgiveness of sinnes, and inheritance among them
 which are sanctified by Faith that is in me, saith Christ; so that eve-
 ry true Christian in his conversion, of blind, becomes seeing, of
 darknesse becomes light in the Lord, of Satans bondman, Gods
 servant; and by this way onely through Faith in Christ, they
 receive forgiveness of sinnes here, with sanctification, and here
 after the eternall inheritance. But as for you, my Lord, as you
 have found out another way, namely, a blinde way, not by the way
 of knowledge, by which yet you pretend to your last happines :
 so be assured of this, that the place you are going unto, is just
 like the way that leads unto it, blind and darke, yea, utter dark-
 nesse, where the Pit is, into which, both the blind leader, and the
 blind led. shall fall.

And for your further conviction, or else confusion, and confuta-
 tion of your folly, and information of your blind Disciples, and
 confirmation of the truth to all the children of truth : note what
 Christ himselfe saith exprestly, point blanke against you. You
 say, God in Christ resolved to bring Mankind to their last happinesse
 by Faith, and not by Knowledge. But Christ saith, This is the will of
 him that sent me (thus God hath resolved on) that every one that seeth
 the Son, and beleeveth in him, should have eternall life, and I will
 raise him up at the last day : Marke here; This is the Fathers will,
 his resolution, his revealed counsell, and purpose. What? That
 every one that seeth Christ (not with bodily eyes here, but with
 the eyes of his soule, being illuminated by holy knowledge) and so
 beleeveth in him, should have eternall life, and Christ will raise him
 up in the last day. Here is Mans last happinesse, to which God hath
 revealed : us in his word, that he hath resolved in his counsell to bring
 Mankind by Faith and Knowledge, together, and without seperati-
 on, as both seeing, and beleiving. And this doth the Scripture
 every where shew unto us. Wherefore did God give some Apo-
 stles; and some Prophets; and some Euangelists; and some Pastors
 and Teachers : but for the perfecting of the Saints, for the work of the
 Ministry, for the edification of the body of Christ : And (Col. 2.2)

Iob. 14. 6.

Iob 1. 4.

Ephes. 5. 8.

Ioh. 1. 9.

Act. 26. 18.

Prelates blind
Popish way.

Iohn 6. 40.

Ephes. 4. 11.

That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the Mystery of God. What a high and admirable expression is here? And 6. 7. this is to be rooted and built up in Christ. Again, on the other side, what's the Cause and source of all wickedness, and infidelity, superstition and Idolatry, but ignorance of God, and of his word? As Ephes. 4. 17. Thus I say therefore, and testifie in the Lord, that ye henceforth walke not as other Gentiles walke; in the vanity of their minds, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart, &c. So, 1 Pet. 4. 3. and Hos. 4. 1. The Lord hath a controversy with the Inhabitants of the Land, because there is no truth, nor mercy, nor knowledge of God in the Land. And vers. 7. My people are destroyed for lacke of knowledge: Because thou hast rejected knowledge (mark it well my Lord) I will also reject thee, **THAT THOU SHALT BE NO PRIEST TO ME.** And on the other side againe, The Lord saith, I will give you Pastors according to mine heart, which shall feed you with knowledge, and understanding; namely, the people whom the Lord is in Covenant with: But it seemeth your Priesthood standeth not with the nature and office of those Prophets, which feed the people of God with knowledge and understanding. You can teach the people a shorter cut to heaven, and more easie for the Priest: for you tell us, God hath resolved to bring Mankind to blessednesse another way, then by knowledge. Wherin, how farre, you not onely dishonour, but blaspheme the truth of God, in Fathering such a foule and abominable lye upon him; for this, I leave you to that judgement, which he hath revealed in his Word.

But you seem to doe all this in charity, That the weakest among men may have their way to blessednes open. A way open? You meane surely the broad way, and you know whither that leads, and how the many such weak ones, as you speake of goe in that way. And broad and open your way had need to be, both for the multitude of the travellers therein, and for their blindness, and for the darkness of the way, that so, though both they and their guides be blind, yet the way is so broad, as they cannot possibly goe out of it, so long as they do but follow their Nose, which must be their guide, for want of eyes. But it may be you will alledge that saying of Augustine, *Indocti rapiunt regnum Caelum*, &c. The unlearned and ignorant take by violence the Kingdome of heaven, where we that be great learned Clerks

are

1 Pet. 4. 3.
Hos. 4. 1.

1 Pet. 3. 15.

are shut out. Ergo, the way is open for the weakest, and shut against those, that abuse their Learning to Gods dishonour, and soules destruction. But whom doth Augustine there meane, by unlearned? Ignorants that had no Faith, nor true Religion in them? Certainly, ther's no heaven for such. The * blind, and lame come not within the fort of Sion. But a true beleever may be unlettered, or (as they say) not book learned: yet, not without knowledge. For if he hath faith, he hath a knowledge of God in Christ. And being Christs, he hath the Spirit of Christ, and this quickens him up to diligence in the use of all good meanes of saving knowledge; as to heare Gods word faithfully preached, (for he knows Christs voyce) and frequently read, and conferred upon; and he meditates on it, his mind is much upon it, as yours is of your honours, and favour in Court, how to keep them: and he is still praying for increase of grace, and faith, and knowledge. And my Lord, many a such man I could bring, that cannot a letter on the Booke, that for all your seeming Learning, would put you to your Trumps, if your greatnesse would but descend so farre, as to reason with him of the Scriptures, and of Christ, and so of faith, and the like. For there's all his Learning. And such unlearned ones they be, who goe to heaven, yea * take it * 2 Sam. 5. 6] by violence (as Christ saith) when great Lord Prelates are shut out. As Christ saith to the Pharisees: ‡ The Publicans and harlots goe into the Kingdome of God before you, for they beleaved Johns preaching: but ye, when ye had seen it, repented not afterwards, that ye might beleve him. ‡ Mat. 11. 12. ‡ Mat. 21. 31-32.

But you goe on in your blind way, and say, pag. 109. The way of knowledge was not that, which God thought fittest for mans Salvation. 'Tis true, not such a speculative knowledge, as you speak of: againe of Gods but God thought it fittest to bring men to salvation by a knowing Counsell. Faith, as before is shewed. I will conclude this with the Apostles thunder: ‡ As we said before, so say I now againe, if any man preach otherwise, then that is delivered in Gods word, let him be accursed. And if the Scripture accurse him, that § leads the blind § Deut. 27. 18 out of his way, to which curse all the people say Amen: then what curse is due to him, that teacheth the blind such a way, as leads to certain destruction of Soule and Body? Shall not all the people say Amen to this curse?

L. p. 106. The Credit of the Scripture depends not upon the Credit of Scripture subservient inducing Cause, that leads us to the first knowledge of the true hang'd upon Author, which leader here is the Church: but upon the Author himselfe, mans opinion of God. See 265,

P. Doe you not make the *credit* of the *Scripture* to depend upon the *Authority* of the *present Church*, when without this subservient inducing Cause you deny the possibility of belief, that the *Scripture* is the word of God? For you say expressly, pag. 120. When I said, *Scriptures* were *Principles* to be supposed, I did not, I could not intend, they were prius cognitae, known before Tradition. Since I confesse every where, that *Tradition* introduces the knowledge of them. But if the *credit* of the *Scripture* depends not upon the *Church*, wheron then? On the *Author* (Say you) and the opinion we have of his *Sufficiencie*. Here be two things which you couple together: 1. The *Author*: 2. The opinion we have of his *Sufficiencie*. 1. For the *Author*, which is God: 'tis true, that God himselfe is the *Author* of the *Scripture*, and so it is the word of God; and God the *Author* beares witness of the *Scripture*, that it is his owne word. And where doth God beare this witness? Is not this his witness in the *Scripture* it selfe? Doth not his Spirit speake in it, and tell us, that it is his word? Saith not his Spirit expressly, that * *All Scripture* is given by *Inspiration* from God? And doth not the *Scripture* it selfe tell us this? Saith it not then of it selfe, that it is Gods word? And so saying, doth it not beare witness to it selfe, that it is the word of God? And is not the witness therof true? And if true, doth not the *credit* of the *Scripture* depend upon it selfe, as it is the word of God that speaks in it, that it is the word of God? Or how can you so separate the *Author* from the *Scripture*, he speaking in it, but that you must confesse the *credit* of the *Scripture* to depend upon it selfe, when you acknowledge it depends upon the *Author*? For as ‡ God was in the *Soft and Still voyce*: so he is in the *Scripture*, which is the *Soft and Still voyce* of God. And as *Elias* knew by the *soft and stil voyce*, that the *Lord* was in it: So we know by the *Soft and Still voyce* of God, the *Scripture*, that God is in it, and therein speaks unto us. And what God therein speaks unto us, the *Scripture*, which is his voyce speaks unto us. So as the *Scripture* being Gods own voyce speaking unto us, what it saith, is of the same *credit*, that God himselfe, the *Author* and *Speaker*, is of. And therefore, if the *Credit* of *Scripture* depend upon the *Author*, it depends withall upon it selfe, because it is Gods own voyce.

But Secondly, you couple here with the *Author*, the opinion
 Mans opinion of we have of his *Sufficiencie*. So as first, it seems you do not allow
 Gods *Sufficiencie* the *Credit* of *Scripture* to depend simply and Solely upon the
 how vain and Author, but withall upon the opinion we have of his *Sufficiencie*.
 blind. And what if we sayle in our good opinion of the *Authors* *Sufficiencie*?

‡ 2 Tim. 3. 16.

‡ 1 King. 19.
 12. 13.

Answer. Wheron will you then hang the *Credit of the Scripture*? Surely it must depend upon *our opinion*. That's the dint of your speech. But of our selves we are altogether ignorant of Gods *Sufficiencie*. How then, or whence shall we come to have such an opinion of his *Sufficiencie*, as whereon the *Credit of the Scripture* may infallibly depend? From the *Authority* or *Tradition* of the *present Church*? Alas your *present Church* will tell us, that the holy *Trinity* may be expressed in a *Picture*, and that God the Father may be pictured like an Old Man, because *Christ* in *Daniel* is called the *Ancient of dayes*. For thus you pleaded against Mr. *Sberuile* in the *Starre-Chamber*, when you fined him 500. pound to the King, for defacing the Images of the *Trinity* in his owne Church-window, he being a Justice of Peace. If therefore the *Almighty* and *Incomprehensible* God may be expressed in an Image, what opinion can we have of his *Sufficiencie*, to be the God of truth; and the *Author of the Scripture*, as whereon the credit therof may depend, when we expresse and represent him by that which is a lye, a meere vanity? For the *Scripture* calls an Image, a lye, as *Esa. 44. 20.* And, a teacher of lies: *Hab. 2. 18.* And vanity, wind, and confusion: *Esa. 41. 29.* And falshood, *Jer. 10. 14.* And v. 16. God the portion of *Iacob* is not like them. And an Image made to represent God, is a lye, and falshood, because it is a false representation of God. For God is a Spirit, Invisible. And, *Esa. 40. 18.* To whom will ye liken God? Or what likenesse will ye compare unto him? And the *Second Commandment* expressly forbids any Image to be made, to represent God by. So as the practise of your present Church in adoring and seting up, and maintaining Images in Churches, and Copes, and the like, whereby you represent God, doth teach men a base and false opinion of God, and so of his *All-Sufficiencie*. And therefore, Secondly, in Saying *Wee*, upon the opinion *Wee* have of his Gods *Sufficiencie*, you that are the Setters up, and maintainers of lying Images of God in your Churches, must needs be those *Wee*, upon whose opinion of Gods *Sufficiencie* must depend the *Credit of the Scripture*. And what opinion can you have of Gods truth, that represent him by a lye, and falshood? And what opinion can you have of his *Sufficiencie* in being the *Author of the Scripture*, that hold and affirme his *Scripture* and word to be an insufficient witnessse to prove it selfe the word of God? And what opinion can you have of Gods *Sufficiencie*, who doe every where by your open practises, and your Shamelesse blasphemies in fathering your lies upon God in this your Book (as hath been noted but now)

proclaime

The Prelates
 blind opinion of
 Gods Sufficien-
 cie.

proclaime to the world what little *fears* or *dread* you have of his Majesty, as if he were not a *just* God, in *punishing* *iniquities*, or in his power *insufficient* to tame proud Rebels: Then it by the Tradition of the present Church we cannot come to such a knowledge of God, as to have a *right* opinion of his Sufficiency; whence shall we have it? Surely all true knowledge of God is to be learned from the Scripture. But that you make to be of no credit, but as it depends upon the *Author*, and your opinion of his Sufficiency; which what it is, we have taken a Scandling of. And to the conclusion is from these your Premisses, that, No credit of Scripture to teach, no true knowledge of God: no right opinion of his Sufficiency, nothing for the Credit of the Scripture to depend upon: and having no credit in and of it selfe: Ergo, the Scripture is of no Credit at all. This is the very Summe and Sequele of your Speech, and indeed the upshot of those sharpe arrows, which you have with all your might and malice let fly at the Credit of Scripture, to give it the deaths wound. Yet you adde:

L. p. III. Scripture, though it give light enough for Faith to beleave, yet light enough it gives not, to be a convincing Reason, and prooffe for Knowledge.

P. These words are to be expounded by what you have formerly Sayd. Though it give light enough: that is, though it should or could give light enough. For that it doth not give light enough for Faith to beleave, you have plainly told us. As pag. 80. The light which is in Scripture, is not bright enough: it cannot beare sufficient witnessse to it selfe. If it cannot, then neither can it give light enough for faith to beleave. For sufficient light for Faith to beleave, springs from a sufficient light in Scripture, to beare witnessse to it selfe. But this (Say you) it hath not: Ergo not the other. Again you Say (pag. 81.) Church-Authority must first light the Candle. Ergo the Scripture hath no light of it selfe, much lesse light enough for faith to beleave. But though it should, though it be granted, that Scripture had light enough for Faith to beleave: yet light enough it gives not, to be a convincing Reason and prooffe for knowledge. As if you said, Neither for Faith: for we have proved before, that faith and knowledge goe inleperably together, true faith being a seeing and knowing faith, and not a blind faith. The Scripture teacheth no blind faith. And why should not Scripture give light enough, to be a convincing Reason
 * Heb. 4. 12. and prooffe for knowledge? When it is a sufficient light to * discover unto a man the secret thoughts and intents of his heart, whereof man himselfe is thorowly convinced, and thereby in him-
 selfe

selfe condemned of his own Conscience? But this knowledge
 you cannot away withall. But you can never put out the eyes
 of your Conscience, though you may for a time sold it, or lull
 it fast asleep. Much lesse shall you be able to put out the light
 of Scripture, which is greater then the light of your Conscience. As
 saith the Apostle, † If our heart, or Conscience condemnes us, † 1 Ioh. 3. 20.
 God is greater then our heart, and knoweth all things. If therefore the
 heart or Conscience, that is in man, be a sufficient witnesse of all
 his thoughts † good and bad, and layeth them before him, as † Rom. 2. 15.
 the Apostle saith: much more is Gods word a sufficient witnesse,
 and giveth light enough to be a convincing reason and prooffe
 for knowledge. And Solomon saith, * The spirit of man is the Candle * Pro. 20. 27.
 of the Lord, searching all the inward parts of the belly. If such then
 be mans spirit, the Candle of the Lord, searching all the inward parts
 of the belly, that is, all the secrets of mans heart: how much more is
 the Spirit of God in the Scripture, his Word, such a searcher,
 yea saith the Apostle, § The Spirit searcheth all things, yea the deep § 1 Cor. 10. 20
 things of God. And these deep things of God he hath revealed unto
 us by his Spirit. And where but in his word, the Scripture, is the
 voyce of this Spirit of God? And it was the constant sentence of
 all the Ancient Fathers, whom you would seem so much to
 adore, which *Augustine* expresseth in these words; *In Scriptu-*
ris sacris aperte continentur ea omnia, quae necessaria sunt ad Solutem:
 In the holy Scriptures are clearly contained all those things,
 which are necessary to Salvation. Now how should this be
 true, if the Scripture doth not give light enough, to be a convincing
 reason and prooffe for knowledge.

L. p. 113. To prove the Scripture to be the word of God, first
 cometh in the Tradition of the Church, the present Church: So 'tis no
 Hereticall or Schismaticall believe. Then the testimony of former
 Ages, &c.

P. Here at length, you come neere the winding up of the
 long thread of your endlesse Discourse in this your 16th Se-
 ction, the summe wherof is to prove, that the Scripture is of no
 selfe-credit and Authority, And first and last, your present Church
 Tradition must be the Prime hand to lead the blind to this be-
 liefe, that Scripture is the word of God. For otherwise the believe
 thereof should be Hereticall, or Schismaticall. For thus you
 say; To prove the Scripture to be the word of God, First comes in the
 Tradition of the Church, the present Church: So 'tis no Hereticall or
 Schismaticall believe. Ergo Believe of Scripture to be Gods word,
 comes by any other way, (as by the word of God it selfe, read
 and

and heard, in the preaching of it, and by Gods Spirit speaking in it) then wherein the Tradition of the Church, the present Church hath been the Prime leader. This beliefe is Hereticall and Schismaticall. Ergo this beliefe in all the Apostles, Martyrs, Ancient Fathers and Doctors of the Primitive Ages, who never knew any such Tradition of the present Church, as whereon this beliefe should depend, for its necessary *prime inducements*, was Hereticall and Schismaticall. They constantly held (till Rome and you brought in this your blind guide, to tread down under feet the light of the Scripture and to exalt the Authority of your Antichristian Hierarchy) *that the Scripture was of self-Authority and Sufficiency to prove it selfe to be the word of God, and by the hearing of it preached and read, to beget and confirme faith in all believers without any such inducement of Church Tradition as you speake of.* And therefore here you passe your sentence of *condemnation* of this beliefe in all those forementioned, for Hereticall and Schismaticall. But how justly may this sentence be retorted upon your selfe, and your present Church, as both Hereticall and Schismaticall. Hereticall as in the maintenance of Doctrines of Devils (as afore) of the Pelagian and Semi-Pelagian Heresies, under colour of your doubtfull Articles of Religion as you have made them by publik Edict and Declaration, and flatly forbidding to preach of the Saving Doctrines of Grace, as they are clearly layd down and taught in the Scripture; and in setting up and maintaining of your Altars, whereby the onely Altar Iesus Christ is denyed; and in dispensing with the 4th Commandement; yea destroying and un-moralizing of it, and so overthrowing the Lords day-Sabbath, wherein you subvert the whole worke of Redemption, with the Resurrection; and the like: thus your present Church is Hereticall: as also in this, in holding and stiffly maintaining by you a necessity of your present Church-Tradition, for the inducing of beliefe of the Scripture to be Gods word, as not sufficient, and wanting light of it selfe to doe it, and which otherwise is of no credit at all: Thus I say you are damnably and desperately Hereticall. Secondly your present Church is also Schismaticall, being a Seperation from the true Church of Christ, in your Hierarchy, or Prelacy; which being altogether antichristian hath no communion in that respect with Christs Church, and therefore is notoriously Schismaticall; yea in this also Schismaticall, that you account and brand that beliefe of Scripture to be Gods word, for Hereticall and Schismaticall, which is not

first induced by your present Church-Tradition, wherein you are Schismatics from the Faith; and so from the Church of the Apostles, and Ancient Fathers, and succeeding Churches which never held any such Hereticall opinion, concerning any such insufficiency of the Scriptures, and Authority of the present Church, as you most pertinaciously and perniciously hold: Therefore I Conclude that if the present Church of England, approve of your Book, and hold as you doe, it is both Hereticall and Schismaticall. But you conclude:

L. p. 115. So then the way lyeth thus as farre as it appeares to me: The Credit of Scripture to be Divine, reduces finally into that which we have touching God himselfe and in the same order. For as that: So this hath three main Grounds, to which all other are reducible. The First is, the Tradition of the Church: and this leads us to a Reverend persuasion of it. The Second is, light of Nature: and this shews us how necessary such a revealed Learning is; and it is no other way it can be had: Nay more, that all proofs brought against any point of faith, neither are nor can be Demonstrations, but Soluble Arguments. The Third is, The light of the Text it selfe: in Concurring wherewith we meet with the Spirit of God inwardly inclining our hearts, and sealing the full Assurance of the sufficiency of all three unto us. And then and not before we are certain that the Scripture is the word of God both by Divine and by Infallible proofe. But our Certainty is by Faith and so voluntary, not by Knowledge of such Principles, as in the light of nature can enforce Assent whether we will or no.

Most notorious
blaspheming a-
gainst the Holy-
Ghost, making
him the Author
of falshood.

P First here, you make the manner of the way and order of belief of God, and of the Scripture to be one and the same. So as belief of Scripture to be Gods word must first be induced by the Tradition of the present Church, els it wants credit: so belief of God to be God must be in like manner and order induced; els that's without credit too. This is just, as we applyed Tertullians Speech before concerning the Roman Senate, which would not allow Christ to be admitted and inrowled in the Catalogue of their Gods at Cæsars motion, because, according to a Decree of the Senate, it had not first moved it, as the Prime inducing cause, whereupon Tertullian saith, *Ergo nisi homini placuerit, Deus non erit Deus*, Therefore unlesse it shall please man, GOD shall not be GOD. So by your Doctrine here: God shall not be beleev'd to be God, unlesse it come in by the doore of the present Churches Tradition, as the sole necessary prime inducer of it. How did men beleve God to be God, before this new Doctrine of yours came in to lead them the way? was all the

world

• *Exod. 10.*

World then drowned in a Deluge of Atheisme and Infidelity? so it seems, Till this light of your present Church Tradition shined in the world, it was all as that * *Aegyptian palpable darknesse*, all men sitting all that time, and not stirring one foot to any degree of beliete, that GOD was GOD.

But come we to your 3 Grounds, wherein you summe up all the Totall of all this tedious Discourse in this Section. The First is, The Tradition of the Church that's ever presupposed, as a Prime principle, having the Precedencie before that other Principle, that *Scripture is that word of God*; as before. Well, what doth this Tradition? It leads us (say you) to a Reverend perswasion of the Scripture. This is a faire inducement. And without this, no Reverend perswasion of the Scripture can be had. Thus the Scripture must be beholden to your Tradition for a Reverend perswasion of it. And who will not have a Reverend perswasion of that, which the most Reverend Father in God commends as LAUD-able? Well, let this suffice for that.

The Second is the light of Nature. Well; and what office hath that? It shews us how necessary such a revealed learning is, and that no other way it can be had. But your Revealed Learning here is somewhat obscure; we cannot well tell, whether you mean this your Revealed learning of this your present Church-Tradition concerning beliefe of Scripture; or the Scripture it selfe. But be it either, or both, all is one, we doe not much stand upon it. Let it be the Scripture beleev'd to be Gods word, by the first necessary Inducing cause, Tradition; as then which no other way can be had. This is then your Revealed learning, which the light of Nature shews us how necessary it is; How necessary it is, that the beliefe of Scripture to be the word of God; should be induced by Tradition, because no other way it can be had. Of Natures light we have spoken before sufficiently. And one note more resulteth from your words here. And that is, That forasmuch as *natures light* is altogether blind in spirituall things, and can no more judge of the Scriptures, then a blind man of Colours, nor discerneth any more light in the Scriptures, then a blind man doth light in the Sun, when it shineth at noon day; and *Natures light* judging all things according to her carnall sense; and having those things in greatest admiration & highest esteem, which have the greatest and most glorious outward luster, dazeling the eyes of her carnall mindednesse: and there being nothing in the world, that carries with it a more glorious and glittering show in the eyes of carnall and naturall men, then a Hierarch or Prelate Sitting

• *Iude 16.*

in his Chaire in his Pontificalibus, with all heads bare round about him in the Great Hall of his Princely Palace, and especially when he sits the supreme Judge in all those Causes brought into his Court: and all this glory is accumulated, and highly elevated in the light of Naturall mens eyes, not onely in respect of all the outward splendor of the Present Church: but because of an Instinct of nature in all men, concerning Religion and Piety, and the Service of God, which is fed and nourished with a great pretence and profession of holinesse in those Right Reverent Fathers whose very bare Titles of most Reverend Fathers, strike a reverence into all such Naturalists hearts, as in children toward their Fathers, and much more to their Ghostly Father, and which also is highly contented, and pleased with the variety of Ceremonies and Pompous Service, as most suitable and agreeable to natures fancy, which knows no other Religion, but that which stands in these externall things: And seeing this Tradition of the present Church, hath no testimony, ground, nor warrant for it in the Scripture, but is a thing meerly usurped by the pride of Man: And seeing none are fitter Judges to passe their sentence, on Traditions side, then such as are blind, as Nature is in all spirituall things, onely having a bare name of light, as a Candle going before her, whereby others may take notice of her; Therefore not without great reason do you take the light of Nature for a Second to your Church Tradition, as a fit consort, which will easily speake for you, whatsoever you desire, giving her blind testimony to confirme your blind Cause.

And you adde: Nay more, that all proofes brought against any point of Faith, neither are, nor can be Demonstrations, but Soluble Arguments. To wit, without your Church Tradition, as the Inference sheweth. This is a pretty point in Divinity indeed, That the light of Nature is become a ludge in points of Faith, whether the Arguments brought against it, be Demonstrative or no. But this sophery is so fully retelled before, that we need to say no more.

We come now in the last place to your Third ground Which is the light of the Text it selfe: in conversing wherewith (you say) we meet with the Spirit of God, inwardly inclining our hearts, and sealing the full assurance of the sufficiency of all three unto us. We meet? Who? Surely you never met with this Spirit of God in your conversing with the Text it selfe: Which if you had, you would not have uttered such things. Yet if this Third ground you had put single by it selfe, as the sole, excluding the former,
it

it were true Divinity: but putting the two former before it, as necessary inducing causes to perswade the Scriptures sufficiency, you do thereby utterly overthrow it, as also that Spirit of God breathing in it, and inwardly inclining and perswading the heart to believe. For how come we to meet with the Spirit of God in our conversing with the Text, but because, conversing a light by prayer and humility, we find it breathing and speaking unto us, in his own word and voice? For the Spirit is never separated from his word, as is shewed before. Now if Gods Spirit breath in the Scripture, and in our reading thereof, with a mind rightly disposed, we find the same speaking effectually unto us to the setting of our faith: is this spirit and word tyed to any necessary dependance of any outward things, as without which it can have no operation? Doth not this spirit (as the wind, to which Christ Compares it) blow where it listeth? Can you by any art or invention cause the wind to blow? Doth not God bring it out of his Treasures?

• Job. 3.

± Psal.
Job 35.

Belying and
blaspheming the
Holy Spirit of
God.

But your Conclusion is the foulest of all. For you say, the Spirit of God sealeth the full assurance of the sufficiency of all Three unto us. That is, First of your Church Tradition, as aforesaid. 2dly Of the light of Nature. And 3dly, and in the last place, of the Scripture. But you make the sufficiency of these 3 equal, and alike, Saving that you give your Church Tradition, and the light of Nature, the Precedency of the Scripture. And in saying, that Gods Spirit sealeth the sufficiency of those two, to wit, Church Tradition, and light of Nature, for the reason aforesaid, which are altogether insufficient, and are a meere lye, and falshood, and have no ground nor warrant from Scripture: but are contrary thereto, and destroy the credit, authority, and sufficiency thereof. I must tell you that herein you do most impiously blaspheme the spirit of Truth, as if it were the Author, Approver, and ratifier of a lye.

And you adde: And then as not before, we are certain, that the Scripture is the word of God, both by Divine and Infalible proof. Here still you shut out from the Scripture all Self Authority, sufficiency, and Testimony to prove it selfe the word of God, not allowing it so much, as you doe to Tradition, and the light of Nature; for these say you perform their offices sufficiently: but you have nothing to say for the Scripture, as if that had any thing at all to doe, but to wait upon the good pleasure of Law Tradition, and light of Nature, for their Commendation and approbation, and then, having their good words, this is sufficient, to bring

being in the Spirit's testimony, to state the sufficiency of all three; the Scriptures sufficiency being this, to be recommended by the other two. And then, and not before, we are certain that the Scripture is the word of God, both by Divine, and infallible proofs; but not of the Scripture is selfe in any case.

But (say you) our certainty is by Faith, and so voluntary, not by knowledge of such Principles, as in the light of Nature can enforce assent, whether we will or no. Why, what certainty can we have, but by Faith in Christ? But what mean you by voluntary? By your Free-will? That which Luther calls *Servum Arbitrium*, servile Will, such as mans naturall will is to Spirituall things. And surely this you mean by voluntary. For before you do so highly magnifie the light of Nature, as being of such sufficiency, as we need not doubt of your good opinion of the Naturall Will of man, having as much liberty in heavenly things, as light. Well; by Faith, and so voluntary, not by knowledge of such Principles, as in the light of Nature can enforce assent, whether we will or no. You spake of such Principles before, which we answered; as also the forcing of assent. We come now to the close of the 16th Section.

L. p. 116. I have said thus much upon this great occasion, because * Notorious and this Argument is so much pressed * without due respect to Scripture. grosse hypocrisie, And I have proceeded in a Synibeticall way, to build up the Truth, pretending respect for the benefit of the Church, and the Satisfaction of all men Christi- sp. Et to Scrip- only disposed. (And a little after) I labour for Edification, and not sure, when ne- ver any lesuire, for Destruction.

P. When I look back to the premises of this Argument, and did more vilifie now upon the conclusion: I cannot but stand amazed at two and nullifie the things: 1. Your notorious vilifying or rather nullifying the Authority, sufficiency, and Testimonys of the Scripture, to prove it credit of it. selfe to be the word of God: and 2. dy your egregious hypocrisie, Detection of the here in the close of all, as if you had done all with due respect to Scripture. And how finely you would seem to put it off from your selfe, but laying the blame upon others, as the Jesuites. As if you had taken all this paines to vindicate the Scripture from that Disrespect, which I sence but of it, in their pleading for Church-Tradition. And yet doe not you tell us before, that you goe the same way with the Jesuites in advancing Church-Tradition; onely you say, you goe not so faare as they. And wherein, I pray you doe you come short of them? They say, Scripture Authority, that it is the word of God, depends upon the Authority and Tradition of the Church: and you say, Scripture without Church-Tradition is of no Credit, Authority,

ity, or sufficiency, to prove it selfe the word of God. Nay you goe further: for, for all your Tradition, and the light of Nature, gone before, yet not one word hath dropt from your pen, that Scripture (I say after all your preceding inducements) is sufficient of it selfe, to prove it selfe the word of God, but that still its Authority is precarious, at the good will of Tradition, and Authority of the present Church, whose sufficiency you preferre before the Scripture, in many respects, as hath been shewed.

And you have proceeded in this way (you say) Synbetically. What's that? That is (in the true Etimon of the word) by way of composition, or confederation with the Jesuite, to bring both the Churches to a reconciliation, by your mutuall discrediting of the Scripture, as Herod and Pilate could not be made Friends, but in consenting to put Christ to death. And as Pilate gratified Herod, in sending Christ bound unto him whereupon they became Friends: so you here ingratiate your selfe with Rome, in sending her this Book (as I suppose it is there before this time) wherein you present her with the Scripture bound in the fetters of Tradition, which puts on your Synthesis or League, in a faire forwardnesse, the Foundation being already layd. For you say, *It is to build up the Truth for the benefit of the Church.* We have discovered before what the truth is you speak of through your Book; which is as much to say, as all that, wherein you agree with the Church of Rome as one and the same Church, for the benefit whereof you have writ this Discourse to discredit the word of Truth. So as by your building up of Truth, is meant your pulling of it down with that hand, that wrote this Book. And for satisfaction of all men Christianly disposed: that is of a peaceable Disposition, and not perverse, peevish, and refractory, but willing to meet Rome at least in the halfe way. And (in a word) All your Labour is for Edification, not for Destruction. For Edification? Wherin? By raising the Foundation of Faith, the Scripture, to build up the Tower of Babel againe in England? And not for Destruction, but onely of the Puritan Profession, and Religion, and the power of Godlinesse, and the Purity of Gods worship, and the Sincere Preaching, and Preachers of the word of God, and in a word, in rooting out the precise party, where ever your Arme of flesh can reach them. This being your practise too well known, this must needs be your meaning and sense of these words of

* 2. Cor. 10. 8. the Apostle, * For Edification, and not for Destruction. Which as
 † 2 Pet. 3. 16. you most wickedly pervert and abuse (as you † doe all other Scriptures, to your false purposes; so in this respect it is a Conclusion not

not unsutable to your whole Section, while thus you make the word of God of no Authority by your Traditions. And so here an end of this section. But not an end of the prosecution of the same subject still: For it follows:

L. p. 118. You see, neither Hooker, nor I, nor the Church of England (for ought I know) leave the Scripture alone, to manifest it selfe by the light, which it hath in it selfe. No: but when the present Church hath prepared and led the way, like a preparing morning light to Sun-shine, then indeed we settle for our Direction, but not upon the first opening of the morning light, but upon the Sun it selfe. Sect. 18.

P. In the former Section (17.) consisting of one page, the Jesuite objecting your words, *The Bishop said, That the Books of Scripture are Principles to be supposed, and needed not to be proved: your Answer is, ‡ Did I say it needed no proof: at all to a naturall, ‡ A nimble, wise man? or to a man newly entering upon the Faith? yea or perhaps to a doubter, or weakling in the Faith? Can you think me so weak? I doe but mention this by the way, as taking notice with what a pretty slight you put off your recantation of that speech. But the next passage will cleare this more fully. Now this your Comparison of the morning light, let us clearly see how weak and improper it is for your purpose. For what is the morning light, but a beame, or beames of that Sun, which as children of the ‡ Bridegroom, doe usher him out of his Chamber, signifying his neare approach? These beames (I say) are of the very same nature of that light, which is in the body of the Sun, and do immediately issue and spring from it, inlightning the Sky, or that part of heaven above the Horizon, which beames or morning light, as the Sunne advanceth nearer to his Rising † waxeth clearer and clearer unto the perfect day. But now the Authority of the present Church, which you compare to the morning light, is no such beame * of the Sun of Righteousnesse shining in the Scripture (as in his Sphere) as that it is of the same nature of the light of the Scripture. For the Scripture light is Divine and Infallible: but of Tradition you say, ‡ I cannot find that the Tradition of the present Church is of Divine and Infallible Authority. Which if you could by all the light in the Sky at noon day, find, you would be no Churle in hiding it from the world or putting it under a bushell. But to hold you to the propriety of your Comparison, which at first blush shewes as faire, as the first morning light: you may know, That the Sunne makes the beames to shine, and not the beames the Sunne: whereas you say, The Authority of the present Church, lights the Candle of Scriptures (which otherwise gives no light*

Mat. 15.9.

Sect. 18.

‡ Psal. 19.5.

† Prov. 4.18.

* Mal. 4.2.

‡ Pag. 90.

I;

2.

3.

4.

* Gnomon.

‡ 2 Pet. I. 19.

light) and so makes it to shine. Again 2dly, The morning light is an Infallible Index, or immediate foregoing token of the approach of the Sunne rising which it ushereth in: but you dare not say, yea you deny, that the present Churches Testimony or Authority, is infallible for the inducing of beliefe, that Scripture is the word of God. Thirdly, the morning light, so soon as ever it first peepeth, or dawneth, we say, and that truly, It is day: but an Infidel, or doubting or weake Christian, upon the first hearing of the testimony of the present Church, That the Scriptures are the word of God, is not so infallibly Convinced and perswaded, as therfore to beleieve it to be true. Fourthly, The morning light is alone a sufficient and infallible signe (as being an immediate effect, an essentiall quality issuing from the Sun) of its neare rising: but you confesse, that though your present Church Authority, be the Prime, yet it is not the Sole * Index or finger, to point us out the Scripture to be the word of God; but you joine with it sundry other helps, as before you tell us. Thus no way can we find your Comparison proper, or pertinent to your purpose, being as a blind Horse, that halts downright of a'l foure. But this by way of application to the right purpose, I conclude out of it: That as the morning light which certainly and infallibly tells us of the approaching of the Sun rising, and which perswades every man, whose eyes are awake, of the truth therof, is an immediate beame of that Sun, and of the same nature and quality of its native and essentiall light: So, that which is both Prime and Sole in leading us, Certainly and Infallibly to beleieve, that the Scripture is the word, yea and working also, and begetting the Faith in us, is the light or beame of the Scripture it selfe, displayed by the Ministry or Preaching of the Word, which is as the dawning of the day, or the ‡ Day Stars first arising in our hearts (as Peter speaks) by meanes whereof we come actually not onely to beleieve (without any other externall Cause) that Scripture is the word of God, but also to know and feele that the Sun of Righteousnesse hath now begun to shine in our hearts by the beame of his Spirit; the immediate forerunner of his rising unto the perfect Day.

L. p. 120. A. C. Cannot but perceive by that which I have clearly layd down before, that when I said Scriptures were Principles, to be supposed I did not, I could not intend, they were prius cognita, known before Tradition, since I confesse every where, that Tradition introduceth the knowledge of them.

P. I doe but name these your words (as before) being but an Inculcation and Confirmation of such things, as I have abundantly Confuted before. Onely this I adde. That if the Scripture

Scripture be not before the Tradition or Authority of the present Church: whence hath the present Church this her Authority? and so whence her Testimony the Credit, to be of that absolute necessity to bring men to believe the Scripture to be the word of God? Must you not be forced to come into the same Circle, where a little before you found A.C. as to say (which yet you never went about to prove, to prevent the losse of your labour) the Scripture authoriseth Church-Tradition, and Church-Tradition necessarily introduceth belief of Scripture to be the word of God? But if you be in this Circle, there I leave you

The Prelate in
a Circle.

L. p. 121. This Principle then, The Scriptures are the Oracles of God, we cannot say is cleare, and fully manifest to all men simply, and in selfe-light, for the reasons before given.

P. The Reasons we have weighed and found them too light. But to all true believers, in Christ; This Principle, The Scriptures are the Oracles of God, is cleare, and fully manifest, and that simply, and in selfe-light; For the reasons and proofes before given, and which all true Christians, and Saints of God Confesse.

L. ibid. Yet we say, After Tradition hath been our Introduction, the Soule that hath but ordinary Grace added to Reason, may discern light sufficient to resolve our Faith, that the Sun is there.

P. As this so often repeated by you usque ad nauseam, as Grambs bu cocta, Coleworts twise boyld, and to no other purpose it seemeth, but to fill the empty belly of this your volume, and to make your present Church Authority swell the bigger with its ventosity, is but a repeton of the former; So I shall not need to repeat the Refutation. Onely this: Do, or can you discern the Sun in the Scripture, by the light of your divine Candle, your Church Tradition; And hath it not so much shining light, or is it so over-clouded or ecclipsed with the black letters, as nothing but the Authority of the present Church, must in the first place put to her hand to withdraw the Curtaine? Surely the Sun is so glorious in it selfe, as be it never so much clouded, yet that will shew day above our heads if we doe but looke up.

L. ibid. Now men may be apt to thinke out of Reverence that Divinity can have no Science above it. But your own Schoole teacheth me, that it hath: namely, The knowledge of God, and of his blessed in heaven.

P. And truly, my Lord, how ever you account and Reverence Divinity: yet for my part, I do not onely most highly reverence it, but conceive and believe the excellencie of it to be

¶ Mal. 4. 2.

¶ Heb. 1. 3.

so transcendent, as I hold there can be no Science above it. For what is Divinity in its native and proper Notion? Divinity in its proper Prime, and most sublime Notion, is the Deity, or God-head it selfe: Theides, signifying the Divinity or Deity, the derivation from *deos*, G O D. This is the Prime Notion of this word Divinity. The second Notion of Divinity, is *per se* *gnoston* *con* *Theon*, all which may be known of God, which being in God as the light in the Sun, comes to be made known unto us, as by so many beames shining partly (though in Comparison more obscurely) in his works, and partly (and that most clearly) in his word, and most gloriously in Christ the Sun of Righteousnesse him selfe, & the brightnesse of his Glory, and the expresse Image of his Person, the very light of the Scripture, and so of his Church. And of this Divinity as Christ is the full patterne and perfect platforme: so the Essence of the eternall Deity, and the substances of the 3 Persons in that one Godhead, together with all the glorious Attributes of God: but also the whole Mystery of Christ the Redeemer, comprehending and expressing whatsoever is necessary for us to know and beleve for our Salvation. In which respect the Scripture may be called (and that most properly, as by a Title proper to it *quarto modo*) Gods Divinity-Booke and his Churches Divinity-Schoole. So that in the Scripture we have a most perfect and Compleat body of Divinity, of all Divinity, of whatsoever holy knowledge of God, and of Christ, and of our selves, requisite to our Salvation, and the setting forth of the Glory of God. In which respect (unlesse a man will presume above that which is written) we may truly say, That Divinity being but one and the same, and Science thereof one, and the Rule of this Science but one, all comprehended in the Scripture, That Divinity hath no Science above it. Yet your Lordship hath learned in the Iosophites, or Romes Schoole, (wherein it seems you have been more trained up then in Christs Schoole) That Divinity hath a Science above it. And what is that super-science, I pray you? The knowledge of God (say you) and of the blessed in heaven. If you meane such a knowledge of God, and of the blessed in heaven, as is not revealed in the Scripture, I say, *Qua supra nos, quid ad nos?* And it is presumption to conceive of any other knowledge of God (fit for us to know) then what is revealed in the Scripture, wherein is declared the whole counsell of God, concerning his Glory, and our everlasting good. And for the knowledge of the blessed in heaven, If you meane of the blessed Angels, we may know as much of them as the Scripture hath made known unto us. But this knowledge is not

not a Science above Divinity. And if you meant the knowledge of the bleſſed Saints in heaven, it is the ſame with that of the Saints on earth, onely Differing in Degrees of perfection. Or if you had meant the knowledge that is in God, and in the bleſſed in heaven, you ſhould ſo have expreſſed it, In, and not, Of. But I think you ſpeake of ſuch a ſpeculation, as is above the Sphere of our expreſſion. Onely ſomething though it be do now enee, you muſt ſay, that we may take notice what a profound Proficient you are in Romes Schoole in teaching us ſuch a ſublime and hyperbolicall Science, as is inexpressible in Babylons language, and therefore the fitter to darken the luſtre of that Divinity, which ſo gloriously ſhineth, and is ſo exactly ſet forth in the Scripture. But you have plentifully ſhewed us, what Reverence you beare to this Divinity.

L. p. 122. (In the margent) I would fain know, why leaning too much upon Tradition, may not miſlead Chriſtians, as well as it did the Jews.

P. * And I would fain know why leaning ſo much upon Tradition * The Prelate of the preſent Church, as you doe, might not be the Cauſe, that hath lead ſelfe condemned. you ſo much to undervalue the Scriptures, and may not miſlead Chriſtians, by teaching them as baſe an opinion of the whole Scripture, as the Jewes have of the New Teſtament.

L. p. 123. Even that Scripture of the old Teſtament was a light, and a ſhining light too: therefore could not but be ſufficient, when Tradition had gone before.

P. What, told you us but now of miſleading the Jewes, by leaning too much upon Tradition: and do you goe about the ſame way to miſlead them (blind as they be) and to make them yet more blind, if poſſible, That you have gone to miſlead Chriſtians? Doe you tell the Jewes now, that the old Teſtament is ſufficient, when Tradition had gone before? So as without Tradition preceding, no ſufficiency in the Book. I perceive you will not yet have done with your Tradition as without which nothing is done.

L. p. 125. Certaine it is that by humane Authority, Conſent, and profe, a man may be aſſured Infallibly, that the Scripture is the word of God, by an acquired habit of Faith: Cui non ſubeſt fallum, under which no error nor falſhood is: but he cannot be aſſured Infallibly by Divine Faith, cui ſubeſt non poteſt fallum, into which no falſhood can come, but a Divine Teſtimony. (And a little after.) If you ſpeake of Assurance onely in Generall, I muſt then tell you a man may be aſſured, may Infallibly aſſured, by Eccleſiaſtical and humane profe. Men abas

th it never saw Rome, may be sure, and infallibly believe, that such a City there is by Historicall and acquired Faith.

P. Although you use her e. a Schoole Distinction, *Cui non subest falsum, & cui non potest subesse falsum*: Of Faith Historicall, and Faith Divine: Assurance generall, and Assurance particular: yet in truth in the upshot it will appeare you speake very Confusedly, as in the Babylonish Dialect or Phrase. For first you attribute Infallibility to your acquired habit of Faith, wherein is no falsehood, which habit of Faith you oppose to Divine Faith, wherein falsehood can be: whereas Infallibility, in its genuine, or Grammatical sense importeth impossibility of Error or falsehood. For infallible is that which is not subject unto error, which cannot be deceived. So as you doe (under correction) very much mistake in applying your Schoole distinctions, *Non subest, & non potest*, to Infallibility. I remember indeed that the Schoole-men apply this Distinction to Faith. *Cui non subest, & cui non potest subesse falsum*: but never to Infallibility, for that is alwayes such, *Cui non potest subesse falsum*, which cannot be deceived. Look a little better in your School-men, and I beleieve you will find it so, as I say. Secondly, while you would seem to put a Difference between your acquired habit of Faith, which you expresse and instruct to be Historicall and Divine Faith, which you say is onely, to beleieve the Scripture to be the word of God: you doe bring both ends together, making your Acquired Faith, and Divine Faith one and the same kind, both Historicall. Onely Historicall Faith may differ respectively to the object, Humane or Divine: For it is an Historicall Faith that beleieves there is such a City as Rome, in which respect it may be called Historicall Faith humane: and it is an Historicall Faith that beleieves the Scriptures to be the word of God, in which respect it may be called Historicall Faith Divine. Divine I say, respectively to the object; but being in kind the same Historicall Faith with the other, whose object is humane. And you tell us before, that ordinary Grace and a morall perswasion, upon the necessary previous Authority and Tradition of the present Church, works this your Divine Faith. All which reacheth no further, but to an Historicall Faith, call it what you will, acquired, or divine. And your building this your Faith upon the Rise of humane Authority, and morall perswasion (how ever you use the ingredience of ordinary Grace by naming of it) yet you are not able to say whether this Historicall Faith, be an habit infused or acquired, though you never so much daube it over with Divine. Onely thus you give us occasion to take notice, what an accute

acute School-Divine you are, at least so farre as a *distinction* or two will goe, which rather *confound* then *distinguish*. But admit you could demonstrate, and make it plain unto us, that your *ordinary Grace*, what ever it is, and a *morall persuasion* puts a *speciall difference* between your *Divine Faith*, and *Historicall*: yet to what purpose, will all this prove? May not both these *Faiths* be found in wicked men, and Reprobates, however distinguished by *divine ordinary Grace*, and the like? The Schooles have a knowne *Distinction* much more proper and sensible, and agreeable to the truth of *Scripture*, then those you bring, and so apply. For speaking of the Difference between *ordinary common Graces*, and those *peculiar to the Elect*, they call the first, *Gratia gratia data*, Grace freely given, meaning Ministeriall Graces, which God *freely gives*, as well to the *wicked* as to the *godly*; he gave as *Royall Karismata*, or Graces to *Saul*, as to *David*; and Apostolicall Graces as well to *Judas*, as to *Peter*. And this Grace, Thus *freely given* is grounded on those words of *Christ*, *freely you have received freely give*. But that peculiar Grace, which God *freely gives* too, but onely to his *Elect*, is distinguished from the other, being called *Gratia gratum faciens*, Grace making us acceptable unto God, according to that of the Apostle * *According as he hath chosen us in him, &c. having predestinated us, &c. To the praise of the Glory of his grace, wherein he hath made us accepted in the Beloved*. Or that, † *Being justified freely by his grace, &c.* Now *ordinary and Common Grace*, being *freely given* of God, to whom he will good or bad, depends not upon humane *Authority*, as a necessary *inducing Cause*. Yet you make your *present Church Authority*, which is but humane, a necessary previous Cause to *ordinary Grace*, whereby your *Historicall or Divine Faith* (as you call it) is wrought in beleeving the *Scripture to be word of God*; and so what ever faire termes you guild this *Faith* withall, it wilbe found no better then either *meerely humane*, or at least *common unto the wicked and Reprobates*, which for all this your *Divine Faith* goe to hell: and then the difference is not so great between your *Historicall and Divine Faith* (which you keep such a puzzell about), but that a man may without any great hazard winck and chuse.

Ob. But you tell us before, *That ordinarily the Scriptures must have Tradition to goe before*. Therefore, *this you place not an absolute necessity in it*. Ordinarily? So you once say indeed. But so, as withall it must be *absolutely necessary*. For you make all other meanes of this *believe* to be deficient, without your *Church*.

Tradition

* Ephef. 1. 2.

5. 6.

† Rom. 3. 24.

Tradition leading the way. As for the *Scriptures*, those be not light sufficient for themselves, and are as a candle that must first be lighted, before it can give light, and that is, by *Church Authority*. As for the holy Holy Ghost that works not the Faith but by an ordinary Grace, and this Ordinary Grace hath no force at all, unlesse the present *Church's Authority* prepare the way. So as this, Ordinarily, of yours, admits of no exception at all, in any case, though never so extraordinary. And thus you exclude that your *Divine Faith*, as it is a worke of ordinary Grace (as you call it) from being any Grace of God at all, except Grace of *Canterbury* can dubbe it for a Grace. For all Grace is one of those two kinds, I named even now: either that Grace of God, which makes a man freely accepted in Christ, which your Ordinary Grace by your own Confession doth not: or that common Grace, which is said to be freely given of God to whom he will, without the intervention or prevention of any outward meanes or respect; which your ordinary Graces cannot be: for your selfe every where professe, that no ordinary Grace, nor any thing else can worke beliefe, that the *Scripture* is the word of God, unlesse your present *Church Authority*, tanquam *Gratia preparans ac praeveniens*, as a preparing and preventing Grace, prepare the way. And thus you see to what a Confusion all your Schoole Distinctions are brought. And in truth your Schoole Distinctions for the most part, being weighed in the just balance of the Sanctuary, prove too light, and doe corrupt the truth. For even that Distinction which I named, of *Gratia grati data*, & *Gratia gratum faciens*, though the termes are good and true: yet as some apply the latter, to wit, Grace making acceptable, it is corrupt. As when by that Grace they understand Faith, Hope, and Charity, which being infused into the soule, as the matter (say they) of Justification, and of our acceptation with God. Now in this sense this member of the Distinction holds not good, but is Popish. For Faith onely is that Grace, which makes us accepted of God, but this, not as it is a worke, or Grace inherent, but as an Instrument apprehending and applying Christ, in whom alone we are through Faith accepted of G O D, who

* make us accepted in the beloved. So as he that will find any good and sound Distinction out of the Schoole-men, he must doe as *Virgil* said of his reading of *Ennius*, *Margaritas exeno legere*, gather pearles out of the muddie: and he must look to have them well washed, and polished, and tryed by the *Scriptures*, before he use them to illustrate or confirme any Doctrine of sound Divinity. This by the way.

* Ephes. 1.6.

L. p. 226. The time was, before this A. miserable rent in the Church of Christ (which I B think no Christian can look upon, but with a bleeding heart) that C you and we were all of one believe. D That believe was tainted in Tract and Corruption of time, very deeply. A division was made: yet so, as E both parties held the Creed, and other Common Principles of believe. Of these, this was one of the greatest, That the Scripture is the word of God. For our believe of all things contained in it, depends upon it. Since F this Division, there hath been nothing done by us, to discredit this Principle. Nay we have given it G all honour, and ascribed unto it more sufficiency, even to the containing of all things necessary to Salvation, with satis superque, * enough and more * then enough, which your selves have not done, doe not. H And for be-
 getting and setting a believe of this Principle, we goe the same way with you, and a better besides. The same way with you, because we allow the Tradition of the present Church to be the first inducing motive to im-
 brace this Principle: onely we cannot goe so farre in this way, as you, to make the present Tradition, I alwayes an infallible word, of God un-
 written.

Blasphemous
lye

* A subtile in-
sinuation.

P. Here I Have Alphabetically, as by A, B, C. &c. noted fundry particulars. A That you call the Protestants seperating from the Church of Rome, a miserable rent. Why miserable, when Christ Commands it? As Rev. 18. 4. as is noted before, and shall yet more in a fit place. So as the Protestants had been in a miserable condition, if this seperation, this rent had not been made. B 2dly, And must every Christian heart bleed to see it, because (it seems) yours doth? Surely this hath cost the heart-blood of many thousands of Gods Saints and Martyrs, shed and spilt by that blood drunken whore. Yet better so to perish, by her temporally here, then to perish with her eternally hereafter; which must have been, had not this miserable rent been made. C 3dly, But before this rent (say you) they and we were all of one believe. You may speake, for your selfe, if you had lived before the rent was made. We doubt not, but both you would have been of the same Faith with Rome, and would have continued in it, so as for your part there should never have been made such a miserable rent. We know well, both your Faith, and your Charitable and Peaceable disposition for that matter. Yea though that one believe was tainted. That should have broken no square. For you say, D 4ly, That believe, that (very one believe, whereof you and they then were, before the rent) was tainted, yea very deeply too. But I say still, speake for your selfe, and your Confederates onely; usurpe not the name of all Protestants *quorum tu pars minima,*

minima. whereof you were the least part if any at all) that se-
 perated from *Rome*, whereof many, (before they came to be
 called Protestants, which was upon their protesting against
 the Whore of *Babylon*, and for their just and necessary seperating
 from her) dissented from, and disliked, and (so farre as the ini-
 quity of the times, and humane frailty, and unavoidable neces-
 sity permitted) seperated themselves privately at least from
 many of her most notorious and intolerable enormities, and not
 a few in their severall ages, wherein they lived, openly protested
 against her, both by *writing and preaching*, though it cost them
 their *heart-blood* for it. You have at hand a Catalogue of them
 in *Catalogus*, *Testium veritatis*, and in the Book of *Acts and Mo-
 numents*, and other *Authors*, both *forraigne and domesticke*, and
 that of fresh bleeding memory *E sly*, You prove your Faith was
 then one for *holding the Creed*, and other *Common Principles of believe*,
 of which one of the *Greatest &c.* Indeed before that *rent*, *Rome*
 professed and held the *letter and externall form* of the *Creed*, but
 not the *sense, faith, life, and substance*, as elsewhere you con-
 fesse of the present Church of *Rome*. Did you so then, so now?
 I doubt 'twill prove so, in a great measure. For though you
 tell us, that *your believe of all things contained in the Creed, depends*
upon this principle, That Scripture is the word of God. (For that is
 the best sense can be made of your words) yet there be many,
 even *fundamentall Doctrines in Scripture* which your believe de-
 pends not upon, nor your practises agree unto, as both before
 is touched, and occasion will be given yet more to speake of.
 F 6ly, But since this Division (say you) *nothing hath been done by*
you, to discredit this Principle, That the Scripture is the word of God.
 No? Nothing? Not, * when you say, *The light which is in Scrip-
 ture it selfe, is not bright enough, it cannot beare sufficient wit-
 nesse to it selfe?* Not, when you say, ‡ *The Scripture is a light, but as*
a Candle that yeelds no light, till first it be lighted by Tradition of the
present Church? Not, when you say, ‡ *That Scripture to be the*
word of God, is not so demonstratively evident à priore, that is, of and
by it selfe primarily, as to inforce assent? Not, when you say, § *Such*
a full light we doe neither say is, nor require to be in Scripture as is in
Prime Principles, which carry a naturall light with them? Is
 not this point blank against this Principle, *That Scripture is*
the word of God? Not, when you say, * *God doth not require a full*
Demnstrative Knowledge in us, that the Scripture is his word; and
therefore in his Providence hath kindled in it no light for that? Not,
 when you say, *That the Scripture cannot beare witnesse to it selfe,*
 not

A shamefull lye.

• Pag. 80.

‡ pag. 83, 84.

‡ pag. 77.

§ pag. 86.

* pag. 87.

nor one part of it to another? And yet in all this, and much more, hath nothing been done by you to discredit this Principle, That Scripture is the word of God? Now let the Lord of the Scripture, whose Word it is, and all the Children of Truth be Judge in this matter against you.

G. 7ly, Yet you dare say more, that you have given it all honour, and ascribed unto it more sufficiencie, (as more then all) even to the containing of all things necessary unto Salvation, with satis superque, enough and more then enough. How? enough, and more then enough? What? A worke of Superarogation? or Superarrogancie, rather. Now fie for shame. Will no bounds of Sober Speech contain your lawlesse spirit, but that you must cast it in Gods dish, That you had ascribed to his Word all honour, and more sufficiencie, and more then enough? Had you yet turned Lyrinensis his word in the margent, *superq*, Abundantly, it had been both more agreeable to reason, and not lesse disagreeing with Grammer. Certainly it had become you of all other, to have qualified the construction of *Satis superque*, better considering what palpable hand and harsh language you have dashed the Credit of Gods most holy Bible withall. Extreames are not good. And your Hypocrisie here is too grossly counterfeited. Just as some Gentle-womans bad face, for want of Art, is daubed so much with laying on of Colours, that it is ridiculous to every beholder. And how say you in the truth of your heart (were there any there) that the Scripture containeth all things, necessary to Salvation, when it doth not containe the assertion of yours, That the Scripture is not known to be the word of God, but by the Authority and Tradition of the present Church? When yet this, That the Scripture is the word of God, is by your own expresse Confession, one of the greatest Principles of believe? H 8ly, For your going the same way with the Jesuites, partly your whole Booke, and partly all your practises doe *Satis superque*, superabundantly witnesse. Onely you say, * you cannot goe so farre in that way with them, to make the present Tradition, Alwaies an Infallible word of God unwritten. No, not Alwaies Infallible, I hope. Onely sometimes perhaps Infallible, when you say the word of God. And if your present Tradition be not alwaies an Infallible word of God unwritten: I pray you is it at any time an unwritten word of God? If it be then at such a time especially (when its Infallibility is in Season) is it not Infallible? For Gods word is alwayes Infallible, be it written, or when he speaks it from heaven. But when shall we see the time, when you will prove your present Tradition to be a word of God unwritten,

Blasphemous lye.

* 9ly. Subtile Insinuation detected of vanity.

Epistle Dedicatory.

* Gen. II.
Difference between Rome and the Prelate about Tradition.

unwritten, or to have any Ground at all in written word of God, the Scripture? But if your present Church Tradition be not *alwaies infallible*, but that sometimes at least it may deceive us, certainly I conceive our safest course wilbe *alwaies* to goe immediately and directly the *shortest* Cut, to the Scripture it selfe, which I am sure, is *alwaies Infallible*, and will never deceive us, and not at any time to depend upon your present Tradition, which is not *alwaies an Infallible word of God unwritten*. But me thinks I heare you say, That you make not the present Tradition, *An Infallible word of God unwritten*. No not absolutely, not *Alwaies*. We understand English. But if you could prove, This your present Tradition to be but *sometimes an infallible word of God unwritten* (in the use at least you put it to) it were no great Mastery to conclude it to be (in that case) *Alwaies an Infallible word of God unwritten*; and so you should by this way of the Jesuites come full home to Rome. But I hope you will more clearly and fully expresse your selfe in this grand point, when (to use your own words before) *It shall fit Time and Place*. In the meane time, if this be not the genuine sense, which I have picked, but not stolen (for the interpretation is Grammaticall, and sensible) out of your words; then I confesse, your meaning is more abstruse and mysticall, then can be gathered from your manner of expression, your words having a tang of that * confusion of tongues at the building of that old Tower. But the summe of it is, Here is the grand difference, between you and Rome: She makes her Tradition *alwaies a word of God unwritten infallible*, you, yours not *Alwaies*: sometimes therefore; and so it is blasphemy.

But at length (pag. 127.) the Lady calls you from the point of Church Tradition, to heare what you will say of the Church of Rome, whether you will Confesse it to be the Right Church. And (saith the Jesuite) the Bishop granted that it was. Now if the Lady were not dead (as elsewhere you tell us) I should give her hearty thanks for being an occasion of delivering us out of this Purgatory-lake of your tedious, irksome, and endlesse Discourse of your present Tradition; wherein, otherwise, it is to be feared you lye so long, till you had been drowned in your own puddle, or burnt up with your own hot zeale. But let us heare your Answer to the Jesuites relation of what you granted.

L. p. 128. There is a great deale of difference between The Church, and A Church: and some, between a True Church, and a Right

Right Church. For the Church may import in our language The onely True Church, and perhaps the root and ground of the Catholick. And this I never did grant of the Roman Church, nor never meant to doe. But A Church can imply no more, then that it is a member of the whole. And this I never did, nor never will deny, if it fall not absolutely away from Christ. That it is a True Church I granted also; but not a Right as you imposed upon me, So as, No Right, that is No Orthodox Church at Rome. And yet no newer it is, that I granted the Roman Church to be a true Church. For so much very learned Protestants have acknowledged before me; and the Truth cannot deny it. For that Church which receives the Scripture, as the Rule of Faith, though but as a partiall and imperfect Rule; and both the Sacraments as instrumentall Causes, and seales of Grace, though they adde more, and infuse these; yet cannot but be a True Church in Essence. How it is in manners and Doctrine, I would you would looke to it with a single eye.

P. Not Right then, not Orthodox, you hold the Church of Rome to be, That's something yet. Yet True, you ever have and will hold her to be, unlesse she absolutely fall away from the Faith. Well. And yet I wot well, you give absolutely falling away from the Faith. So large bounds, as it is to be feared, you will never come to give her for absolutely gone, and fallen away from the Faith, so long as she can have, but one bare thread or ragge of the profession of the Faith of the Creed; nay if she can but say over her Creed, though (as you Confesse elsewhere) she hath quite overthrown the sense of it. And if the sense of it be destroyed, surely the Faith of it also. This will more fully appeare as we goe along. We come to your Reasons why you hold Rome a True Church.

1. For very learned Protestants, which hold with you in this: First, we can set both as learned, and double the number of of Protestants, who will weigh down the Scale against those, that seem to be of your opinion. Secondly, we could out of those very Protestant Authors, whom you mean (though I suppose you seldome read such Authors, and in other things scarce name them *Honori causa*) collect more against this opinion, That the Church of Rome is a true Church, then you can for it. As out of Iunius himselfe, for Instance. I mentioned before a late Book, intituled, *Babel no Bethel*, never yet answered by any Jesuite, or other Priest Romish, or English, where the Author hath cleared all, or most of those Protestants, which his Adversaries alledged, and I suppose you meane, from this opinion
of

of yours. And then also the Author proves by many convincing Arguments (and in my opinion unanswerable) that the Church of Rome is no true visible Church of Christ, as having lost the very Essence of a true Church. To which Booke I referre your Lordship, could your patience but brook the Authors name, or your Conscience not tremble at the mention of him.

To your Second Reason : First, I deny that the Church of Rome receives the Scriptures as A Rule of Faith. For first, The Rule of Faith must be in it selfe simply Divine and Infallible. But such to the Church of Rome the Scripture is not. For she makes the Infallibility and Divine Authority of the Scripture to depend upon the Church, as you do upon Church Tradition, which you confesse to be not simply Divine and Infallible. Ergo Rome receives not the Scripture as A Rule of Faith. Secondly, Rome receives not, holds not The Rule of Faith : Ergo she is not a true Church ; As the late Dr Carleton of Chichester in his Book of the Church hath well and learnedly proved : For not to hold the Rule of Faith, is to deny and destroy the Faith, and to fall absolutely away from the Foundation of Faith, and to set up a new and false Faith, upon a new and false Foundation. Nor dare, or doe you say, that Rome receives the Scripture as The Rule of Faith, but onely as A Rule of Faith, to wit, a partiall Rule, as Bellarmine calls it. But if the Scripture be (as it is) The onely Rule of Faith, and ever hath been in all ages so held, till Rome in the Councel of Trent changed this Rule : then not to hold it so, for The Rule, that is, the onely Rule, but onely as a partiall Rule, joyned with other Rules equall to it, as her Traditions, which Bellarmine in his Book *de verbo Dei non scripto*, calls the word of God unwritten : is to reject the onely Rule, and so to fall absolutely away from the Faith. And you confesse, that the Church of Rome holds the Scripture but as a partiall and imperfect Rule. And is this nothing with you ? What is this, but to evacuate and utterly make voyd the Rule, when for a perfect intire and absolute onely Rule, it is made but a partiall, imperfect, and joyned Rule ? And when humane Authority is equalled with Divine : Humane Traditions with Divine Scriptures, as an equall Rule of Faith ? Nay, and those her Traditions, which she calls her word of God unwritten, are such as teach things directly contrary to the Doctrines of Scripture, as of Purgatory, Invocation of Saints, and the like. Is not this, a' kurosai as Christ saith, to make voyd and of no Authority the Commandements of God by mens Tradition ? Yet this
Camel

Canst you can easily swallow, you slight this over, as a matter of nothing: as if it were all one thing in a manner to hold the *Scripture The Rule of Faith*, and *A Rule of Faith*, namely a part or piece of the Rule: *The whole Rule*, and a *partiall Rule*: *The onely perfect Rule*, and *An imperfect Rule*. All this breakes no squares with you, but that *Rome* for all this, holds the *Rule of Faith*, and therefore you hold her for a true Church of Christ. But yet in so saying, you plainly imply, That if *Rome* held not the *Rule of Faith*, she is no true Church of Christ, but is absolutely fallen away from Christ the Foundation. For you give this for a Reason, that *Rome* is a true Church because she holds the *Rule of Faith*. Ergo If she hold not the *Rule of Faith*, she is no true Church of Christ, but is absolutely fallen away from the *Faith*. Whereupon I argue thus:

That Church, which denyeth the *Scripture* to be the onely Intire, Major.
Absolute, perfect Rule of Faith, is fallen absolutely away from Christ, and so ceaseth to be a true Church, that is, to have the very Essence and being of a true Church of Christ:

But the Church of Rome denyeth the *Scripture* to be the onely, Minor.
Intire, Absolute, Perfect Rule of Faith:

Ergo the Church of Rome is absolutely fallen away from Christ, Conclusion,
and so ceaseth to be a true Church, that is, to have the very Essence and being of a true Church of Christ.

The Minor Proposition is confessed by your Lordship, For you say, *The Church of Rome* holds the *Scripture*, but as *A Rule*, a *Partiall Rule*, an *Imperfect Rule*. Thus she denyeth the *Scripture* to be the onely, Intire, Absolute, Perfect Rule of Faith. And for the Major Proposition, you doe by necessary Consequence confesse it also to be true. For you set it down as a Reason, why you hold the Church of Rome to be a true Church, because she holds the *Rule of Faith*, the *Scripture*: Implying, that to hold the *Scriptures* to be the *Rule of Faith*, is one speciall note of A true Church. But now you confesse againe that *Rome* holds not this Rule, but as a partiall and imperfect Rule. And therefore denying this *Rule of Faith*, she ceaseth to be a pure Church of Christ, And (which is the more) this the Church of Rome doth ex professo & solemn Decreto, professedly and by solemn Decrees, ratified as irrefragable, and that under Anathema to be received of all. And this is farre more then to doe it by Practise onely. And yet in Practise to destroy, and overthrow, but onely some speciall Doctrines of *Scripture*, though otherwise the *Scripture* be professed, and confessed, in this or that particular Church, to be the intire and onely Rule of Faith: is de facto to disclaime the whole

whole *Scripture*, and to unmake it the *perfect Rule of Faith*: and so thereby, such a Church, possessing such and such Errors, as are Fundamentall, that is, against the Foundation, is fallen from *Christ*: as hath been formerly proved. Now if but any one part of *Scripture*, in this or that Doctrine of *Christ*, be overthrown, so as therein it is not made the *Rule of Faith*; and this overthrowing such Doctrines being once professed and maintained generally, in any one particular Church, makes that Church to cease to be a true Church of *Christ*, as not holding the *Scripture intirely*, but *professedly overthrowing it* in such and such particulars: then how much more the Church of *Rome*, professing and maintaining *gumne kephale*, with a whores forehead, that the holy *Scripture* is not the *onely Rule of Faith*, *intire and perfect*, but *partiall and imperfect* (as your Lordship confesseth) doth thereby proclaime her selfe to all the world, to be fallen away absolutely from *Christ*, and so ceaseth to be a true Church of God. And denying the *Scriptures* to be the Rule of Faith, she denyeth the Foundation of the Apostles and Prophets, *Iesus Christ himselfe being the chiefe corner stone*: and so is fallen quite from the Foundation.

Nor onely thus by Addition of another Rule, doth the Church of *Rome* overthrow the *onely Rule of Faith*, the *Scriptures*: but also by denying the selfe Authority of them; as also you doe; and withall, by tying the sense of *Scripture* to the interpretation of the Church, as also you doe; at least in difficult places; and by holding and maintaining false Doctrines, against the *Scriptures*, which overthrow *Christ*, and wherein they will not be regulated by the *Scriptures*; as you also doe, in your Altars, and forbidding the Doctrines of *Grace* to be Preached, and other things: which if the Church of *England* hold with the Church of *Rome*, and with you, you and both your Churches are fallen absolutely from *Christ*, and so cease to be true Churches of God. As also your very Hierarchy makes you to be no true Church of *Christ*, were there nothing else; as before is sufficiently proved. And if you desire any further prooffe, that the Church of *Rome* is no true Church of *Christ*; I still referre you to the forementioned Book, *Babel no Bethel*. And though you suppress the Book, yet ten to one, but one of your Hounds will hunt it out for you.

Next, for the *Sacraments*: which is your second Reason: you say, *The Church of Rome holds both the Sacraments as instrumentall Causes and Seales of Grace*, though they adde more, and misuse these:

Ergo

Ergo she cannot but be a true Church in Essence. For Answer:
 First, she holds them not absolutely to be Sacraments, but dependent-
 ly upon the Priests intention; which you mention elsewhere.
 And so hath the Council of Trent defined, of the Sacraments:
 so Vega: so Bellarmine. Secondly, if she be sure the Priests inten-
 tion be not wanting, or going a wool-gathering in his Consec-
 ration, then she makes the Sacraments to be, not Instrumen-
 tall Causes of Graces, but *aitia kúria*, Principall and efficient
 working causes of Grace, *ex opere operato*, as they barbarously
 speake, by the immediate vertue of the worke wrought. So
 the Council of Trent also. So as they shut out the Holy Ghost
 from this worke, as the Principall Efficient worker and sealer
 of Grace. Thirdly, For Baptisme, which you make to be an
Infallible Marke of that Church to be Christian, besides their
 infinite corruptions of the Element of water, (which the
 Apostle calleth *pure water*) with their *spitele*, salt, cream, exor-
 cismes, or conjurations of the Devils insultations, and the like,
 they hang the very beeing, not onely the vertue, of this Sacra-
 ment, upon the Priests intention, which intention of the Priest is
 so uncertaine, as Vega (one of the prime Sticklers in the Coun-
 cel of Trent, as aforelaid) in his Booke upon the Council of Trent,
 especially the sixt Session, where he treateth of certainty of Faith, in
 justification, Confesseth, that there can be no certainty of Salva-
 tion to a man, because he cannot be certain, whether he hath true
 Baptisme or no; and that in regard of the Priests intention,
 whereof he cannot be certaine: So as by this their own Do-
 ctrine, no one Papist can be sure, that he is a Christian: and so con-
 sequently, neither can all the members of that Church leve-
 rally, nor conjunctly the whole Body it selfe, be sure whether
 they, or it be Christian or no; and so the Church of Rome, upon
 this very ground, cannot resolve certainly, whether she be a
 Church of Christ or no; unlesse your Testimony will help her
 out at a dead lift. And that not onely in regard of the Priests
 intention in the Sacrament of Baptisme, but also in their Additi-
 onall Sacrament of Orders, one of these more, which they
 have added to the two. So as for default of the Popes intention
 in ordering of Prelates, or of the Prelates invention in ordering one
 another, and in ordering of Priests, and of Priests intention, in
 Consecrating their Sacrament of Baptisme (as themselves, Vega
 and others, do argue the case) they are all put to the stagger,
 whether they have in that Church either Priesthood, or Sacra-
 ments. For all hangs upon that weake pin, or haire, of the Priests
 intention.

intention. So as another of their Primipili, a Standard-bearer, of the Dominicans, in the same Councell, *Dominicus Soto* (fore-mentioned) in his Book *de natura & gratia*, saith, that, *Deus in potestate Sacerdotis posuit Populi salutem*, GOD hath put the peoples Salvation in the Priests power. Now all this considered, and withall, the time, when this was made a Decree, in the Councell of Trent, a matter of 100 yeares agoe, and when it was but new, and the Pope and Prelates, and Priests could not perhaps, of a good while learne their lesson perfectly, and so get a habit of it, but that in all their Consecration of Prelates, and Priests, still *intention* was to seek, and where it breakes off, as in the Pope and Prelates, in their Consecration of Orders, there followes a meere nullity in succession of the whole Generation of Priests downwards, and so through that whole body no Priesthood now, no Sacraments: what evidence can the Church of Rome now give us, or what assurance can she have (besides the bare name) That she is still a Christian Church? Onely *Vega* helps it, aswell as he can, *That in reason and Charity men are not to thinke, that the Priest should be so carelesse at the Consecration, as not to look to his Intention, upon which the Salvation of all mens soules dependeth.*

Fourthly for the Sacrament of the Eucharist, or of the Altar, as they call it: First this is in the same Predicament with Baptisme, for the Priests *intention*, which if not present, at the Consecration of the Host (as they call it) there is no Transubstantiation, no body of Christ, and so they worship a wafer instead of Christ, and so by their owne Confession, in that case they commit materiall Idolatry, as a * Jesuite confessed in Dispute with Dr Featly. But Secondly, by the very name of Sacrament of the Altar, they destroy the Sacrament that Christ ordained in his last Supper, called therefore ‡ the Supper of the Lord. For they have turned it from a Supper, to a sacrifice, yea and that from an Eucharisticall sacrifice (as the Fathers called it) to a Propitiatory sacrifice, for the sins of quick and dead; as is noted before. And so this Sacrament they have *non sacramented*, and made of it a whole burnt sacrifice. Secondly, they have utterly destroyed the materialls, or Element in this their Sacrament, the bread and wine, that no man should so much as dreame, or once take it for the Lords Supper. For a Supper cannot be without bread and drinke: and here is neither. And so it is neither Supper nor Sacrament. And thus they have taken away, not onely the cup from the people, but the bread also, altogether. So as there is

* Sweet.

‡ 1 Cor. II.
20.

is nothing in their *Sacraments* but a meere lye; meere imaginations, Phantasmes of Accidents without subject; as we said before. And so enough of this.

And lastly, the *Church of Rome* having disanulled the *Sacraments of Grace*, it hath withall disabled them from being *seales of Grace*. For it is the property of a *scale* to give a sure and certain Impression, and thereby a Confirmation of the *Covenant*. But in *Popish Sacraments* all certainty is taken away, as is shewed: and so having lost the *seales*, consequently the *Covenant of Grace* it selfe is of no force unto them. And thus, in denying the two *Testaments* to be the onely rule of Faith, and overthrowing the two *Sacraments* the *seales of Faith*; yea having lost and disclaimed the true *Saving Faith* it selfe: what evidence hath *Rome* left her to shew and prove, that she is now a true *Church of Christ*, or hath the *Essence of a true Church*? Let her shew her evidence. As he said, * *Let Baal, if he be a god, plead for himselfe*. Yet all this is of no Force to your Lordship, but that, like *Ixion* imbracing a cloud for *Iuno* (as it is in that Fable) so you imbrace but a cloud, or rather the shadow of a cloud, instead of the once faire *Virgin Rome*; you must needs have her a true *Church* still. She onely (say you) misuses the two *Sacraments*. A small triviall trifle, to speake of. Misusing then, is nothing with you. What say you then to those wicked *Princes and Priests of Israel* ‡ that misused the *Lords Prophets*? Was this nothing? They so misused them, that they stoned them to death. And so the *Church of Rome* hath so misused the two *Sacraments* that they have stoned them to death, and left not one alive: But they have made amends for it. For (say you) they have added more, even no lesse then five, which are as the five wounds, wherewith the *Lord* was crucified to death. For those five have eaten out the other two of *Christs* own ordaining, both expressing his death, the one for ‡ ingrafting us into it, the other for growth and strength by it, as our spirituall food. And these five *Sacraments* so humane invention, they must have their vertue of conferring *Grace ex opere operato*, being all, as they use them, a meere evacuating of *Christs merits*. But time permits not a longer discourse of them. Enough is said for Answer. And for Conclusion, the *Church of Rome* having taken away the *Authority of Scripture*, and added her own *Traditions*: and having taken away and misused the *Lords Sacraments*, and added their own *Sacraments*: what remains to that Church but that which the *Divine Iohn* Concludeth the whole Bible withall? I testifie

* Iugd. 6.31

‡ 2 Chron. 36, 16.

‡ Rom. 6,

unto every man that heareth the words of the Prophecies of this Book: If any man shall add unto these things, God shall add unto him the plagues that are written in this Book: And if any man shall take away from the Book of this Prophecies, God shall take away his part out of the Booke of life, and out of the Holy City, and from the things which are written in this Booke. Out of the Holy City, which is the Church of Christ. Here then, in this holy City, is no place for the Church of Rome.

L. p. 131. 132. The Church of Rome both was, and was not, a right, or Orthodox Church, before Luther made a breach from it. For in the Primitive times of it, it was a most right and Orthodox Church: but upon the immediate times before Luther, or some Ages before that, Rome was a corrupt and tainted Church, farre from being right. And yet both these times before Luther made his breach.

* A Privy
Nippe.

* AR. 8. 23.

P. The Conclusion then of your speech here is this, That Luther made his breach from the Church of Rome, not onely as it was Corrupt and tainted immediately, or in some Ages before, but also as it was right and Orthodox in her Primitive Times. For you say, And yet both these times before Luther (as well those wherein the Church of Rome, was most right and Orthodox, as those wherein after, before Luther it was corrupt and tainted) made his breach. And thus you make the rent on the Protestant party, to be not onely from the corrupt and tainted Church of Rome, but from the most Right and Orthodox Church of Christ. A pestilent speech, bewraying the speaker to be in the very gall of bitterness, and in the bond of iniquity, and worthy to be abhorred and abandoned of all that beare the name of Protestants. But this agreeth with that which we noted before, how you exclude all the Protestant Reformed Churches, beyond the Seas (where your Prelacie and Hierarchie is not erected, nor my Lord Bishops Chaire allowed) from being any Churches of Christ, or members of the true Catholick Church. For here also in Luthers rent from the Church of Rome) not onely as corrupt and tainted, but as once Right and Orthodox) you include all those Reformed present Churches, and to exclude them out of the true Church of Christ. But as before we have shewed and proved, and shall yet more upon fit occasion ministred, upon the same cause, for which you exclude all Reformed Protestant Churches beyond the Seas from being Churches of Christ, because they are seperated from the Church of Rome, and from all Prelacy and Hierarchie: we do exclude you, and Rome, with your Prelaticall and Hierarchicall Churches, and Government Ecclesiasticall, from being any

any true Churches of Iesus Christ. And whereas you say, *Rome* was once Right and Orthodox; 'tis true that in *Pauls* time the faith of those Christian Romans was famous throughout the world; and so it might continue pure for a time after: but when once the Prelacie and Hierarchy of *Rome*, and that but within *Romes* Diocesse, was erected, it became, *Ipso facto*, Antichristian: and after when the Bishop of *Rome* became supream over all Christendome, then it was the Church of Antichrist, from which it is necessary for all true Christians to make a perpetuall Separation.

L. p. 133. The Roman Church which was once Right, is now become wrong, by imbracing superstition and error.

P. Such is your stile, to touch that delicate Woman tenderly, as saying, She is now wrong by imbracing superstition and error. But not by defiling her selfe with abominable Idolatries. This you never once charge her with in all your Book: as we shall see more at after. And onely error, as, *humanum est errare*: but you never tell her of her Heresies, and Apostacie from Christ, and her Doctrines of Devils. Beware of that. You have therefore put me to the greater paines in dealing plainly both with her and you.

L. ibid. 'Tis too true indeed, that there is a miserable rent in the Church, and I make no question, but the best men do most bemoane it, nor is he a Christian, that would not have unity, might he have it with Truth.

P. You are often putting your finger into this scarre, or rent. An Argument it paines you, because *ubi dolor, ibi digitus*. And I am perswaded, the more you put your finger in it, the wider you will make it. And certainly those that are indeed the best men are so farre from bemoaning such a rent, as they rejoyce in it (the cause considered) as in their glory and safety. And such Christians as have the greatest wisdom tempered with their goodnesse, do see such an impossibility of Reconciliation with *Rome*, that they account it the greatest folly in the world, once to dreame of such an unity, as is coupled with a condition of Truth, I mean Truth indeed, not such a Truth as you mean there, where nothing but superstition and error, Idolatry and Infidelity, Hypocrisie and Iniquity, Ambition and Avarice, Pompe and Pleasure, are the onely supporters of *Popes* Intallible (but counterfeit) Chaire. Unlesse you mean (as you must doe) those good men, which are your Confederates in your Idolatrous Altars, and other Superstitions and Idolatries, halting between two opinions.
God

† 1 King. 20.

God and Baal, and have already one foot over *Rome's* threshold, accounting themselves with your Church of England, one and the same Church with *Rome*, as two branches of the same tree; as two Sisters of the same venter, ready to salute each other with the kisse of amity and unity, as * *Ahab* did his Brother *Benhadad*: then much may be; what should hinder your unity? And for your Truth (as we sayd before) we know very well what it is: *Rome* will not want for that, which you call Truth.

L. *ibid.* But I never said, nor thought, that the Protestants made this rent.

P. I pray you do you think, as you speake? But admit it. Why should you think so? Or why are you so zealous, in making such an *Apology*, which true Protestants indeed will never thank you for. But you are such a Protestant, as I dare say would not have been the first, that should have made the rent; no nor the hindmost neither, so firme you are for peace. But I noted before a necessity of Seperation to be made by the Protestants from *Rome*, as *Christ* admonisheth, *Rev.* 18. 4. Come out of her my people, &c.

L. p. 135. He must leave my words to my selfe, and their sense either to me, or to the genuine construction, which an Ingenious Reader, can make of them.

† Isa. 29. 21.

P. 'Twere well, If you would observe the same Law your selfe to others, Then you would not so frequently as you doe make a poore Minister an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought, as the Prophet speaks.

L. *ibid.* The Protestants did not get that name, by protesting against the Church of *Rome*, but by protesting (and that when nothing else would serve) against her errors and superstitions. Do you but remove them from the Church of *Rome*, and our Protestation is ended, and the Seperation too.

P. Yes, by protesting against the very Church of *Rome*, got they, and that deservedly the name of Protestants. For were not those errors and superstitions you speake of, yea and Antichristianisme, and abominable Idolatries, and universall Apostacie, become the very body and soule of the Religion faith, and practise of that Church? Was not your *Dalilah*, the Church of *Rome*, become that Harlot, and Mother of whoredomes, and all abominations, before the Seperation and rent was made? Could they then protest against her corruptions, and not withall against her selfe? Were not all her corruptions so incorporated unto her, as they were

were altogether inseparable from her, like the * *Blackmore's skin*, * *Ier. 13. 23.*
 or the *Leopards spots*, which cannot be changed? And do not
 you confesse, that they protested against her Corruptions, when
 nothing els would serve, when there was no remedy left, when she was
 grown incorrigible, So as they might have said, as in the Prophet,
 * we would have healed Babylon, but she is not healed; Forsake her and
 let us goe every one into his own Country: for her judgement reacheth
 unto heaven, and is lifted up even to the Skies. It applies it selfe.
 And my Lord, you speake too late, and in vain to A.C. to * *Ier. 51. 9.*
 remove Romes errors and superstition: A.C. is not of the Faith,
 to remove such mountaines. He cannot wash the *Blackmore white*.
 You must procure such a *Generall Councel*, as is at least equall to
 that of *Trent*, to reverse all those Decrees, whereby all Romes
superstitions and errors are so ratified, as *England* will sooner
 heare of a *Parliament for Reformation*, then *Rome* will indure the
 thoughts of any more *Generall Councels*, to question or meddle
 with her *Trent Decrees*. *Rome* is now settled upon her lees, and you
 shall sooner remove the *City of Rome* it selfe from her muddy *Ti-*
ber, then the *Church of Rome* from her superstitions. Nor is the
 black skin more conaturall to the *Ethiopian*, nor spots to the
Leopard, then *Idolatri*, *Superstition*, *Infidelity*, *Apostacie*, and all
 error is conaturall to the *Beast* with seven heads, and ten hornes, as
 making up both the *Complexion* and *Constitution* of that painted
Whore. And therefore you might have saved all this labour in
 vain, in writing such a Volume, out of a hope to worke an unity
 with *Rome*, when her superstitions and errors shalbe removed; and
 that is *ad Græcas Calendas*, when men sheere their Goates: so
 in this respect you may safely say, That when Romes errors
 and Superstitions are removed, our Protestations and Seperation is
 ended. And so may I.

L p. 136. Protestants doe but protest the sincerity of their Faith
 against the Doctrinall corruption, which hath invaded the great Sa-
 crament of the Eucharist, and other parts of Religion.

P. Well were it for you, and your present Church of Eng-
 land (as you have lately made it, or would at least make it) if
 you had such sincerity of Faith to protest against Romes doctri-
 nall corruptions, as true Protestants have. But why doe you call
 the Lords supper, The Great Sacrament of the Eucharist? Is it
 Great, because you give it a Name, not known in Scripture.
 Or because it is so grandized in the Church of Rome, as it is
 made like the Great * *Diana* of the *Ephesians*, whom all the * *AB. 19. 34.*
Pontifician world worshipeth? Or it is Great comparatively to *Bap-*
tisme

tisne, because this is celebrated in the Font at the Church door, neere the Belfrey, and That upon your high Altar, which you have advanced at the chiefe (as you esteem it) and East end of your Chancels, and of your stately Cathedrals? Or Great, because in your Devotion you bow towards that place, whence (it seems) you look for your help, yea so lowly fall down and worship before it, as before the Lord your maker? Or what is it that your Eucharist is become with you so Great a Sacrament, Because it, or, your selfe is Great with Child of a young new God-Almighty? But however, For my part, I reverence every Ordinance of God, but I dare not make nor esteem them greater, then God hath made them, nor give them other Names and Titles, then God hath given them, least I either seem to be wiser then my Maker, and their Author; or should give more honour to them then is due: this being (as wofull experience hath taught) the ready way to rob God of his honour, to transerre it to the creature, and set it up instead of God. But loth you are, I know, to call the Sacrament * the Lords Supper, as the Scripture calls it, least

* I Cor. II. 20 it might call for the ‡ Lords Table (as the Scripture also terms it) and so your high Altar should have no more Room in the Church. But doe the true Protestants protest the sincerity of their Faith, onely against the Doctrinall Faith, which hath invaded your Great Sacrament of the Eucharist? Yes, you adde, and other parts of Religion. What be those? That we may know those speciall Doctrinall Corruptions, against which you say Protestants do protest the sincerity of their Faith. For Rome hath many Doctrinall Corruptions against which true Protestants protest, which you do not so much as mention in all your Book, and such too, as do flatly overthrow the Foundation Christ. As Iustification by works for one, which we have touched before. Yea and Rome hath many, and those most damnable corruptions, which you are so farre from accounting corruptions, as you make them Essentiall all parts of Gods worship. I name Altars for one. Of which also before. And these things we Protestants protest the sincerity of our Faith against. But you are none of those Protestants, as not professing much lesse protesting the sincerity of any such Faith.

L. p. 138. A right sober man may without the least touch of insolence or madnesse, dispute a businesse of Religion with the Roman either Church or Prelate (as all men know Irenaeus did with Victor) so as be with modesty, and for the finding out or confirming of truth free from vanity and purposed opposition against even a particular Church.

P. This passage I cited before in my Preface to your Lordship, yet I here recite it again, because perhaps all will be little enough to put you in mind thereof: For as I told you before, the Greatnesse of the Cause hath caused my stile and Spirit to mount upon the wings of zeale for my Christ, and for his Church in a higher degree and strain then ordinary. And that for this you Censure me of insolence or madnesse (as I feare it will be the best defence you can make for your Cause alwayes excepted the Bill in Starre-Chamber) I have no remedy, but patience, committing the Cause to him that judgeth rightly. And as I have done it for the finding out of the truth, so this hath caused me a great deale of moyle in digging and removing away a masse of earth and rubbidge, which you had cast, to hide this Treasure from us. So as a *purposed opposition was not it*, that set me upon this *Great taske*, but yet I oppose you, and purpose to detect your *falsities* so fairly guilded over with *hypocrisie*, that you might not impose too much upon your Credulous Reader. You aledge for this purpose the Example of *Ireneus*, arguing a Case with *Victor* Bishop of Rome, which you say *all men know*. But my Lord, I suppose all men do not know it. And because it is a matter both worthy, and not unnecessary for all men to know it: I will take occasion here to speake something of it, as not impertinent also to our present purpose.

Towards the end of the second Century, there was a difference between the *Asian Church*, and the *Roman*, about the Day of Celebrating the memory of the *Lords Resurrection*. The contention grew hot (as commonly men are most eage in propounding their own *devises* in matter of Religion) so as, because the Asian Churches would not conforme to *Victor* Bishop of Rome, he began to fume and to thunder, and threaten them all with Excommunication. *Ireneus*, who lived in France, for this reproves *Victor*, telling him, that he ought not to proceed and deale so with Asian Churches for such differences, as were of things at that time accounted Indifferent. Some, saith he, fast one day before Easter; some, two; some, more; some, * 40. houres * *Tespará- together* (whereupon by the way it seems, that those 40. *houres* *konta horas*. were afterwards turned into forty dayes, for your Lent Fast) *kai cudèn élatton pantes o hoi eireneus an té, kai eireneus men pros allious*: yet neverthelesse (saith he) all these lived peaceably together, and we also are at peace one with another. *Kai ho diaphonim tes nesteias tèn homónoian tes pisteos sunistess*: And this difference about Fasting commendeth (saith he) the

unity of Faith. And he relates unto him also the examples of sundry of his Predecessors in the Sea of Rome, who neither kept it themselves, nor command of it to others; and yet nevertheless they that observed it not, were at peace with those that came to them from the neighbour Churches or Congregations, wherein it was observed. Nor were any at any time cast out of the Church about the Manner or Custome. But those Presbyters (saith he) who before you observed it not, * sent Commendations or kind salutations and greetings, as tokens of Charity, to those of other neighbouring Churches, who did observe it. And blessed Polycarpus sojourning at Rome in the time of Anicetus, and they being at some small oddes between them, yet preserved peace, and did not fall out about this matter. For neither could Anicetus perswade Polycarpus not to observe it, nor did Polycarpus perswade Anicetus to observe it; but each left other to their own Customes. And thus they communicated together; and in the Church or Congregation Anicetus gave the Eucharist to Polycarpus out of a reverent respect, and so they dismissed each other in peace, and in all Churches, but those that observed it, and those that observed it not, had peace one with another. And thus Irenæus *pherônunos tis*, according to his Name, became a Peace-maker to all the Churches. So ‡ Eusebius.

* Hoi prosou
Presbuteros.
Epempon
Eukaristian.

‡ Eccl. Hist.

l. 5. c. 26.

Et Soer. lib. 5.

Eccl. Hist. c. 22.

‡ Rom. 14. 5.

Now as these things I here relate by Occasion: so the Consideration that sundry particulars therein may be not unusefull. As 1. That things Indifferent, and of humane Ordinance in matters of Religion, ought not to be imposed upon mens Consciences as necessary to be observed, but in such things Christian Congregations or Churches ought to be left free. Secondly, in variety or difference in opinions, or manners and customes in things Indifferent, Christians may and should keep fast the unity of the spirit in the bond of peace, and testifie the unanimity of Faith in the diversity of Factions, nothing being done against Gods word. ‡ One man (saith the Apostle) esteemeth one day above another: another esteemeth every day alike. Let every man be perswaded in his own mind. And v. 13. Let us not judge one another in these things, but judge this rather, that no man put a stumbling block, or an occasion to fall, in his brothers way. And v. 19. Let us follow after the things that make for peace, and things wherewith one may edifie another. So, All meates are in their own nature cleane: but if any think this or that uncleane, to him it is uncleane. And that whole Chapter is of things indifferent (such at least, as those Primitive times in the more tender infancie of the Church admitted and esteemed indifferent) as of Dayes and Meates, wherein mens Consciences were not to be forced. And as concerning

cerning our *Christian liberty*, we must take heed (saith the Apostle) *least by any meanes it become a stumbling block to them that are weak.* Thus we see what the Christians in the primitive Ages did. Thus did the Bishops of Rome themselves before Victor, whom Irenaeus calls Presbuterous, Presbiters. Thirdly, Victor is reprov'd by Irenaeus for breaking this peace among the Christian Churches, and seeking to bring their *Christian liberty* into bondage, by forcing them to conforme to his assumed new Altar, wherein his Antichristian pride and Tyranny began to shew it selfe in attempting what his Predecessors had not don in this kind. Fourthly, Victor being thus reprov'd, desisted from his violent course, and yeelded to Irenaeus his Allegations, and so gave way for Churches to enjoy their liberty with peace.

Now, my Lord, to apply these things: Hereby you may see, how things in their own nature indifferent, ought to be left free, and not to be made burthens and bonds to mens Consciences; that so *Christian Liberty and Peace*, may be preserved inviolate. You see, how those ancient Bishops or Presbyters of Rome, bound not this liberty, brake not this peace. You see, how Victor presuming to violate both, yet upon the reproofe of Irenaeus (though inferiour to him in place) he yeelded to reason, suffered not pride or passion to predominate, but left to the Churches both their *Liberty and Peace*. But now for you my Lord, you are not contented onely to impose with rigour upon mens Consciences those Ceremonies which you otherwise call Indifferent, yet enforce them as necessary as being also by mans Laws Commanded, and such, as in point of Indifferencie might justly be questioned, were they not *superstitious*: but also in erecting and imposing, both besides Mans Law, and against Gods Law, other both idolatrous and superstitious devices (as your stone or wooden Altars, with their Equipage, and service in adorations, and the like) and those borrowed from the Church of Rome her selfe, none (since Victor) infinitely corrupted, and deeply deceived, yea drowned in all Idolatries and Superstitions; which have been of late so violently and universally pressed upon all Churches within your Reach, that what confusions or combustions it may further cause, the Lord knows: But this we are sure of, that as the liberty of Mens Consciences is hereby generally brought into bondage, and both the outward and inward peace of the Churches violated, and broken to pieces, while you cry for peace, and cease not to presse your *Universall Conformity*, as if it were the way of quenching the flame, to poure out the Oyle of a meere nominall Peace: so the

Faith of *Christ*, and the salvation of *Christian mens soules* is hereby utterly subverted, as formerly is shewed. And of these things you have been sufficiently admonished, and convinced by some Ministers of *Christ*. But you say, *It was too roughly done, not as Irenaeus reproved Victor*. Is that all? But consider how truly; And how diseases the more desperate, require the sharper medicines. Yea as the Poet said, *Immedicabile vulnus Ense recidendum est, ne pars sincera trabatur*. I leave you to English it. But that the reproofe were true, though sharpe, did you as *Victor* did, who suffered himselfe to be *victus*, overcome by *Irenaeus* his reproofe and Allegation? Nay you, though both *victus* & *convictus*, vanquished and convinced in your Conscience and knowledge of the *truth* of all those enormities which you were charged withall, yet you must be *Victor*, not resting till you had sent away your Reprover with a Censure more bitter, and sharper then the sharp reproofe could be; and yet not desisting from your violent course to enforce an Univerfall Conformity, whereby the whole Land is infected with terrible combustions, and those no lesse further dangerous, then already full of damage. Such a Peace-maker is your Conformity. Is this the way think you to make you *Victor*? Soft and faire. For though perhaps you glory in your tyrannicall conquest over the poore Body of your Reprover, yet while your spirit doth (to use the Apostles word to the same purpose) *hypernikan*, become more then *Victor* (as before is noted) and so his Cause, not foyled but confirmed and crowned in his suffering for it: never think your selfe a *Victor*. No no, my Lord, never think to be *victor*, by fighting against *Christ*; Lay down your violence in pressing your Conformity: fight not against the common peace, by disturbing the peace of mens Consciences: Lay not siege to *Christian liberty* in inforcing even things indifferent, and how much lesse such as are both in their nature and use *Idolatrous*, *Superstitious*, and directly against the expresse word of God. But that you will, that you must needs set up your *Romish Altars*, with your other devices sutable, yet inforce them upon Gods Ministers and People by your terrible commands and threats armed with High-Commission Power, or Princes Edicts. Convince men as much as you can by the strength of your powerfullest perswasive reasons, and draw them by your gentlest motives, but doe not hale and dragge them with the violence of your Archiepiscopall power, and *Romish zeale*. Throw not Godly Ministers out of their Ministry and Means.

and

and that by Hundreds, with their Wives and Children exposed to all *miserie*s of poverty, and all because they will not, dare not yeeld to your lawlesse Prelaticall Impositions, Innovations, Usurpations. But if you will needs proceed on in that your violent course against *Christ* and *Christian liberty*, and peace of mens Consciences, assure your selfe you shall not prosper, you shall not be victor, *Christ* will confound you with all your Power and Pollicie. And He shalbe both *Irenæus* and *Victor* for his Church, both to Conquer his Enemies, and to restore Peace to his People. And thus much of your example of *Irenæus* and *Victor*.

L. p. 141. Well, thus the whole Militant Church is holy, and so we beleve. And if she erre in the Foundation, that is, in some one, or more Fundamentall points of Faith, * then she may be a Church of * A most false *Christ* still, but not Holy, but becomes Hereticall; And most certaine it is, that no Assembly (be it never so Generall) of such Hereticks, is or can be holy. conclusion of an erroneous faith

P. Doe you beleve the whole Militant Church to be holy? And so doe I. But your whole Militant Church is not the same with that, which I beleve is holy. For your whole Militant Church whereof you professe to be a member, is, in plain terms, the *Antichristian* Church, and the Church Malignant, which is a persecuter of the true Militant Church of *Christ*; as both hath been, and yet will be made more manifest. So as your Militant Church is properly so called, for no other reason, but because it makes Warre against *Christ* and his Saints, Rev. 12.7. and 13.7. and 16.14. and 17.14. but the true Militant Church of *Christ*, is so called, because she fights spiritually under *Christs* banner against Sinne, the World, the Flesh, the Devil, and cruell Persecuters, whom † she overcomes by the blood of the Lambe, and by the word of her Testimony, not loving her life unto the death. So as your Militant Church is a name which you have usurped, abused, and perverted; whereas it is to be named according to its nature, The Church Malignant. For further prooffe hereof, you say, if she erre in some one, or more Fundamentall points, &c. Which implyes your Militant Church may erre in points Fundamentall. Which cannot possibly be understood of the onely true, holy, Catholicke Militant Church of *Iesus Christ*. For this whole Militant Church of the Elect cannot, either in whole, or in part, or in the least member of it, erre in any Fundamentall point, so as thereby to become unholy. For this were else to fall from *Christ*, and from the Communion of Saints, by being seduced by *Antichrists* and † false Prophets, † Rev. 13.12. † Mat. 24.24.

* 2 Thes. 2.
10. 11.

† 1 Cor. 15. 14
§ Gal. 5. 2. 4.

Of the Lords
Sabbath-Day.

† Psal. 95.

phets, who shall deceive, if it were possible (but it is not possible) the very Elect. This erring in the Foundation belongs, and extends to all the Reprobates of the world, who are by Antichrist seduced unto their perdition; who * because they receive not the love of the Truth, that they might be saved, God shall send them strong Delusions, to beleeve a lye, yea to beleeve that for truth, which their own feared Conscience tells them is a lye. For not to receive the love of the truth, implies, that they had received the truth unto acknowledgement and conviction, but the love of this truth they imbraced not. But the whole Militant Church of Christ (I say) cannot be so seduced unto perdition, or to fall from Christ. What is it to fall from Christ? To fall from Christ is to fall from that Faith and love of Christ, which once they professed; that is, from the Faith of the Doctrine of Christ, and from that love, which they professed towards it. And this falling from the Faith of Christ, is when any one Fundamentall point of faith is denied, and persisted in, as we have formerly proved, as in the † Resurrection, and § Circumcision, and sundry others. I might adde here many other Instances; as the Deniall of all the Doctrines of Grace in Gods Free Election, Redemption, &c. which Grace and Merit of Christ is peculiar to the Elect onely. I will onely adde one more here which I but touched before. He that denyes the Lords day, to be the Sabbath day of Christians, commanded no lesse to Christians in the 4th Commandement, then the seventh, or last day of the week was to the Iewes: he erres in the Foundation, becomes unholy, and falls away from the Faith of Christ. This I demonstrate thus. First, The 4th Commandement is Morall, and so eternall, and unchangeable. And as the eternall sabbatisme is in heaven, belonging to the Church Tryumphant, so there is a sabbatisme temporall, pertaining to the Church Militant in this world. This sabbatisme (as the other) is the rest of God. † His Rest, saith David. This Sabbatisme in the Church Militant is by God himselfe appointed to be solemnly observed of the whole Congregation on that seventh day of the week, whereon himselfe rested. This Sabbath or rest of God was on the seventh or last day of the week, upon the finishing of the worke of creation. And therefore, for that very cause, God commanded his People in the Old Testament to sanctifie that Sabbath day weekly. This is given as the Reason of its sanctification by the People: The seventh day is the Sabbath of the Lord thy God: For in six dayes he made heaven and earth, and rested the seventh: Therefore, &c. Remember to sanctifie the Sabbath day, the Lords Sabbath day. And note, he saith not, Remember to sanctifie the seventh

or last day of the week : but Remember to sanctifie the Sabbath day. These words are the Morall substance of the Commandement. The rest is an exposition and application of it, the exposition to keep *holy that Day for Sabbath*, which is the Lords own Sabbath day, wherein himselfe hath rested. Note this well; for I will speak much here in few words. Weigh them therefore, number them not. The particular application of the seventh or last day of the week, as wherein God rested from his works of Creation, is commended and commanded to Gods people under the Old Testament. So as if there had not come in afterwards, a more glorious Sabbath, or rest of Gods, as from a more glorious worke of a more glorious Creation : we Christians also should have kept that seventh day that the Jewes kept. But that this more glorious day of a more glorious rest of God from a more glorious worke, being come : then the same 4th Commandement commands us Christians to keep this new Day of Rest, of the Lord our God. So as though the Day be changed, yet the Commandement is the same. It binds us still to sanctifie the Sabbath of the Lord our God.

Secondly, for the application of the 4th Commandement to us Christians. Remember to keep the Sabbath day holy. What Sabbath day? Or what day for Sabbath? The Sabbath day of the Lord thy God, wherein himselfe rested. What day is that? The first day of the weeke. This is another seventh day, reckoning the weeke backward. Now on this first day of the week the Lord our God Iesus Christ, after that he had finished the worke of Redemption (being a new Creation, and much more glorious then the former, in many respects) rose againe from the dead, and so entred into his Rest that morning and moment of his Rising again. He entred then I say into the state of Rest, though not into the place of Rest, till his Ascension. This is sufficient. But the work of Redemption was finished on the Crosse. Not altogether. on the Crosse, Christ indured and finished his suffering of the pangs and paines of death, when he said *Consummatum est*, It is finished : but there remained the bonds of death to be indured, and that was in the grave 3 dayes, to redeem us, aswell our bodies from the grave, as our soules from hell on the Crosse. Now all this being finished, to wit, the whole worke of Redemption : Christ rising the 3d day, therein rested from his worke. And this being the Sabbath or Rest of the Lord our God, surpassing the former Rest in glory, and into which rest or sabbatisme all beleevving Christians do enter, and have an Interest (as Heb. 4. 3.) it follows

Follows necessarily, that as by *Christs* example of Resting on that day, as by his *Commandement* to keep the Sabbath day of the Lord our God, wherein himselfe hath rested, that we Christians do sanctifie the *Lords day*, the first day of the week, for our Christian Sabbath day, according to the 4th *Commandement*. Which if we doe not, as not holding our selves bound by the 4th *Commandement*: Then all these errors in the *fundamentals* of faith follow upon it:

As first, by not sanctifying the *Lords day* for our Christian Sabbath day, we utterly deny, overthrow and destroy the *Morality* of the 4th *Commandement*, which to the *Militant Church* on earth stands in this, *To sanctifie the Sabbath day of the Lord our God*. It commands us this, or nothing; and if nothing, it loseth both the Nature and Name of a *Commandement*. And if you doe acknowledge and beleieve it to be (as it is) one of Gods *ten Morall Commandements*: then of necessity you must either sanctifie the *first day* of the week for Sabbath, whereon *Christ* arose and rested: or else, you must sanctifie that *seventh day* of the Old Testament, which God rested on from his worke of *Creation*, which the Jewes observed. And if you keep the Jewes Sabbath, you must turn Jew, and deny *Christ* to be come in the flesh. For in * *Deuteronomy* God commands them to keep the Sabbath day, in memory of their Redemption from *Egypt*; and so their Sabbath day was turned into a type of another Sabbath or Rest, that was to be brought in upon the accomplishment of our spirituall Redemption. Which being now finished, that typicall Sabbath is vanished, being the last Type which was fulfilled by *Christ*, resting in his Grave on that day, and so utterly abolished in that more glorious Rest of his Resurrection. If then you keep the Jewes Sabbath, you do with them deny *Christ* to be come. And if you sanctifie not the *first day of the weeke*, instead of, and succeeding in place of the old Sabbath day: then as you utterly deny and destroy the 4th *Commandement*, so you deny the worke of *Redemption* finished on the Crosse and in the Grave: you deny his *Resurrection*, wherein he rested from that worke: and you deny the very rest of heaven: and you deny the *Communion of Saints*, both in the Church *Militant* and *Triumphant*. First you deny the Accomplishment of the worke of *Redemption* on the Crosse, and in the *Redemption* it selfe, in denying the Rest of *Christ* in the day of his *Resurrection*. For if he then rested not, the worke of *Redemption* was not finished. And you deny he rested, in deny-
ing

* Deut. 5. 12.
13. 14. 15,

ing his rest to be the rest of the Lord our God; which the 4th Commandement commands us Christians to keepe weekly on that day; which if we keep not, Christ hath not rested, and so he hath not redeemed us. Secondly, in denying Christs rest, you deny his Resurrection. For if he rested not, he arose not. For the very first moment of his Resurrection began his rest. If then you sanctifie not the Day of his rest for the Christian Sabbath day, you deny as Christs rest, so his Resurrection, and the whole vertue of it, by which we arise from Sinne spiritually, and from the Grave corporally. And cursed is he, that hath not his part in the first Resurrection: for on him the second death, that is, eternall death shall have power: because * Blessed and holy is he that hath his part * *Reve. 20. 5* in the first Resurrection: for on him the second death shall have no power. Thirdly, in thus denying Christs rest in his Resurrection, while you deny that day to be the holy rest, or Sabbath day of Christians, you deny, as Christs eternall rest in heaven, so that rest, or sabbatisme, which remaines for the people of God. As the ‡ A- ‡ *Heb. 4. 9* postle saith, There remaineth therefore Sabbatismos, a sabbatisme, or Sabbaticall holy rest for the people of God. Therefore? Whereupon is this inferred? Upon the ‡ former verse, where he ‡ *vers. 8* speaks of this very Sabbath, or Rest day of Christians, which is as the first fruits of the eternall sabbatismo. For saith he, If Iesus (Iosua) had given them rest, then would he not afterwards have spoken of another day. Another day? What other day, but that rest day, which our Iesus rested on, and which is our rest day? For when Christ in his Resurrection entred into his rest, he made that day the day of our rest, which gives us an Interest in, and brings us to his eternall rest. For Certainly if we doe not rest with Christ in the Day of his Rest weekly here, according to the Commandement, we shall never rest with him eternally in heaven. He that keeps not this § Other Day, which succeeded § *Heb. 4. 8, 9* that under the Law, hath no sabbatisme remaining for him in heaven. Lastly, in denying this Rest-day of Christ to be our Christian Sabbath, to be sanctified according to the Commandement, you deny the Communion of Saints in the Church Militant, and consequently in the Church Triumphant. For except there be a Communion of Saints in the Church Militant, which is the seed of the Church Triumphant, what Communion of Saints can be in heaven. For none are Saints there, which were not first Saints here. And what Communion of Saints can be here, but especially in the holy and solemne Assemblies, where they are to Communicate together in Prayer and Thanksgiving, and hearing

hearing of the Word, and receiving of the Sacrament. And how can this be, if there be not a set day for it? And who shall appoint this day, but God himselfe? And what Day so fit, as his own Day of Rest, which he hath Commanded to be sanctified weekly of us; if we be his people, and he the Lord our God, who hath redeemed us in his holy and eternall Law, and in which day we resting, do partake and communicate of his holy and eternall rest, begun here by Christ, and consummate in heaven in that pangures, solemne Generall Assembly and Congregation of the first borne written in heaven, Heb. 12. 23. And to conclude) if the ten Commandments belong to us Christians under the Covenant of Grace, then certainly the 4th Commandment, which commands to keep the Sabbath of the Lord our God, which is the Lords day.

Now by this which hath been spoken, you may examine how farre you and your Church of England have erred in the foundation, that is, in this, and other fundamentall points of Faith: at least if those Acts, Edicts, and Books, that have been published against the aforesaid Doctrines, shalbe avowed for the Doctrines of the Church of England, as they are pressed. And if with Rome you be thus fallen, holy you are not by your own confession; nor onely so, but Hereticall: yea more then that, Infidel. For in the same page you say, *If the Church can erre quite from the Foundation, then she is nor Holy, nor Church, but becomes an Infidell.* Now we have proved, that to erre in one, or more, though not in all fundamentall points of Faith, is to fall quite off from the foundation. But if you thus cease to be holy, how are you the Church of Christ still, as you say? For holinesse is essentiall unto, and so is of the Disinition of the true Church of Christ: I beleve the Holy Catholicke Church. And so of every particular Church, if it be a true member of the true Catholicke, it is holy. For *Eadem est ratio totius & partium*: If the whole be holy, so every member and part. But the whole true Church is holy; For 'tis Christs body mysticall, whereof he the Head: be the root, and we the Branches: and * if the root be holy, so are the branches, as the

* Rom. 11. 16. Apostle saith. And he saith againe, ‡ The Temple of God is holy, which Temple ye are. And (I say) christ being the Head, and the Church his body, the spirit of holinesse and sanctification flows down from the Head to all the members, as the Oyle poured on Aarons head went down to the skirts of his clothing: which was a type of the holy anoynting oyle of Christs spirit poured on him, which he communicates to all the members of his mysticall body; even as a mans

Fig. 141.

* Rom. 11. 16.

‡ 1 Cor. 3. 17.

head

head communicates of *Animal spirits of motion to all the parts of his body*, as we touched before. Except with Bellarmine you will have a dead member to be a true member. Indeed a dead member of a dead body, is a true member of that body. And certainly, if a Church cease to be holy, it ceaseth to be a Church of Christ any more. But I pray you, what should move you to say thus: Though the Church ceaseth to be Holy, yet ceaseth not to be a Church of Christ. You have it not from the Schoole of Divinity; nor scarce can you rake it out of the puddle of the Iesuites themselves. But haply you might suspect, that the Church of Rome might be proved to be fallen quite from the Foundation (as hath been already proved before) and therefore your Charity would provide one refuge for it, that though thus she ceaseth to be holy, yet not to be a true Church still. But you may doe well to study this point a little better, how to make it good, *How a Church may cease to be Holy, becoming Hereticall, and yet be a Church of Christ still.*

L. p. 141. 142. *Those Errors that are dyed in Graine, cannot consist with holinesse, of which Faith in Christ is the very Foundation. And therefore if we will keep up our Creed, the whole Militant Church must still be holy.*

P. This confirms, what before I concluded of the Church of Rome, as no Church of Christ, because by your own verdict, not holy. For her Errors, and that in the fundamentall points of Faith, are all dyed in graine, so as they will never change colour, nor looke of another hue. For both they are of no small antiquity, and since their first hatching, they have been by sundry Councils confirmed, and at last most irrefragably in the Council of Trent, as hath been shewed. For as those things which you elsewhere instance: *Worship of Images first erected in the 2d Council of Nice, the seventh Generall: Transubstantiation, first Decreed in the Council of Lateran under Innocent the third and the taking away of the Cup in the Sacrament, first decreed in the Council of Constance: so the Title of Antichrist, of Vniversall Bishop and Head of the Church, obtained first by Boniface 3. above a thousand yeares agoe: with many or most, or all the Rest of Popery, have been ever since their severall erections upon all occasions more and more ratified (never any corrected) and by generall practice upheld, and against all opposition and conviction stiffly maintained. Are they not dyed in graine then? And if so, you confesse they consist not of holinesse. But (say you) if we will keep up our Creed, the whole Militant Church must still be Holy. Here you enterfere againe. For notwithstanding all that is said, or (I suppose) can be*

be said, you will have the Church of Rome to be holy still, as being a member of the Church Militant, in despite of the Pope. But let her be a member of your Church Militant, is she therefore holy? Say not you, your Church Militant may fall into errors, so as to cease to be holy? And if the Church of Rome hath thus fallen, hath she not for her part, ceased to be holy? But not, if she keep up the Creed. What call you that? To hold the letter of the Creed, and to deny the Faith of it? So we have proved before. She hath lost the Faith of Christ, the foundation of Holinesse: Ergo she hath lost Holinesse. Ergo lost the Essence of a Church: Ergo she is not in the compasse of your Creed, I beleve the Holy Catholicke Church.

*A peremptory
speech.*

L. p. 142. I say it, and most true it is, That it was ill done if those, who ere they were, that made the seperation.

P. It should be most true, if you doe but say it. Yet we find not all to be most true, you say. How true this is I know not yet. Let us here. I remember a little before, you performed a thanklesse office for the Protestants, in making an Apology for them, as not the first in the fault of this seperation. Which I answered. And here you put the fault on those, that made the seperation who ere they were, which might be aswell the Protestants, as the Papists. But speake out.

Plain dealing.

L. p. 145. For my part, I am of the same opinion for the continuing of the Schisme, that I was for the making of it. That is, That it is ill, very ill done of those, who ever they be, Papists or Protestants, that give just cause to continue a seperation.

P. Here you speake plain: Papists or Protestants: and why not then Protestants as well as Papists, that did very ill in making the seperation, as they doe ill in continuing of it? But yet your meaning here may possibly be, that as it was ill done of the Roman party to give the first cause of the separation: so it were no lesse ill done to continue the same cause to the continuing of the Schisme. You may doe well to perswade Rome to lay down all her Corruptions, which the Protestants have and doe protest against her, that so, if the Schisme be any longer continued, it may then appeare to be long of the Protestants. But if Rome be obstinate and incorrigible in her errors, you have no reason to say, it is ill done on the Protestant party to continue the Schisme. But it may be perhaps ill done of the Protestant Church of England notwithstanding, to continue the Schisme, so as it may be well done of you to lowder it againe. And therefore while the case is thus in agitation and Rome makes no more hast to meet you, the multitude of her impediments, bagge,

bagge, and baggage, and all kind of Trumpery retaining her peace, and which in no sort she will part withall, and so will not stirre a foot over Tiber : what's wanting on her part, you will supply, with all expedition dressing up *her sister the Church of England* in *Romes* fashion, unto such a conformity and symphony, as promiseth a making up of the match with all faults on both sides, sooner perhaps then *Rome* could hope for.

L. *ibid.* The Kings and the Church of England had no reason to admit of a publick Dispute with the English Romish Clergy, till they should be able to shew it under the Seale, or Powers of Rome, That that Church will submit to a third, who may be an Indifferent Iudge between us and them; or to such a Generall Councel, as is after mentioned.

P. First, the English Romish Clergie are by the Laws of England Traitors, and therefore to be disputed withall at Tiburne. So as if you put them to shew their warrant to dispute with you under *Romes* scale : they will require of you perhaps to shew them under *Englands* scale an abrogation of the Laws against them. And you tell us before, that the Church of England knows well, that a Parliament cannot be called at all times. Nor will the Powers of Rome permit their Religion to be disputed on. And whom will you chuse to dispute with them? some peaceable men, that will not be apt to fall out with the Jesuites, your Lordship being Moderator. But you know Rome denies the Rule of Faith, the Scripture. And *Contra negantem Principia non est disputandum*. Who shall else be the Umpier? Who the Third? Who the Indifferent Iudge? Could both the Churches joyntly chuse a more Indifferent Iudge, then your selfe? Sure Rome her selfe would nominate you before Bellarmine himselte if he were living. A Generall Councel indeed of Romish, English, and other Prelates, might do much : so you should be sure to exclude all the Protestant Reformed Churches for wranglers; as *Franciscus à S. Clara* well adviseth. And then if a Generall Councel should reconcile and compose all differences, though never so erroneously, yet the Error must stand, till another Generall Councel shall reverse it, as you tell us at after. But you adde.

L. p. *ibid.* and 146. And this is an honest, and I think a full Answer. And without this, all Disputation must end in a clamour; and therefore the more publick the worse, because as the Clamour is the greater, so perhaps wilbe the Schisme too.

P. Nay,

P. Nay, my Lord, if you stand upon termes of honesty indeed, you should have nominated the *Scripture* for the onely sufficient and upright Iudge between you. This had been honest in one that professeth but the name onely of a Protestant. But for that you told us enough before, whereby we understand, that this point of honesty is no part of your meaning. But if your Answer were not in this respect honest, I must tell you, neither was it full, but an empty and frivolous Answer. To dispute of Divinity or Religion, where *Scripture* is not the onely Iudge, is as to judge of gold by the colour, without the touchstone. And so he that could shew the best colour for his matter by a false light, should carry it away. And I may say truly, without the *Scripture* be Iudge, your disputation must needs end in a clamour, where the voyce of God is of no authority. But then also if *Scripture* should be the Iudge, you might well say, *The more publicke the worse*. For it is such a light, as would discover all your fallacies; and so raising a clamour of the publicke Audience, when they should observe such collusion between the English Clergie, and the English Romists, it might breed such a detestation against all Reconciliation with Rome, as would make the rent the wider, and so all your labour should be in vaine. And then you might use the Proverbe, *As good never a whit, as never the better*.

L. p. 148. That there are error in Doctrine, and some of them such, as most manifestly indanger salvation in the Church of Rome, is evident to them that will not shut their eyes.

P. To indanger Salvation, is much; and for you to say so much, is much too; and you saying so much, we need not make much doubt of the truth of that you say in this Case. And yet in saying so much, you speake not all truth. The truth is (as we have proved, and shall yet further) That Romes Errors in Doctrine are damnable, and cannot consist with salvation; as is evident to those, whose eyes are truly opened.

L. ibid. A. C. himselfe confesses, that error in Doctrine of the Faith, is a just cause of seperation, so just, as that no cause is just but that. Now had I leasure to descend into particulars, or will to make the rent in the Church wider: 'tis no hard matter to prove, that the Church of Rome hath erred in the Doctrine of Faith, and dangerously too: And I doubt I shall afterwards descend to particulars, A. C. by importunity forcing me to it.

The tender-hearted Prelate loth to make the rent wider.

P. By A. C. his confession then, the Protestants are able to justify their seperation abundantly. As for your Lordship, you are

are so charitably and peaceably affected, that you are loth upon any termes (though it concerne the *salvation of mens soules* in such a case to speake the *truth* home) to *make the rent wider*, till by your *Adversaries importunity* (I would say *A. C.*) you be forced to it. You have too tender a heart to be a *Surgeon*, when for feare, least the opening of the *wound* make it wider, you suffer it to fester inwardly. It were well if you were halfe so tender hearted to the poore *Sheep* and *Lambs* of *Gods fold*;—there you feare not most stoutly to make *wide wounds*, and make no bones of it. But true *Protestants* doe hold, that the wider the rent is made between them and *Rome*, the better it is. I know this is to you as the widening of a ghastly wound. But it is the *truth*. Yet you put us in some hope to heare what you will say, when you are forced to it. As Cowards will fight most terribly, when they are forced to it. Though I hope you will not indanger *Rome* more, then her errors indanger her own *salvation*.

L. p. 149. Nor can you say that *Israel*, from the time of the separation, was not a Church; for there were true *Prophets* in it, *Elias*, *Elizeus*, and others, and thousands, that had not bowed knees to *Baal*.

P. But I can say (and that upon good evidence) that *Israel*, the *ten Tribes*, from the time of their setting up and following the *Calves*, were no true visible Church of God. For they had no visible signes or markes of a visible Church. Their whole Religion consisted in the worship of the two *Calves*: neither had they any *Leviticall Priesthood*, or *Priests* of *Aarons order*: nor went they up three times in the yeare to worship at *Ierusalem*, according the Law (1 King. 12. 28, 29, 30, 31, 32, 33.) Here was not one footstep of a visible true Church of God, but of the Devil * 2 Chro. 11: indeed, whom they worshiped in the *Calves*. But (say you, there 15. were true *Prophets* in it. True. But that was upon some extraordinary occasion, when they were sent, and prophesied. But for all their Prophecyings, did the King and People abandon their *Calves*? Yea when *Elias* had caused *Baals* *Prophets* to be slain: or when † *Iehu* slew all the remainder of them, and † 2 King. 10. their worshipers: both he and the People followed the *Calves* still. And besides, they had no true *Priests*, but those of *Ieroboams Order*. And if they had no true *Priests*, will you allow them (for all their *Prophets*) to be a true Church of God? Doe you not exclude all the *Reformed Churches* beyond the Seas from being true Churches of God, because (notwithstanding all their *Prophets*, to wit *Preachers* and *Ministers* of God) they have no *Priests*,

Priests, no Prelates, no Priesthood? Would you account or call
 Rome a true Church, if she had not her Priesthood? Although her
 Priesthood is of no other Order, then that of Ieroboam, of humane
 Ordinance, not of Divine Institution: sacrificing Priests, as those
 were. Now as Ierome saith (as you cite at after) *Vbi non est Sa-*
cerdos, non est Ecclesia: Where there is no Priest, there is no
 Church. Israel had no true Priest, and so no true worship of God.
 Nor doth Ierome (and so the antient Fathers, when they used
 the word *Sacerdos*) thereby meane any such sacrificing Priests,
 as are at this day in the Church of Rome. For the Fathers held no
 Transubstantiation, ergo no sacrificing Priests. Whereas your Re-
 mish Priests, have no other Order, but of sacrificing Priests expressly
 in their Ordination, in these words, *Take thou a power to sacrifice*
the body of Iesus Christ upon the Altar; or to the like effect. And
 this by the way proveth Rome to be no better a Church of God,
 then that of the ten Tribes was, when they had their Calves and
 Priests futable. And as for those Prophets you speake of, Elias,
 and Elizeus, were their Prophecies regarded? Nay were they not
 persecuted, by Ahab and Iezabel, and their Son Iehoram? Yea and
 100 Prophets of the Lord more, whom good Obadiab hid in a
 Cave, and fed with bread and water, and so preserved them from
 Iezabels fury? Yea and all the Prophets, whom the Lord sent,
 were they not persecuted by the State, and Court of Israel? Was
 not * Amos forbid by Amasiah King Ieroboams Court-Priest, to
 preach at Bethel, saying, *Prophecy no more at Bethel: for it is the*
Kings Chappell, and it is the Kings Court? And did not this Court-
 Priest complaine of the Prophet to King Ieroboam, saying, *Amos*
hath conspired against thee in the midst of the house of Israel: the
Land is not able to beare all his words? And it were well if there
 were no such Priests in Christian Kings Courts, that doe such
 offices against the Lords Prophets and Preachers, complaining of
 them to the King, that they are a sort of factious Conspirators
 against him (such as those whom you have called shallower wa-
 ters, as before) and the Land cannot beare all their words, al-
 though they speake nothing but truth, which Gods word tea-
 cheth, and gives them good warrant for. But this by the way.
 To return to Israel. Is a people presently a Church, upon the
 coming of a Prophet, or Minister of God to preach unto them:
 untill they doe imbrace Gods word, and set up his pure worship
 amongst them? But those ten Tribes, still minced and contem-
 ned Gods word, and persecuted Gods Prophets that were sent unto
 them, and with a high hand maintained their false-worship, the

* Amos 7. 10,
 11, 12, 13.

the Devils service (though they pretend it was Gods service, as Exod. 32. These are thy Gods O Israel, that brought thee out of Egypt) untill there was no remedy, that the Lord gave them up to perpetuall Captivity.

Againe, I cannot but a little wonder, that your Lordship should so grossly forget your selfe, as because of a Propbet, or two to give such a state the stile of a true Church of God. For do you any where allow a true Church, which hath no Priests? And it is cleare, that Israel then had no true Priests, but counterfeits, such as Rome now hath. So in this respect rather I suppose you mean that was then a true Church, because of their Priests, such as they were, Baalish, such as your Babylonish Priests, as good an Argument to prove Rome a true Church.

But you alledge, there were thousands among them, that had not bowed knees to Baal. 'Tis true, God told Eliu, when he complained he was left alone, that he had reserved to himselfe 7000. that had not bowed the knee to Baal, nor kissed his mouth. But they were all so hid, that (you see) the Propbet himselfe knew no such thing, till the Lord told him. They made no open profession of the true Religion. And if they had any private meetings to pray together, and to read and expound the Law, will your Lordship call that a Church, Though those Assemblies were indeed the true Churches of God. But would not you, if you had been in Amaziah the Priests stead, have called those private meetings Conventicles, and would have hunted them out with your Pursuivants? And therefore those seven thousand not being of the Kings Religion, nor Communion Ecclesiasticall with the other many thousands of Israel, and lying hid in Corners here and there, they would not denominate the whole state of the ten Tribes a true visible Church of God, themselves living as it were invisible, at least so invisible, as though others took notice of their Persons, where they conversed, yet they saw not their Religion, for themselves durst not openly professe it. So as those seven thousand I cannot more fitly compare, then to those, whom you call a sort of Puritanicall Separatists, whom you by your Altar services and other superstitions drive from your Communion, who will not bow the knee to your Baal, to your God-Altar, nor at your Name Iesus, and therefore you Ferret them out of their holes, because they will not do as their Neighbours do, goe with them like loving Neighbours, and good Fellows to Bethel and Dan, and there make merry, eat, drinke before their God, and rise up to play, as you give

* Ier. 38.

your people leave to doe on their Holy dayes, and on the Lords dayes too. Onely here is the difference, it seemeth that in those dayes of old of the ten Tribes, there were no Pursuivants to hunt out those poore Snakes, that lurked in holes, and would not bow the knees. For then sure *Elias* should have heard of them, and they should have been served with the same sawce, that the Lords Prophets tasted of. And again, there was in *Israel* one good *Obadiah*, that hid an hundred of the Lords Prophets in a Cave from wicked *Iezabel*, as there was in *Judah* a good * *Ebed-melech* that spake to the King for the Prophet *Jeremiah* whom the Princes had put into the muddy Dungeon: but where there is an Arch-Prelate, or Arch-Priest, that takes upon him to rule the royst, there is not found one *Obadiah*, or one *Ebedmelech*, that dare so much as speake one good word to the King for the Prophets of the Lord, who are most unjustly and most cruelly confined, and that to perpetuall imprisonment and banishment, for no other cause, but faithfully executing their Prophetick office, as before.

* Rom. 9. 6. 17.

But a little after you adde, That *Israel* is called the People of the Lord: 2 King. 9. 6. therefore a Church still. I answer: They might be so called, because they were *Abrahams* seed according to the flesh, & which the Apostle distinguisheth from *Abrahams* seed according to the promise: For all they are not *Israel*, which are of *Israel*, neither because they are the seed of *Abraham*, are they all Children. Yet they were called the Children of *Abraham*, and so the people of God. Or secondly, they might still be called Gods people, in regard of the Covenant made with them in *Abrahams* loynes, the externall badge wherof they wore in Circumcision, and a type of the Promise wherof they enjoyed in the Promised Land of *Canaan*, which now they possessed; so as they might retain the name of Gods people in that respect, till they were quite cast out of that profession. Or Thirdly, as *Antichrist* is said to sit in the Temple of God; that is, in that place, and over those, where was once the Church of God, or over mens Consciences, which of right are the Temple of God; so as *Antichrist* usurping Gods right, and putting him as it were out of possession, is truly said to sit in the Temple of God, though now turned into the Temple of *Antichrist*: so the ten Tribes, have been once, with the rest of their brethren, the true Church of God, and now fallen from it, yet they might retain that name still, to be called the Lords people, untill there was no remedy, that they were utterly cast out, and cast off by a Bill of perpetuall Divorce. Even as
the

the Church of Rome, untill the Councel of Trent, notwithstanding her manyfold corruptions, and abominable Iacatries, yet was generally taken for, and called a true visible Church of Christ, though in truth in the Generall it was not, but a false Antichristian Hierarchy, and Tyranny over mens Soules and Consciences: yet when (after all admonitions and corrections of her Errors by many of Gods Prophets, who * would have cured Babylon, but * Jer. 51.9) she was not cured; nay she was so farre off from cure, and so past all remedy, or hope of remedy, as in her councel of Trent she hath for ever *in perpetuam memoriam* ratified and confirmed all her damnable errors, and detestable Apostacie, so as all within her Verge must under *Anathema* be of the same Apostacy with her) she remaines wilfully obdurate and obstinate: notwithstanding we must give you leave to call Rome still, A true Church of God.

L. p. 153. 154. The Countel of Melens, in which S. Augustine was present, condemned the whole Course of Heresie of Pelagius, that great and bewitching Heresy, in the yeare 416. The second Councel at Aurana, a Provincall too, handled the great Controversies of Grace, and Free-will, and set the Church right in them in the yeare 444.

P. Call you the Heresie of Pelagius, That great and bewitching Heresie? So I have heard many say of Tobacco, complaining how they are bewitched with it, when they would faine leave it, but have not the power. Is it in this respect, that your Lordship calls that Heresie of Pelagius, That great and bewitching Heresie? Then it is in this respect, that I never heard of any willingness and desire you have to leave it; yea the contrary whereof you have manifested, and doe dayly, by suppressing the Doctrines of Grace, which are directly contrary to that great bewitching Heresie. And surely as all Heresie is of a bewitching nature († Who hath bewitched you, saith the Apostle? &c.) so † Gal. 3.1. this of Pelagius more especially, as advancing Mans Nature † As, De Prae-destinatione & above Gods Grace. But had you indeed read the many † excellent Gratia. De Gratia & libero Arbitrio. Da might read in *Terminus*, all those Controversies about Grace perseverantia sanctum, cum multis aliis. discussed, and the Pelagian and Semipelagian Heresie in all of them by cleare evidence, and abundant pregnant Testimony from Scripture, confuted: as, That Election and Pred-destination of some to Salvation and Glory, and Reprobation of others is by an immutable Decree: That, The Grace of Effectuall Redemption by Christ

† Rom. 8.28.

pertaines to the Elect onely, which he calls the world of the Elect, distinguishing it from the world of the Reprobate. As also *Ambrose*, who saith, that in *mundo Electorum censeatur specialis universalitas*: In the world of the Elect is reckoned a spirituall universality, as where it is said, *Christ redeemed the whole world*: that is, saith *Augustine* the whole world of the Elect. As also, that the * Calling of Gods Elect is according to Gods Purpose, and so differing from the common Calling, of which, many are called, but few chosen. And that the Elect are Called by an Omnipotent power of Grace working in them: and that they certainly persevere in Grace unto Glory, and never fall away; and, that those who doe fall away, had never any true sanctifying Grace, nor ever were the true Children of God, though we called them such, while they professed the Truth. And all these points (I say) he proveth by such pregnant Testimonies of Scripture, that both Councils and Popes afterwards, that had to doe against the Pelagians, did set down whole large passages verbatim out of *Augustine's* works, as you may read in *Binius* his Councils. And therefore (I say) had you indeed perused well those Tracts, and yet had persisted such a tanter of that Heresie, which *Arminius* of late hath raked out of hell, which *Augustine* and the Orthodox Fathers and Councils had remanded to hell: you for your part (and so others too) might truly call it *That Great Bewitching Heresie*.

And that the Council of *Aurang*, as you say, did set the Church right in those Doctrines of Grace and Free-will, wherein they followed *Augustine's* judgement before them: how have you set the Now Church of *England* right, of being one Instrument at least (if not the greatest, if not sole) of setting forth such an Edict (no Decree of a Council, so much as Provincially) wherein those Articles of Religion concerning the foresaid Points, and Doctrines of Grace (which were set so Right, before you unset them, as the whole Church of *England* maintained the Orthodox truth of them according to the Scriptures, and so *Augustine* and the Fathers, and that unanimously, and universally) are made like *Ianus* with two faces, the one, looking (but frowningly) upon the Orthodox party (who are forbid to preach the Orthodox Doctrines) the other, looking upon your Arminian Favorites, and that with an Amiable aspect, as who may find their opinions in your Articles, and so not onely impunity for preaching them, but Dignities in your Church for but affecting and holding those Opinions, so Great a bewitching Heresie is it: O blind Guides of the Church of *England*! and thou qui Prima
tens,

ones, the Pilot that steers the Stern, if you be capable of any shame, and have not drunk of that Circean Cup : blush at these things. And dost thou (after all thy notorious practises in suppressing the Preaching of the Doctrines of Grace, and the Printing of Books written in defence of Gods saving Truth, in the Church of England too intollerable to be borne, and which the earth groaneth under, and for which the wrath of heaven is already kindled) now come, thinking to blanch all by telling us a tale of this and that Council, and of St. *Augustine*, and of that Great bewitching Pelagian Heresy ? Dost thou think the world is such a Baby grown, or the Old Mother Church of England come to that Dorage, as to beleieve, because her Arch-Prelate tells her, such a *Provinciall Council* wherein *S. Augustine* was condemned the whole course of the Great bewitching Heresy of Pelagius, and another *Provinciall* set the Church right in those great Controversies of Grace and Free-will ; therefore her Arminian Pilot is no Pelagian ? Thinkest thou (I say) to bewitch the world with these thy enchantments, which thou workest by the golden cup of thine hypocrisie ? Surely heavens patience cannot long brooke these darings, and deep dissemblings, which yet are so grosse, as they are not of a thread fine enough for Hypocrisie to make a veyle of.

L. p. 155. To these two (to wit, Our Princes, and the Clergy) Principally the power and direction for Reformation belongs.

P. You told us * before, how the King and the Priest, more * *Epistle Dedicatory* then any other, are bound to looke to the Integrity of the Church in Doctrines and Manners, and that in the first place : Here you tell us of Princes and Clergy. This is some enlargement. For Clergy is not one Priest : except one Priest be so great, as that of Rome, or Canterbury, that he is equivalent to the whole Clergy, or is in himselfe the Clergy Collective. And yet suppose your whole Clergy of Priests were assembled in Convocation, what relation have you to the Princes ? you doe not meane (I dare say) the Princes assembled in Parliament. Beware of that. No you are content but to obaine a Conge or License from the King to have your Convocation, and then let you alone for Reformation. The Princes shall not need to trouble themselves further. That's your sole worke. But yet this agrees not with your two Patterns, which you set in the Margent (touch-ed before) to wit of King *Ezechiah*, 2 Chro 29. and King *Iosiah*, 4. Reg. 23. (though you might as well have cited 2 King. 23. according to our English ; but you love the old Latine vulgar better.

* Pag. 205.

‡ Epistle Dedicatory.

Englands halfe
Reformation
now made
a whole Defor-
mation.

better) Now as we noted before, *the Kings of Israel in their Re-
formations of Religion did not mate themselves with the Clergy,*
but together with all the Princes, and chiefe Fathers in Israel
(like a Parliament for all the world) *commanded the Priests to*
execute their office according to the expresse Law of God, and they
also looked strictly to have it done. And this you confesse else-
where, † *That those Kings reformed no otherwise, but according to*
the prescript Rule of Gods Law. Ergo, *The Priest reformed not, but*
was himselfe to be reformed by the King, and all according to
Gods prescript Law. But now if the Prince and Clergy, or rather
(as I said) the Clergy by the Princes leave (which you can no
where shew Gods prescript Law for) should be the Principall,
or rather sole for Reformation: I pray you what Reformation
should we have, or could we expect? The Church of England
once thought her selfe to be under Reformation (as you ‡ tell
us before) although at the best it was but as one calls it (in his
Sermon preached in Queen Elizabeths dayes at Pauls Crosse,
and published in Print by Authority) *a halfe Reformation,* be-
cause (as the Author of the Hunting of the Fox saith) *the great*
Fox, the Pope had but his eares cropt, but his whole body remained still
in England in the Prelacy; yet this was called a Reformation, in which
the Church of England thought her selfe well separated from
Rome, yet this is not that Reformation, that gives you content.
And much lesse that Reformation beyond the Seas. Well, what
Reformation is it then which you mean here? Surely the same,
which you meant before by *sincerity and integrity in Doctrine and*
Manners in the Church, to which I referre the Reader, where
he shall find this Reformation clearly expounded. And in summe
your Reformation here will differ from the former Reformation
of the Church of England in this: that as that was but
a halfe Reformation, because it retained the Prelacy, with some
of Romes Ceremonies: so this your Reformation shall make
that up in reducing the Church of England to the *Integrity and*
sincerity of the Church of Rome in Doctrine and Manners full and
whole. A thing indeed, which can no otherwise but be expected,
so long as the Hierarchy stands in its full ruffe, as it doth
now in England. For like will to like, as you know who used
the Proverbe to the Colyer. Or as the Philosopher saith,
Every thing aspires after its perfection. And the Perfection of the
Hierarchy is at Rome, and thence All Hierarchy and Prelacy
now adayes hath and had its first Rise and Originall. And therefore
no mervaille if Prelates naturally affect their native Countrey.

grey Rome. As the Romane * Poet said in his banishment; • Ovid.

*Nescio qua natale solum dulcedine cunctos
Ducit, & immemores non finit esse sui.*

Some secret sweetnesse in mans native home
Draws him to mind it still, where ere become.

L. Ibid. In a corrupt Time, or Place, 'tis as necessary in Religion to deny falshood, as to assert and vindicate truth. Indeed the latter can hardly be well and sufficiently done, but by the former: an affirmative verity being ever included in the negative to a falshood.

P. Then I hope in a corrupt Time and Place, is it not necessary in Religion to deny your falshoods, and to assert and vindicate the Truth, by you so undermined and oppugned? And your own Words here are sufficient to leave your Deeds without excuse.

L. p. 157. If it be a Cause common to both parties, a third must judge, and that is the Scripture, or if there be jealousy or doubt of the sense of the Scripture, they must either both repaire to the exposition of the Primitive Church, and submit to that, or both call and submit to a Generall Council. Thus still not the Scripture must be Iudge.

P. The Scripture? That's honest as I noted before. Yea, and submit to, and rest in that, which you say not. But of the Scripture the onely Judge of all Controversies, we have spoken sufficiently before, and so for matters of jealousy or doubt; and not either to your Primitive Church, or to a Generall Council. For further Answer we shall have further occasion.

L. p. 171. Pope Urban 2 at the Council held at Bari in Apulia, accounted my Worthy Predecessor S. Augustine, as his own compeer, and said, He was as the Apostolicke, and Patriarch of the other world: so he then turned this Island.

P. As worthy as your predecessor Anselme was, and though now one of Romes Saints, yet he was against your Priests Marriage. But perhaps therefore the more worthy. And he was so holy, it seems, that he said he never repented him of any thing in all his life, but about the eating of some Fish one time. But if the Pope gave your Worthy Predecessor the Title of Apostolicke, and Patriarch of the other world, of England: why should not the same Title descend to his successors. And.

And it seems you are not a little affected with it. For you say, *A Primate is greater then a Metropolitan; and a Patriarch than a Primate.* And none were above Patriarch but Pope. If then you succeed *Anselme* in his Patriarchate of the other world: you are in the next degree to succeed him, that is *Papa totius Orbis*. But how ever you glory in these titles: I assure you, for my part, I shall ever preferre a good honest Cobler, that feares God above them all. For he hath an honest calling: you none. And you all are persecuters of them that truly teare God, and so enemies of Christ. And though you would be called *Apostolicks*: yet to be Metropolitan, Primate, Patriarch, Pope, are all swelling Titles of pride, which the Apostles never knew, and which Christ expressly forbids; as hath been noted, and will be more. As followeth.

L. p. 175. *The calling and Authority of Bishops over the Inferiour Clergy, that was a thing of known use, and benefit, for preservation of unity and peace in the Church.*

P. For this you cite *Hierome*. But you omit his other words, where he saith, *That your Diocesan Bishops* (for of such onely the Question is) *were brought in, but, humana presumptione, non Institutione Divina*, by humane Presumption, not by Divine Institution, or Gods Ordinance: and this (as men presumed) in *Schismata remedia*, for a remedy of Schisme. But it proved to be *Schisma magnum*, the Great Schisme, that made up the body of Antichrist, the Great Rent from Christ, filling up the Mystery of Iniquity, as hath been shewed. And out of *Ieromes Sacerdos*, Priest, where he saith, No Priest, no Church, you conclude in the * Margent, so even with him, No Bishop, no Church. As if to be a Priest, must needs be a Bishop.

Page. 176.

* Epistle Dedicatory.

And *idid* you say, *This was to settle in the minds of men from the very Infancy of the Christian Church, as that it had not been to that time contradicted by any.* In the very Infancy of the Church? But your Prelacy was but an Infant then, and Innocent in comparison to the Giants now. We shewed & before how this Mystery wrought even in the Apostles times, which they knock down: yet still Satan kept it afoot. The use of it hath great Antiquity, but the Apostles condemned it as a meere *use*, and Christ, as Heathenish. And you talke here of *use*, but you are not able to shew us any Authority from Scripture, either from Apostolik Ordinance and Example. The Apostles indeed before Christs Resurrection were blindly ambitious of being chief in Christs Kingdome: and Christ told his two Disciples

men *James* and *Iohn*, They asked they knew not what : and yet *Mark* tells us, that *Christ* asking them, what they reasoned of by the way, they were ashamed to tell him, as being selfe-guilty of pride and ambition : and still when he had but newly told them of his Passion to be at *Ierusalem*, they not understanding what it meant, were still at it afresh, who should be the chiefe : but after that *Christ* was risen again, and his holy Spirit was breathed into them, then they were of another mind, they never after contended who should be *chiefest*, but rather who should be *umblest*, and *bo'iest*, and most *painfull* and *faithfull* in the spirituall Kingdome of *Christ*, in the execution of their Apostolicall Charge. Which argues plainly, that the Prelacy is a meere carnall thing, a temporall Kingdome (contrary to *Christ's* Kingdome) which carnall men, voyd of *Christ's* Spirit and Grace are blindly ambitious of, calling their Prelacy an *Hierarchy*, or *bo'y Government*, or *Kingdome*, but know not what *holinesse*, or *Christ's Kingdome* meaneth. And doe we see any men in the world of any ranke whatsoever more Lordly, more proud, more ambitious, more covetous, more profane, more corrupt, then those of the Hierarchy ? Take the best of them now in *England*, the most learned of them : have they any zeale or courage for the truth, now, when they see Religion and the Faith of *Christ* turned topsie-turvie ? Doe they not all seeke their own, not that which is *Iesus Christ's* ? And when your Chapleins gueld their Works, have they any virility left in them, to maintain the truth of that which they have written ? If their Metropolitan doe but speake the word, is it not with them, as in the Comedy of the Parasite, *Ait quis ? Aio. Negat ? Nego.* But what say I of those Prelates, that are fallen upon the very Lees and Dregges of the worst, and last times ? Alas, in the first Generall Councell of *Nice* under *Constantine*, in the Infancy of the Church, as you call it : what hot contentions among the Prelates one against another ? What bundels and fardels of complaints brought they into the Councel before *Constantine* ? Enough to set all in a combustion, had not the Emperour the more wisely put all their Bills and mutuall complaints in a combustion, by burning them in a faire fire before him in the view of all the Councel. And the maine point of their Contentions was about Precedency, which Bishoprick should be before another. Oh devout and humble Prelates ! O holy successors of the Apostles ! Are thele men like to remedy Schisme in the Church, that are the Authors of them themselves ? How came the great Schisme

☞ *Athanasius.*

of *Arius*, but by the Prelates, when but * one chiefly stood up against him? How got *Antichrist* to be *Caput Vniuersale*, Universal Head, or Bishop, but by the descent of the Bishops, which causing their Appeals to Rome, brought the Roman Bishop to that height? so as the Prelates being worse divided among themselves, then the Presbyters had been before them, for remedy of whose Schisme they were by mans prescription erected: gave occasion to the two Bishops of the two Imperiall Cities, *Rome and Constantinople* to stickle for one Headship over all, to reconcile all. And so the Popedome it selfe, the Throne of the Beast was erected in *Schismatu remedium*: for the onely Remedy of all Schisme. And it is to be noted how these two Prelates strove for this supremacy, and both under the veile of *humility*. *Iohn* of *Constantinople* becomes a great Faste; whereupon he was styled *Iohannes Ieiunator*, *Iohn* the Faste. *Gregory*, then of *Rome*, though he thundred against *Iohns* Ambition calling him that had, or affected that Title, the forerunner of *Antichrist*, yet seeing *Iohn* like to prevaile with pretence of holinessse and *humility*: *Gregory* stiles himselfe *servus servorum Dei*. He thought he would not come behind for *humility*, but indeed therein bewraying his pride, when his *humility* was but in emulation. And we see in *Gregories* Registrum, in sundry of his Epistles, how low he descends in most base flattery to that *Parricide Phocas*, and his Empres, to visit the thresholds of *Peter* and *Paul*, &c. But what will not Episcopall zeale doe for the Hierarchy? But thus he kept *Iohn* off: and so made way for his own Prophecy which was, *Filius superbie prope est*. The son of pride (that is *Antichrist*) is neere at hand. And neerer surely, then he was aware. For *Gregory* deceasing, and *Sabianus* succeeding, and sitting but one yeare: *Boniface 3.* the next successor obtained this Title of *Phocas*: and so each confirmed other, the Emperour the Pope in the Throne of *Antichrist*, which is a Tyranny over mens Soules: and the Pope the Emperours Cruelty in a Tyranny over mens Bodyes. And thus came that Prophecy of the Angel (*Revel. 17. 18*) to be fulfilled, *The Woman which thou sawest is that great City, which reigned over the Kings of the Earth*. As *Rome* then did in *S. Iohns* time. So as according to Gods word, not *Constantinople* (which was not the Imperiall City, till *Constantine* so made it) but *Rome* must be the seat of the Beast, and of the Whore thus described. Thus from Bishops emulation, ambition, contention, one against another, for honour, precedency, and greatnesse in the world, came *Antichrist* to mount

mount upon that *Beast* which had 7 heads and ten hornes. And your selfe * confesseth, The difficulty was, to accommodate * *the Places and Precedencies of Bishops among themselves.* *And for this you say, The most equall and impartiall way was, that the ‡ Honours of the Church, should follow the Honours of the State. ‡* How comes So that the greater City, the greater Bishop. And thus Remes Pri- then Canterbury macy in Order, brought him to his supremacy in Autho- to have the Pri- rity.

Againe, you say, *The Calling of Bishops*, Whence this Calling? Not from God. And of *Aarons Priesthood* it was said, No man takes this honour upon him, but he that is called of God, as was Aaron: Heb. 5. 4. So all the Apostles had a speciall Calling and Com- mission from Christ to preach, &c. Paul Called to be an ‡ Apo- stle of Iesus Christ. He stood upon his Calling, he had a lawfull Calling, wheron his Apostolicke Authority was founded. Now you would be accounted Apostolick, and the Apostles successors: but where's your Calling? We find no such Cal- ling, as of Lord-bishops in the Scripture. Therefore you have no Authority over the inferiour Clergy, not over Gods Ministers, I meane. Either therefore prove your Calling from God, or give us leave to deny your Authority, as being an usurped Tyranny. If you aledge those Bishops so called, Act. 20. 28. Phil. 1. 1. 1 Tim. 3. 1. Tit. 1. 7. &c. Prove they were *Diocesan Bishops*. We prove them by the plain Text to be but Presbyters over the severall Congregations, over which the Holy Ghost made them *Episkopous*, Bishops, or Overseers, as more fully at after. If you aledge Timothy and Titus for Bishops, that's soon answered, they were onely *Euangelists*, no Bishops. Those Epi- graphees in the end of that to 2 Tim. and Tit. they are no part of the Text, but were added long after, at the least 400. years. It behoves you therefore to prove your Calling better, before you so presse and oppresse us with your Authority. But you adde:

L. p. 177. Among these (to wit, Patriarchs, Metropolitans, Bishops) there was effectually subjection respectively grounded upon Canon, and positive Law in their severall quarters.

P. Here you confesse, that all subjection of Metropolitans to the Patriarchs, and of Bishops to the Metropolitans, was but grounded upon Canon, and Positive Law: Ergo, not upon the Canon of Scripture, nor the Law of God. As you confessed openly in High Commission, that no one Apostle had Authority or Iurisdiction over the Rest, or any of their fellows. so as though you call

your calling *Apostolicke*, yet your Arch-Bishoprick is not *Apostolicke*, in exercising *Authority* and *Jurisdiction* over all the Bishops in your Province. This you have not from the *Scripture*: I know not from what *Papall Canon*. For as for *Positive*, if you meane the *Politick Laws* of Princes, you will not take your *Authority* from them. And the Judges have declared their judgement in the Kings Edict, that your exercising your *Authority*, and keeping Courts in your own Names, is now no more a trenching upon the Kings *Prerogative*, then formerly it hath been. Where the Judges are to be commended for their *Discretion*. But it is very well. Thus you are loose off from the *Positive Law* of the Prince: and we deny you any title either of *Authority* or *Calling* over the *Ministry*: and so you may prove to sit between two stools; or as he that hath not one string to his bow. But whereas you confesse before, that Bishops have no *Jurisdiction* one over another, because the *Apostles* had not: hence it is evident, that those who are true Bishops, to wit, *Presbyters*, have no *jurisdiction* over one another; and so there is no such Order, or *Calling* of Lord Bishops, whereby they have *Authority* over the true Bishops and Pastors of the flocks of *Christ*. These things are noted sufficiently before: but as *Augustine* writing against the *Pelagians*, saith, *By these things so often repeated, though the importunity of the Adversary will not be repressed, yet the Truth shalbe the more confirmed, and the Faith of Beleevers the more firmly established.*

L. p. 183. The Patriarch of Rome had *potentior* Principality, a more powerfull Principality, then other Churches had. And that the Protestants grant too: and that not onely because the Roman Prelate was *Ordine primus*, First in Order and Degree, which some one must be, to avoyd confusion: but, &c.

P. What the Protestants grant to have been *de facto*, is one thing, that such a thing is, or was so and so: but what they grant to have been *de iure*, by what Right is another. And this the Reformed Protestants never granted to the Pope, or any Prelate. But there must be some one (say you) to avoyd Confusion: and this according to the honour of the state and Place. And that must needs be the Pope of Rome. But for the purpose, or end, you are farre wide. For instead of avoyding Confusion, this strowed the way to build up *Babylon*, Confusion it selfe. And your selfe saith as much: * This was the very fountaine of *Papall Greatnesse*, the Pope having his Residence in the Great Imperiall City. So as *Primacy* joynd with *Power*, and *Authority* too.

as that of the Pope in Rome, and yours in England, the Pope residing in the Imperiall City, and you in the Royall Court, What confusion the one hath brought to the Empire it selfe, the world knows, and what the other may bring to the State Royall, the Lord knows, and he in mercy prevent: and if such confusion to States, then what to the true Religion, and the Churches of Christ.

But hath the Pope then (that pretended successor of the poore Fisherman) such a *Principality*? This is more then *Primacy*. Unlesse *Primacy* be, by your interpretation, *Principality*. Nay it must needs be so: because, *if the Popes Principality be more potent, then other Churches*: then surely your *Primacy* is at least a *Principality* too, though lesse potent. And who doubts of that. For at your High Commission Board at Dr BASTVICKS Censure, you did prove most bravely from *Scripture* it selfe, that you were *Princes*. What *Scripture*? You aledged Psal. 45. 16. *Instead of thy Fathers shalbe thy Children, whom thou mayst make Princes in all the Earth.* What conclude you hence? Ergo, *Prelates are Princes*. We deny your inference, and consequence. How prove you it? I know you will straight appeale to a *Generall Councel*, if we doubt of it. Stay awhile. A *Generall Councel* is an *Assembly of Prelates*. And then, *They shalbe their own Iudges*. That's not faire play. And *Bellarmino* would have a great stroke there, for he also aledges this place for you, and himselfe too, to prove that the Pope is a *Prince*, and so all *Prelates* under him. But by your leave we appeale to the *Scriptures* themselves for Interpretation, as best knowing their own meaning, and ablest to expresse themselves. Now comparing this with other *Scriptures*, we find, that those *Princes* there spoken of in all Lands, are understood of all Gods Children, true Beleevers, throughout the whole earth now under the Gospell. For of these the Spirit saith, *He (Christ) hath made us Kings, and Priests* Rev. 1. 6. *to God his Father*. Now if all true Beleevers be *Kings*, then also *Princes*. And in * *Peter*, we are called a *royall Priesthood*. So * 1 Pet. 2. 9. Rev. 5. 9, 10. *Thou hast redeemed us to God by thy blood, and hast made us unto our God Kings and Priests, &c.* And Jam. 2. 5. *Hear, my beloved brethren, hath not God chosen the poore of this world, to be rich in Faith, and heires of the Kingdome, which God hath promised to them that love him?* How it beires of the *Kingdome*, then *Princes*. And Rom. 8. 16, 17. *The Spirit it selfe beareth witness with our spirit, that we are the Children of God. And if Children, then beires, beires of God, and joynt beires with Christ, if so be we suffer* Rom. 8. 16, 17.

* Rom. 8.29.
Heb. 2. 11.

*Suffer with him, that we may be also glorified together. And many other places to this purpose. We are the * brethren of Christ, the congregation of the first borne. Therefore Princes. And yet poore in this world. But if Prelates be Princes, they are such as Salomon describes, by another Title, being compared to the true Princes, Gods Chi'dren. There is (saith he) an evil, which I have seen under the Sun (and he saw it by the eye of Prophecy) as an error, which proceedeth from the Ruler. What is the evil? What that error of Rulers? Namely, Folly is set in great Dignity, and the Rich set in low place: I have seen Servants on Horses, and Princes walking on Servants upon the earth. Now who are these rich, that sit in a low place? The rich in Faith saith Iames. And who are these Princes, that walke as Servants upon the earth? Namely Gods Children, who are true Princes, heires of the Kingdome, that are afflicted and oppressed in the world. And what folly is that, which is set in great dignity? Who more properly then Prelates, which are as those of whom Iames speakes, in rich and gorgeous apparell, who are set in a goodly place, while Gods poore Children sit below on the footstoole. And who those Servants on Horses? Prelates on their footcloth, riding in pompe, while Gods people trudge a foot on the earth. If you say, you are not here meant: because you are no fooles, nor servants. Indeed you are no small fooles. For there are no greater fooles in the world, then such as seem wisest in their own conceit, as Prelates doe. As Salomon saith, ‡ Seest thou a man wise in his owne conceit? there is more hope of a foole then of him. Now doe not you make your selves the wisest men in the world, as the onely Guides and Oracles of the Church, and that even as you are Prelates? And againe, are there any such fooles, as those, who preferre the riches and honour in the world, before heaven? Or that warre and fight against Christ, and his Kingdome? And doe not you Prelates so? Your own vain profession, and practises proclaime you to be folly it selfe, set in great dignity? And are you not servants, servants of sinne, servants of your own lusts, and other mens, ‡ having them in admiration, for advantage? And under colour of humility, as if you were servi servorum, servants of servants (as the proud Pope styles himself, which was § Chances curse) doe you not exalt your selves as Domini dominantium, † mounted on your rich and prancing Palphrys, while you † ride over the heads of the true heaven-bred Princes, that goe afoot on the ground? And how came you to be so mounted, but through the error of Rulers of the earth. How mounted the Pope, but by the Emperours holding of his stirrup. And when the Pope was terrible*

‡ Pro. 26.12.

‡ Iude. 16.

§ Gen. 9.

† Psal. 66. 12.

able angry with the * Emperour, for holding the wrong *fir.* * *Fredericke.*
rup., did not the Emperour trow you then begin to see his
 error? But it was now too late. Having given ‡ *their Kingdome* ‡ *Revel. 17.*
 to the Beast, 'tis just with God, they should become his Vassalls,
 till the time appointed.

But to conclude this your *Ordine primus*, which you apply to
 Pope, I cannot more properly and truly parallell or com-
 pare it, then to *Iudas*, the Standard-bearer of that troope, that
 came to apprehend *Christ*; for *Iudas* came to *Christ* with Hale
 Master, and kissed him, and with this kisse, as by the signall gi-
 ven, betrayed him. And is not your *Ordine primus* by this very
 Character known to be *Antichrist*, while pretending to be
 Apostolick, and a Successor of the Apostles, he doth the more
 easily betray *Christ* in his Word and Members into the hands
 and bands of men?

Object. But *Peter* was *Ordine primus*. What, such as to avoyd
 confusion? As a head uniting all the members, and governing all
 the body, as your *Ordine primus* to avoyd confusion, necessarily
 imports? Did *Peter* at any time convent the Apostles? Was he
 that *Ordine primus*, that struck the stroke, and gave the Defini-
 tive sentences in that first Generall and Apostolicall Council,
Act. 15. Did not *Iames* determine, and the whole Church *Act. 15.*
 assented? And *Gal. 2.9.* Is not *Iames* set before *Peter*? And was *Gal. 2.9.*
 ‡ not *Peter* and *Iohn* sent by the rest of the Apostles to *Sama-* ‡ *Act. 8. 14.*
ria? When was this necessity then of an *Ordine primus*, to avoyd
 confusion? And what confusion is avoyded this day in the Church
 of England by your being *Ordine primus*, nay *prim-as*, both in ho-
 nour and Authority and Iurisdiction? Have you not by that your
Ordine primus brought a confusion upon Religion? Upon the
 Doctrinall Articles? Upon the Consciences and Faith of men, not
 knowing what to beleve, or what to doe, or how to live in any peace,
 inward or outward? But you thinke to shift well enough for
 one, so long as you put an other *Ordine primus* before (as before
 is noted) upon whose back you may lay all your burthens. So
 as if any thing be amisse, or succeed not well, you are not then
 the *Ordine primus*.

Lastly, one thing I observe more from your *Ordine primus*,
 and that is, the necessity of it, which say you, *some one must be*.
 What one soever this is, whether the Patriarch of the greater
 world, or he of the lesser, or other World, but Rome rather
 must be she, there's a necessity for this, that one be *Ordine*
primus. What's this? By the necessity of this *Ordine primus*, is
 brought

brought in a necessity of your new *Catholicke Militant Church*, consisting of the Prelacy, or Hierarchie, which is so one, as one must be *Ordine primus*, as generall of the whole Army, as the Dragon and his Angels to warre against Michael and his Angels. So as here is an indissoluble and inseparable combination and confederacy of Prelates throughout the world, making up that one *Militant or Malignant Church*, whereof one must be the chiefe, to order the battel, that there be no disorder, but that every one keep his ranke, and fight in his station against the true *Militant Church of Christ*, as was before noted.

L. p. 182. Let Rome reduce it selfe to the observation of Tradition Apostolicke, to which it held in Irenæus his time, and I will say as he did, That it will be then necessary for every Church, and for the faithfull every where to agree with it.

P. Let Rome reduce it selfe to the rule of the Scripture in all things, which the faithfull there held in Pauls time, when he was prisoner, yet Preacher in Rome, and then I will say (and wilbe the first that will doe it) I wilbe one of the faithfull, that will agree with it. But for Tradition Apostolicke, I know not what you meane, and therefore I dare not lay as you doe. But still you hold with *Ordine primus*, I am sure of it. You hold fast together for your Hierarchie, wherein you place the Pope your *Ordine primus*. Which while you doe, Whatsoever Tradition Apostolicke Rome shall reduce it selfe to, it wilbe most perillous and pernicious too for any of the faithfull to agree with it. And I am sure the Hierarchie, and our *Ordine primus* in that, was no Tradition Apostolicke. So for that, ther's no talke of reducing, either for Rome or Canterbury. And could you perswade the world to agree with with the *Ordine primus* at Rome, then that speech of yours (pag. 182.) would easily take place in these our times, as well as Irenæus his time. * Very great reason was there in Irenæus his time, that upon any difference arising in the Faith, Omnes undique fideles, all the faithfull, or, if you will, all the Churches round about, should have recourse, that is, resort to Rome, being the Imperiall City, and so a Church of more powerfull Principality, then any other at that time, in those parts of the world. But the meaning of A.C. ii, we must so have recourse to Rome, as to submit our faith to hers. And should I grant them their own sense, that all the faithfull every where must agree with Rome (which I may give, but can never grant) yet were not this saying any whit prejudiciall to us now. For first, here's a powerfull Principality ascribed to the Church of Rome. so you. Here are many words conningly woven, and packt up together, that to discover

cover your full meaning, you had need to unfold your whole pack. Now all round about Rome, is a large compasse; for the whole world lyes round about Rome, it being also (at least there) the *Imperiall City*, and so a Church of more powerfull Principality, then any other, which might therefore challenge resort of all unto it, as to the onely Oracle for resolving all your faithfull every where in doubts of Faith. Yea and if you should grant too, that all must submit their faith to Rome, you say, it were no whit prejudiciall to us now. And should you not grant it, how should it agree with your necessity of having one *Ordine primus*. For to what purpose should there be one *Ordine primus* to avoyd confusion, if to his Call, Summons and Judgement all your faithfull resorting, they should not rest this their faith in his Determination. Otherwise, how should Confusion be avoyded. For then to what one *Ordine primus* should they goe? But do you yeeld it, or no? You say, you may give it, but can never grant it. I pray you, whether shall your affirmative giving, or your negative granting be of more force? Or if you give it, how do you not grant it too? Yea giving is more then granting. If therefore you give it, you doe more then grant it. But suppose you restrain it onely to *Irenaeus* his time. Had Rome then an *Infallible Oracle* in the Popes brest? Or was his Judgement the more infallible, because his Chaire was in the *Imperiall City*? Or his sentence of the more credit, because his Church had the more powerfull Principality? Then why in all doubtfull cases of Faith should not all the faithfull in England resort to the Chaire of Canterbury, as which hath the most powerfull Principality, of all the Prelates in England? Why should not the thresholds of your Palace be as much worne with the footsteps of those that come to your Oracle for resolution in matters of faith: as the Shrine of your Predecessor *S. Thomas of Canterbury*, with the keyes of his blind votaries? And so much the more in these dayes; as wherein you have put all England to a stand and stagger what to beleve in point of Faith, considering that the *Articles of Religion*, like Meteors hang in suspense in the ayre, no man knowing what to make of them, whether they be white or blacke, or what such Comets portend, untill to that Edict of the Court (that binds up the sense of the Articles fast asleep, or in a slumber between Hawke and Buzzard, or as a speaking in a dreame) you shall superadde the Definitive Decree of the Chaire of *Canterbury*, to interpret unto us what they have dreamed all this while. But I suppose, the Board calling you so much away from your Chaire, you are the more

¶ *idid.*

willing, and that in such a case of necessity to send all the faithfull to your *Ordine primus* at Rome, and to Peters Chaire there (if any such thing be there) which may like *Iuno*es three footed stooles, resolve all their doubts. And so (as you * say to A. C.) Rome may thanke you for it. But alwayes provided, that Rome first reduce her selfe (as you say) to the Observation of Tradition Apostolicke, and then you will say Latine, plainly, That it wilbe then necessary for every Church, and for the faithfull every where to agree with it, to have recourse to Rome, and to rest their Faith there, where is the most Powerfull Principality. And thus (as well as I could) I have pickt up your meaning, wherein if I have come short, you must pardon me, and blame your selfe, for your being no more perspicuous in matters of such moment, as about consulting of Oracles, considering, that that of Apollo and Delphos was long agoe put to silence. But to proceed.

L. p. 199. The Bishop of Rome hath no power from Christ, over the whole Church to be Iudge in Controversies: nay out of all doubt, 'tis not the least reason, why de facto he hath so little successe, because de Jure he hath no power given.

¶ *Selfe-condemned.*

P. Not over the whole Church. This seems to imply, that the Bishop of Rome hath a power from Christ to be Iudge in Controversies over all the Churches at least within his own more powerfull Principality. And consequently, that the Primate of Canterbury hath the like power from Christ to be Judge in Controversies over the whole Church of England. If you have, yet it wilbe some ease to the English, that they have an Oracle so neare home to resolve them in all doubts, so as they need not (as formerly) go trudge to Rome for the matter. But neither to the Pope in his Powerfull Principality, nor to you in your Primacy hath Christ given any power at all to be Judge in Controversies of Faith. And because you have no Calling, nor Commission from Christ, therefore 'tis true you say in this, that the Pope hath no better successe. And I pray you ‡ what successe have you had, since you took upon you to sway the Crozier staffe of Canterbury, and to be Judge in Controversies of Faith, making and rayling controversies there, where there was none before, as namely in the Articles of Religion? 'Tis true, you have put many a good Minister to Silence, thrust many a one out of his Cure, and Countrey, levied your way for an universall Conformity to Rome, prevailed much in your Designes that way: but yet have you any great cause to boast of your successe, all things Considered? I say no more. *Verbum Sapienti*: you understand me well enough, And certainly when you

you cast up your reckoning, you will find your selfe to be as much behind hand for successe, as you do the Pope. And your Reason is true : because you have no power, no Authority, no Calling, no Commission from Christ, either to possesse such a place, or to execute such an Office. For as the Lord saith in * *Jeremie* * *Jer. 23. 32.* (speaking of false Prophets) *I sent them not, neither commanded them : therefore they shall not profit this people at all, saith the Lord.* So, neither have you reason to thinke, that because you may do what you list in turning things upside down, in setting up your *Alms*, in suppressing Gods word, in oppressing Gods Ministers, in advancing your *Arminian* and *Popish* faction, and you hitherto prosper therein, while there is never a man left, that dare so much as mutter a word against these your practises, so great is your Power, and so terrible your Cruelty, and Ministers so Cowardly, so as by this meanes your Cause and Course seems to prosper, while you can crush any that shall interpose himselfe, or lawfully in his place oppose your violent courses : therefore Christ hath given you this power thus to tyrannise, wherein you doe so prosper. True it is, that Christ hath given way to Satan to rage in these times, because he knows he hath but a short time : and hereby Christ will try and humble his people, that he may doe them good, and be glorified in their deliverance, and in the destruction of all such Papall and Antichristian Tyranny.

L. p. 200. The Church being as large as the world, Christ thought Blasphemy a- it fitter to governe it Aristocratically, by Divers, rather then by One against Christ as Viceroy. And I beleve that this is true. For all the time of the first being Author of 300. yeares, and somewhat better, it was governed Aristocratically, to the Antichristian Hierarchy. by the Bishops, &c.

P. Here you give us occasion further to launch into the Deep of this Mystery, that we may sound the bottome of it, and so discerne what ground it floats upon (mudde, or sand, or both) although we have in part discovered it before. Here you say, and you say you beleve it too (it is an Article of your Creed) that Christ thought it fitter to govern the Church Aristocratically by diverse, rather then by one Viceroy. And you give the Reason, The Church being as large as the world. We will first take an Assay of your words, and then of your Reason. For to a vulgar Reader some of your words are somewhat obscure, and some also very finely couched, that every eye cannot at the first discerne the Mystery of them.

And first, for Aristocratically : Aristotle, the famous Philosopher, and no meane Statesman, in his *Politicks* layes down 3 kinds of

Civil Government, taken in the better part : The first is *Monarchia*, which is a government by One : the second is, *Aristocratia*, which is a Government of the Best Men : the third is *Democratia*, which is a Government Popular, or of the People. Opposite to these three, he sets three sorts of bad Government : the first is *Tyranny*, which is opposed to Monarchy ; *Tyranny* ruling either without, or contrary to the good Laws established : but a Monarchy governing according to the established good Laws of the State, Kingdome, or Common-weale. The second is, *Oligarchia*, which signifies the Government of a few ; and this standing in opposition to *Aristocratia* (the Government of the best men) it signifieth the Government of a few of the worst men. The third is, *Anarchia*, that is, no Government at all, when without Law, or Ruler, every one doth that, which seems good in his own eyes (as Jude 17. 6. and 21. 25.) and this is opposed to *Democratia*, a Government of the people by good Laws. These things thus plainly layd down, we shall the more clearly proceed in our Point.

Secondly, I note here your word *Vice-Roy*; which every man knows doth signifie a *Vice-King*, or one Deputed by the King to governe a Kingdome in his personall abience, whereof there is usually but one in a Kingdome; as the *Vice-Roy* of the Kingdome of Naples under the King of Spaine; or the Lord Deputy of Ireland under the King thereof. But yet every one doth not perhaps understand, that among diverse Prelates, you make your selfe a *Vice-roy*. But looking more narrowly into your words, we shall find that sense easily resulting from them. For you say, *That Christ thought it fitter to governe his Church by Diverse, then by One Vice-Roy* : that is, by Diverse Vice-Roys, rather then by One. All comes to one reckoning. And besides you expresse the word *Diverse*, and the word *One*, with a Capitall, to note, that both have reference to *Vice-Roy*. So as it runs Curreant both wayes, whether you say, *By Diverse, rather then by One Vice-Roy* : or, *By Diverse Vice-Roys, rather then by One*. Thus 'tis plaine enough.

Lastly, a third word here is of some difficulty : that you say, *Christ thought it fitter*. Now I never took you to be one of Christs Privy Councel, so as to be made Privy to Christs thoughts, and that in these things, which he hath no where expressed in his word. But this is familiar with you (as before) to tell us Gods thoughts. But shew us where Christ hath expressed any such thought of his in his expresse word, the Scripture. If you cannot (as you cannot) how presume you to say, *Christ thought* so.

So. Certainly my Lord Iesus Christ, that * onely Potentate, and † onely
 ly wise King, useth not to entertaine such as you are to be of his Privy
 Councel, or Cabinet; that dare discover his secrets, nay dare report
 that of him, which never came into his thought. And if ye be
 so bold with Christ, others may be warned hereby how farre to
 trust you with their secrets, and others againe, how farre to be-
 lieve your reports of Princes Pleasures, or Purposes, when perhaps
 'tis neither so nor so. But my Lord, your Places, and Grace,
 attended with all the Princely Pompe, suits not with Christ's
 Privy-Councel-Board. He admitted none thither, but a com-
 pany of poore simple Fishermen. Those were his † Friends, to
 whom he did communicate and impart his counsels and secrets. As † Iob. 15. 14.
 § Abraham being the † Friend of God, God said he would hide
 nothing from him. No, nor from any of his true-bred seed. † 15.
 § Gen. 18. 17.
 † The secret of the Lord is with them that feare him; and he will shew them
 his Covenant. They are either strangers in the world, as * Daniel † Iam. 2. 23.
 in Babylon: or exiles from the world, as † Iohn in the Ile of Pathmos; † Psal. 25. 14.
 or such as live sub Dio, in the wilderness, as Iohn Baptist: or † Dan.
 dwell in a poore thatcht Cottage, or so, to whom the Lord † Rev. 1.
 Iesus Christ reveales his thoughts; and not lightly to those that
 live deliciouſly, and are in Kings Cours, and goe in soft clothing,
 their † Train borne up after them, wherewith they draw the † Rev. 12. 4.
 third part of the starres of heaven. As a Cardinall at the Election
 of a Pope, when there was a solemn Masse sung to call down
 the Holy Ghost, to set the dissenting Factions of the Cardinalls
 at one, and it would not be, said, Let us uncover the Rooſe, for the
 Holy Ghost cannot find a way to passe through so many tyles. And my
 Lord, if you tell us this as a revelation, what Christ thought: we
 have no more, but your bare word (as in many other things of
 like nature) so as-unlesse (in a matter of such moment as this is)
 you can shew us the truth hereof by some Miracle for confir-
 mation, as the § Romish Priests doe for their Transubstantia-
 tion, and Purgatory, and such like secrets: you must pardon us, § 2 Thess. 2.
 if we doe not give credit to what you so boldly say of Christs
 thought here.

But from your words come we to the matter, which they im-
 port, and which I say we still require prooſe of, which will
 trouble you worſe to find, then all the writing of your Book
 hath done. And seeing you compare your Episcopall Govern-
 ment with the Aristocraticall, which is the Government Optima-
 sum, of the Best men: prove unto us (to make your comparison
 good, and that in the prime notion of it) that Prelates are the Best
 men

Cicer. Offic.

men in the Church. You are *Magistoi* indeed, the greatest : but are you *Aristoi*, the Best. Riches and Honours (saith Cicer) make a man to be *Majorem*, greater : *Meliorum vero quomodo* ? but how, better ? I could never beleve, that the Papall Miter, could infuse holinesse, or an *Archiepiscopall Pall*, Grace. Nor could I see any Reason why Prelates should take place in precedency one of another, according to the greatnesse of their Principality respectively, as if the Pope were ever the more learned, vertuous, religious, holy, because he is Bishop of Rome, or your Lordship because you are Titled His Grace of Canterbury. Whereas precedency of persons should goe by their personal worth, and age, and inward indowments, and not by any Prelatical outward Prerogatives. But this by the way.

* 2 Cor.

But for your *Aristocratie* : That Prelates are the best men to governe the Church of Christ ; will ye be tryed by the thoughts of Christ expressed by the Apostle, which he had heard in the * Third heaven, in Christs Privy Chamber ? There you shall see plainly, what both your, and our faith may infallibly build upon ; namely who, or what manner of persons they be, whom Christ thought fit to Govern his Church. You say, Bishops. So say we too. But whether our Bishops be the same with your Bishops (and that not onely for their Function, yours being Diocesan, and ours (such as the Apostle speaks of) Pastors respectively over their particular Congregations : but for their qualities and conditions, such as are required in true Bishops indeed) let us heare the Apostles words. ‡ *Pistoi ho logos. Eiti*

‡ I Tim. 3.1.
Ec.

Episkopes o'regetai, kalou e'rgou e'pithumei : This is a faithfull saying : If any man desire the Office of a Bishop he desireth a worthy worke, *O'regetai*, signifieth an earnest desire, quasi porrectis manibus prehendere & arripere ; the Office of a Bishop perhaps you would translate *e'piskope*, a Bishoprick : but our English hath turned it right, The office of a Bishop ; for 'tis called here, a worthy worke. And therefore it is not one of your Prelatical Bishopricks, which indeed you doe with both hands both *o'rexasthai*, & *epithumesai*, reach after with all earnest desire : for you reach after the Lordship, after the Honour, after the Revenues, after the Pleasures, after the Ease, and after the goodly Palaces and Demeanes of your Bishopricks : in all which you cannot shew *kalon e'rgon*, a worthy worke. And so indeed these words of the Apostle (and elsewhere) concerning a Bishop do nothing concerne you : but onely to convince you, that you are none of those Bishops, whom the Scripture so styleth. Well, what be those

those *special qualities*, which the Apostle requireth in a true Bishop, let over the Congregation of the Lord? It shall suffice to mention for the present purpose but some of them. As first: He must be *Anéγκletos*, unreprouable, such as cannot be justly accused of any crime. Now none of you come thus cleane to your Bishopricks: for you are, or may be justly accused of having been *Pluralists* (which is against your Old Canons) *Non-Residents*, *Idle Droones*, seldome Preaching in their own Cures, but by a poore Stipendary Curate, flattering Court-Preachers, and the like. Nay who is capable, or heire apparent of a *Bishopricke*, or *Prelacie*, that hath not two or three fat livings, with a Prebend or two, and a Deanery, that being thus qualified, having his Purse well lyned (I say not, that he may purchase his *Bishopricke*) he may be able at least at his In-coming to defray five or six hundred Pounds, or a thousand Markes for Fees, and Feasts, and Gloves at his Consecration? Well, secondly, He must not be *Αυθάδης*, *selfe-willed* (so our last Translation renders the word.) And beleve me this may come neere the proudest of your Coats, when you come with your *Volumus & Iube-mus*, We will and command, and that without either Law, or Canon? And you must have your *will*, ther's no remedy for that, else ye will take the pet, or pepper in the nose, and cry out of *contempt of Authority*. And the word signifieth also one that is *arrogant*, and *proud*, a *selfe-pleaser*. You may take all these senses, if you will. Thirdly, He must not be, *Πλέγκες*, a *striker*, whether with his own, or others hands, as delivering over to the secular Power, or Sword, whereby he so strikes, as he sheds the blood of the Innocents. He must be none of that society. Fourthly, he must not be *Οργίλος*, soon Angry, testy, or touchy, such as *Nabal*, that one might not speake to him, he was so snappish, and curst. Fifthly, he must not be *Αίσχροκερδής*, given to filthy lucre, as in exacting Fees (he or his Officers) of poore Ministers, either extraordinary at their Admissions, or ordinary at Visitations, and a thousand wayes besides *Vin & modis sine modo* in your Bishops Courts. Sixtly, He must be *Φιλάγαδος*, a lover of good men, not a hater and persecuter of them. Seventhly, he must be *Δίκαιος*, just, not oppressing Innocents by a faction and confederacy of voyces forepacked in your Courts, before the Cause come to be heard. Eightly, He must be *Όσιος*, holy, not one that is an enemy to all trueholinesse, and persecutes the very name of it, and suppresseth the practise and meanes of it, as by crying down the sanctification of the Lords day, and the sincere Preaching of the word of God, and com-mending.

mending and dispensing with profane sports on this day. Nitchly, He must be *Didaskalos*, apt to teach: not onely sufficient and able, for his Scholarship, or one that can make a Sermon, if he will, but he must be diligent in preaching in season and out of season. He must hold fast the faithfull Word, that he may be able by sound Doctrine both to exhort, and to convince the Gainsayers. So farre must he be from abetting and countenancing false Teachers, and unsound Doctrine, and old damned Heresies, and forbidding to preach sound Doctrine, and punishing those that doe. I might reckon up sundry more qualities, which Christ requireth in those, whom onely he allowes and appoints as fittest to govern and feed his People, as becom th good Pastors to doe their flocks; as 1 Tim. 3. and Tit. 1. and elsewhere. But because Lord Prelates, or Diocesan Bishops (as I said before) are none of those Bishops here which the Apostle requires to be thus qualified; therefore I have said enough to convince you, that you are none of Christs Bishops, if you do but look your selves in this Glasse. And if you mark it well, these are those, that immediately succeeded the Apostles and Euangelists, in the Ministeriall function. As we read, Eph. 4. 11. where the Pastors and Teachers are those, who are elsewhere called Presbyters and Bishops, such as Paul and Barnabas

• Act. 14. 23. did * *Ketrotonesi*, elect, ordaine, or appoint by imposition of hands *Kat' e' kklelian*, in every Church, or particular Congregation. A place very remarkable. And these Presbyters, Bishops, Pastors, Teachers, Preachers, Ministers (for all is one and the same Office) as they succeeded the Apostles, but with a particular limitation every one to their peculiar charges and Congregations respectively: so while the Apostles lived, they were still next unto them, as we see Act. 15. 2. 4. 6. 22, 23. And these are those Elders that rule well, which especially doe *Kopian*, labour hard in the Ministry of the Word and Doctrine. These are those *Aristoi*, those Optimates, the best men, by whose Aristocraticall Government, according both to the thought (we may boldly and truly say) and to the expresse word of Christ, the severall Churches, and particular Congregations and flocks of Christ, are governed; and that, not by any their own devised Canons, but by the onely Canon of Scripture, wherein are expressed all those Laws, and Rules, by which all true Ministers of Christ doe regulate themselves, and govern their severall Congregations. For although Christs faithfull and true Ministers are the best men, and therefore are but few in comparison

• 2 Cor. 2. 16. (and • who is fit, or sufficient for these things? saith the Apostle) yet Christ left them not to governe his Churches or flocks, as they should

should thinke best, but according to his own Laws : as Deputies are to govern the people according to the Kings Laws, and no otherwise. For such is the Government of Aristocratie, it is established upon good Laws of the Common-weale; otherwise it should degenerate into the corrupt and bad Government of Oligarchia. So as here is no room for your Diocesan Lord Bishops; for you are none of those Aristoi, Optimates, the best men, whom Christ thought fit for the Aristocraticall Government of his Church, sith ye are neither qualified for it, as he requires in his true Bishops, nor will you confine your Prelaticall Government to the Laws of Christ expressed in his word, but will govern by your own Canons and lusts, as usurpers use to doe. And therefore (by the way) no mervaile if you speake so contemptibly and basely of the holy Scripture, seeing in them you can find no ground, either of Precept, or Apollolick Precedent for your Antichristian Hierarchy.

All which considered, doth in the second place give us just cause to doubt at least, or rather to be well assured indeed, that Diocesan Prelates, or Bishops (as you usurpe the Title) are no Vice-Roys under the Great King Iesus Christ: because your Government is nothing according to our Great Kings Laws, but according to your own devised Canons, and in nothing, in Nothing (I say) agreeable to the Laws of Christ in the Scripture, for the right Government of his Church. Nay that Government which Christ hath prescribed in his word, and which is practised in the best Reformed Churches beyond the Seas, you doe utterly and openly condemn, and the Churches themselves, that doe practise the Discipline of Christ and his Apostles, while you deny them to be any Churches of Christ at all.

Againe, Every Kingdome, as it hath but one King over it, so it is capapable of no more, then onely one Vice-Roy. so as by that Title, he that is your Ordine Primus, and hath a more Potent Principality, the Pope, had he but a good Title, would carry that honour from you all, if you value the worth and Dignity of that Vice-Royship after the value of your Bishopricks, and not after vertue. Either then you must acknowledge the Pope to be the sole Vice-Roy, which you are loth to doe. (For why should not the Patriarch of the other world be as capable of that honour, as he) or you must give us leave to find out the onely true Vice-Roy of Christ in his Church, and that is, The Holy Ghost. For when our Great King went into his Celestiall Kingdome, to his Church Tryumphant, leaving his Militant

here on Earth under the Kingdom of Grace, as touching his bodily presence: he sent the Holy Ghost to be his Vice-Roy, or Vice-Gerent, to be perpetually resident in his Kingdom of Grace here, for the Governing of his Church Militant, and that according to the Law of Christ in his written word, leading the People of Christ into all truth, by revealing unto them all the Mysteries of Christs will contained in the Scripture. As Christ saith, * He shall glorifie Me; for he shall receive of mine, and shew it unto you. And v. 13. When the Spirit of Truth is come, whom (v. 7.) I will send unto you, he will guide you into all Truth; for he shall not speake of himselfe, but what soever he shall heare, that shall he speake. Loe here then a faithfull Vice-Roy indeed. And will, or dare you deny this Spirit of God to be an Allsufficient Vice-Roy, who doth execute Christs Kingly Office in his Church, in all things just so, as Christ himselfe will it. And therefore except you can prove, that Christ hath many Kingdomes of Grace here on earth, or any more Churches Militant, then one onely, here is no Rome for any such Vice-Roy, as you pretend to be. For here we see it plain, that of Christs one, and onely Kingdom of Grace here on earth, the Holy Ghost is the onely Vice-Roy. And who is fit to be Christs Vice-Roy in his spirituall Kingdom, but the Spirit of God, and of Christ? Ye are therefore no Vice-Royes, because you are altogether carnall, and your Kingdom is of this world.

And therefore Thirdly, how can you Prelates pretend to be Vice-Royes over Christs Church, whenas (as is noted before) ye are not so much as any members at all of Christs Kingdom. For you are the Members of Antichrists Kingdom, and so you are, or may be Antichrists Vice-Royes over his severall Provinces. This true you style your selves spirituall, Lords spirituall, and your Courts spirituall, and you are an Hierarchy, as much to say, as a Holy Kingdom, or Government: but it is not spirituall of Christs spirit, but of that spirit that ruleth in the ayre, that gave you all that Authority. So as you do with Bellarmine turne those words of Christ to Peter, Pasce oves meas, Feed my Sheep, to Regio more Impera, Rule as a King. And what similitude is there between Christ and you, that you should be his Vice-Royes in his Church-Militant? When he was here in person, he was among his own as a servant, and Minister. He had no stately and Princely Palaces, he kept no such Pontificiall house, nor Court: he governed not his Church by Chancellors, Arch Deacons, Deanes Chapters, Commissaries, Officials, Pursuivants, Apparitors, and all that Rabble. Christ had no such face of a Kingly Government. So as you have altogether

☞ Ioh. 16. 14.

☞ Eph. 2. 2.

altogether perverted the Kingdome of Christ, which is altogether spirituall, and holy, into a meere temporall and carnall Kingdome, wherein therefore you are none of Christ Vice-Roys, but Vicious Roys, and Tyrannicall Lords. O Antichristian Generation! O notorious Hypocrites! O proud and blind Guides! How shall you escape the vengeance to come, that dare thus impiously abuse the Name of our Lord Iesus Christ, and so impose upon the world by your bold usurpations? Usurpations indeed. You call your selves Vice-Roys, Apostolicke, Bishops, Spirituall Church, Grace, Holmess; meere Nominalls, which you have usurped, and patched together, to become a veile to cover your deep hypocrisie, and to seem glorious in the eyes of the world, and all to hold up your earthly Kingdome, which consists altogether of earthly things, honours riches, pleasures. But blind world, that sufferest thy selfe to be thus guld and befoold with such glittering stufte, and to be made a slave to such Lords, and to be cheated of thy salvation by these Antichristian Mountebanks. And yet they pretend and professe, that this their carnall, pompous, and Pontificall Kingdome is Christs spirituall Kingdome here, in the state of Grace. Let them then cleare themselves herein from that damned Heresy of that old Heretick Cerintus, who lived in S. Iohns time. His Heresy was, That Christs Kingdome, after his Resurrection was earthly, and that now the flesh conversing in Ierusalem was to serve lusts and pleasures. [See Euseb. Eccl. Hist. lib 3. cap. 22.] Now is not the Prelates Kingdome just that in Ierusalem, with Cerintus his Heresy? If so: As S. Iohn forsook the Bath, wherein Cerintus was, what cause have Christians to fly from that roose, where such an Antichristian Hierarchie domineereth?

But in the next place, let's consider of your Reason. How stands it good, that because Christs Church is as large as the world, therefore he thought it fitter to governe it by Diverse, then by One Vice-Roy? Now we have proved your Hierarchie not to be an Aristocrasie, a Government of the Best men, and that by good Lawes: seeing therefore you must needs be some Government, then it must be an Olegarchie, that is, the Government of a few of the worst men, such as rule by their lusts, and not by any good Lawes, either of God, or Man. But now tell me, my Lord, if you argue upon this ground, that because the Militant Church is as large as the world, therefore 'tis fitter it be goverened by many Vice Roys, then by one: why may not aswell one Prelate, as the Pope, be sole Vice-Roy over the whole world, as my Lord of Canterbury be a Vice-Roy over all England. For doth not the Pope and you

Metà tèn aná-
stasin epigou-
son einai to
basilouson
tou Cristou.
kai pálin epi-
thumíais kai
e'donais e'n
Hierosalém
tèn sárka po-
liteuomenen
douléuein,

Governe your Churches by substitutes? Why then may not the Pope Governe the whole by his Curates, as you doe all England by your Curates? For all the Ministers in England are but your Curates. And suppose you were one of the Popes Bishops, and so his Creature: what difference would there be between your Governing of your Province under the Pope, as it were his Deputy, and Governing according to Romes Canons and Customs, and as you do now in your own Name? And the Pope challenging the whole world for his Diocese, and you the Province of Canterbury for yours: all the difference is, that he needeth the more Curates, which he may have with a wet finger, and you the fewer. Onely perhaps his Holinesse would now and then fleece your Graces Clergy, as he was wont of old to doe. But in the mean time both the Pope and your Lordship do much mistake the matter, in judgeing, or estimating, and measuring the latitude and extent of Christs Church. For you both measure it according to the extent of your large and Potent Principalities, Patriarchall Countries, Archiepiscopall Provinces, Episcopall Diocese. But you are farre wide in casting your line. For though Christs Church is said to be dispersed over the whole earth, being confined to no place: yet of all this wide world he hath the least number, and fewest of all, where commonly your Hierarohy is most predominant. For those that belong to Christ, are a sort of poore Snakes despised in the world, and alwayes persecuted and oppressed by your Hierarohy, so as they can hardly find so much as a little corner any where in the world, much lesse in all the Circuit of your Diocese, or Provinces, where they may hide their heads, or live in any peace. So as of all your full Vintages, and fruitfull Fields, Christ is glad of the refuse of a few gleanings. And so Christs flock (alas!) is so small, and so poore, and his Kingdome on earth so despised, as to set up such Lordly Vice-Roys, as the Prelates over it, the very Fees of your Courts would eat them out. And therefore because Christs sheep are here and there scattered in the world, and many times as sheep without a shepheard, being driven by your Dogges from their own pasture: Christ thought it fitter to place over his small and scattered flocks, poore shepheard, that should feed their severall flocks respectively with the wholesome food of the word of God: and therefore appointed to every particular Congregation a peculiar Pastor of their own, that should alwayes be personally resident with his flocks, keeping his watch over them night and day; and so much the more, in regard of so many Wolves and Foxes,

Foxes, and wild Beasts, which without continuall watching, would make a prey of them. Neither would Christ permit his shepherds to commit their Flocks to Hirelings, or Stipendary Curates, while themselves should take their pleasure and ease: for * the Hireling when he seeth the thief, or wolfe coming, * Ioh. 10. 10, fleeth, because he is an Hireling, neither careth he for the Sheep. Ther- 12.
fore Christ wisely and providently hath appointed to every particular Congregation or flocke of his, a shepherd of their own, and that ‡ after his own heart, to feed them with knowledge and under- ‡ Ier. 3. 15.
standing. And as the shepherd governes and guides his own flocke: so every faithfull Minister or Pastor is appointed by Christ to be the ‡ Governour of his own Congregation, according to ‡ I Pet. 5. 2.
the Rule of Christ. So as in this respect, Christ thought it fitter to appoint many Governours in his Church, namely to each Congregation their own Shepherd: rather then a few, such as you speake of, as one over a whole Countrey or Province. Neither let your Lordship thinke, that every such Congregation, having a faithfull Pastor over it, hath yet need of any your Episcopall Inspection, or Trienniall Visitations, or your Archdeacons, Annuall Visitation, wherein you inquire onely whether your owne Canons be observed, and if so Omnia bene, All is well, onely the poore Ministers paying their Procuracion; the Visitor never inquiring, if the Minister be diligent in preaching to his flocke: but whether he hath kept the Order for not preaching in the After-noons on the Lords day, and the Order for not Preaching such and such Doctrines, and such like: so as commonly your visitation is like that of the Plague, saving that this is from God immediately, and yours, from another source. And Ministers and People too could think themselves happy, to be freed from your awfull and terrible visites, wherein your maine ayme is to root out all good Ministers, for which the omission of one of your Ceremonies is sufficient. So as Christs Congregation (I say) needs not any such Inspection of the Bishops eye over them, which is as l' ail de beuf, or L' ail de beuf.
the weather gall, called the Ox eye, which portends a storme to follow. For Christ hath promised his perpetuall Presence and residence with his people, and his eye § watcheth over them night and § Esa. 27. 3.
day, least any hurt them. As he saith, † When two or three are gathered together in my Name, there am I in the midst of them. Loc here † Mat. 18. 20.
an intire, and compleat body of a Church, having Christ as head over them, and his Spirit in them, and his Word before them, and their own shepherd appointed by Christ to feed them. so as here is no place left for your Prelaticall Vice-Reys.

Object

Object. But you say, *No Bishop, no Church*: I say I too, but the *Apostles* Bishop he must be, not your *Diocesan* Lord Bishop. *What order then* (say you) *wilbe in the Church*? A good and decent order in every *Congregation*, where *Christs order*, and ordinance takes place, and where mans presumption breaks not this order. And consider here the excellent *wisdom*, and order of *Oeconomy*, that *Christ* hath appointed every *Congregation* to be governed by. For as that is the most perfect, and compleat form of *Civil Government*, which is mixed of all the 3 states, as the *Monarchiall*, *Aristocraticall*, and *Democraticall*, when the King governeth by his good *Laws*, using the best men, as the noble, and most vertuous in the higher places of the Kingdome, and the best and discreetst of the common people in the bearing of inferior offices, such as every one is most fit for; a representation whereof we have in the 3 states in *Parliament*, the King, the Nobles, and the Commons: so the Lord *Iesus Christ* hath established this most compleat form of *Government* in his Church: First, himselfe rules as King over all, Governing by his Spirit: Secondly, he hath set over every particular *Congregation* such as are *Aristoi*, the *optimates*, the best and ablest to be *Pastors* and *Teachers*, each of his own flock: And thirdly, he hath added also the *Democracy*, or government of the people, appointed to be chosen out of every *Congregation* the gravest, wisest, sobriest and discreetest, some as

* *Elders*, some, as, ‡ *Deacons*, to be helpers to the *Minister* in matter of *Discipline*, of *sacramenta* II *Provision*, of reliefe of the poore, of visiting the sicke, and of other Church affaires for that *Congregation*. And these are called by the *Apostle* *Antilepsen*, *kuberneseis*, which our English renders, *helps in Governments*. And all this according to the expresse Law of *Christ* our King, recorded in the *Scripture*, as being the most perfect pattern of the *Government* of his Church for every particular *Congregation* to be regulated and ordered by. So as in truth those *Congregations*, that are thus governed, are the onely true Churches of *Christ*, as wherein himselfe, his spirit, his word doe govern both *Minister* and people: whereas on the other side, all *Prelaticall Churches* are false, and *Antichristian*, as wherein not *Christ*, and his spirit and his word do beare rule, but *Antichristian men* by the pride of their spirit, and by their *Canons* doe altogether beare sway, thrusting *Christ* out of his Throne, despiling his word, and putting a yoke of bondage over the necks both of *Ministers* and people.

* 1 Tim. 5. 17.

‡ 1 Tim. 3.

Tit. I.

To conclude this point: because you are of such a *believe*,
and

and so confidently tell us, and peremptorily avouch, that *Christ* thought it fitter to govern his Church by *Diverse*, then by *One Vice-Roy*: besides what is already sayd, I will a little more presse, and present before you *Christ's* own words at full; which I doe, to put you out of all such *believe*, or so much as any such conceit, that *Christ* had ever any such *thought*. Math. 20. upon occasion of those two (at that time) *ambitious bretheren*, sent to *Christ* by their Mother, to be *chiefe* about him in his Kingdome: *Christ* first tells them, *Ye know not what ye aske*. Then calling his Disciples to him, he saith thus unto them: *Ye know that the Princes of the Gentiles exercise Dominion over them, and they that are great, exercise authority upon them. But it shall not be so among you: but who so ever wil be great among you, let him be your Minister, &c.* Which the Evangelist *Luke* expresseth thus: * *The Kings of the Gentiles exercise Lordship over them, and they that exercise Authority upon them, are called Evergetai, Benefactors. But ye shall not be so. Ye? Who? Not the Apostles of Christ, not the Ministers of Christ in succeeding ages. Not so? How? Ye shall not exercise Dominion, Lordship, Authority one over another; you shall not be called Benefactors, Patrons, Lords, Gracious Lords, Honourable, your Grace, your Honour, &c.* Why so? For such are the Kings of the Gentiles, who exercise Dominion over them, and are called Benefactors. You shall not be as they, in exercising any Authority or Jurisdiction one over another. Nor shall ye be called Evergetai, My Good lord, My Benefactor, My Patron, My lords Grace, or My Gracious lord, and the like. Thus under those words *Christ* chargeth his Apostles not to affect, not to be *ambitious* of, not to exercise Superiority or Prelacy, Jurisdiction and Authority one over another, or over *Christ's* Kingdome, his Church and people; as *Peter* saith, ‡ *Not as Lords over Gods heritage: where the Apostle useth the same word that Christ his Master used, Me hoēs katakuriēuontes ton kúron, not exercising Dominion or lordship over Gods Inheritance: or if you will, over his Clergy, though they be not his onely Inheritance, but his people are no lesse deare unto him, and are kleros, Gods lot. But now for Christ's words: do you not think that Christ spake, as he thought, and thought as he spake? Or can you beleve any other? And do not his words to his Apostles, in them reach to all his Ministers that shoud succeed them in future ages? If you say, you are the Apostles onely successors: why are you then Lords over Gods heritage, why do you exercise Authority and Dominion over his Ministers and people, as Heathen Kings doe over their people, such as Christ expielly*

Math. 20.

* Luke 22.25.

‡ 1 Pet. 5.

expressly forbid, to his Apostles, and to all their Successors? But you shew your selves to be none of *Christs* Disciples, and so none of his Apostles successors: for you obey not *Christs* word, as the Apostles did:

What do you answer then to *Christs* words? Or what interpretation can you devise to avoyd them? You will answer perhaps with *Bellarmino*, that *Christ* forbade his Apostles to be like the Heathen Princes, in exercising a *temporall Government*, or *Authority* one over another. This is indeed all the evasion *Bellarmino* hath. But how vain! Let's bring it to the Touch. How shall it be tryed? What saith *Christ*? *Humens de ouk ouos*: you shall not be so. Now if you be not so, all is well: you may prove Apostolicall men. But if you prove to be like the Heathen Princes in exercising Lordship over the people, under your *Government*, and in exercising *Authority* over them: what can you say for your selves why you should not be proclaimed for proud Contemners of *Christs* word, and for usurping Tyrants over his people; and so for a rebellious Faction and Confederacy against *Christs* Kingdome? Let's therefore draw our Parallell. Those Heathen Powers were called Princes: so you call your selves: they were Kings, and so were Gods *Vice-generents*: you call your selves *Vice-Roys* of *Christ*: they were called *Benefactors*, though they never did good: so you are styled, My lords Grace, and when in your Court, you condemn poore innocents, yet they must confesse the justice and favour of your Court: They were called *Fathers of their Countrey*, so you, *Right Reverend Fatheres*, *Most Reverend Father*, your Grace, &c. They were lords: so you, yea you are *temporall lords*, and so sit in *Parliament*, though styled *spirituall*: they exercised lordship, dominion, *Authority* over the people, and that with *tyranny*, and without Law: so do you: And in a word, Is not your *Pompe and State*, your *Power and Greatnesse*, your *Palaces and Courts*, your *Train and Attendants*, your *Fasces and Licitors*, to wit, your *Pursuivants* and *Apparitors*, your *Kinglike Attire* in *Purple and Scarlet* and fine linnen, soft rayment of *silkes and sattens*, your *Tables* overflowing with *delicacies* of *viands* and *wines* in all abundance and variety, and what not, like that of Kings! Thus doe you not beare the *Image of the Beast*, the *Dragon*, the Heathen Emperour, who gave power to that other Beast, the Pope, who in himselfe erected the *Image* of the first Beast from top to toe, namely the *Imperiall state* and magnificence being fully expressed and limned out in the *Papall*, though but in somewhat a lower degree

(209)
in your Episcopall Pontificall state. As Pope Boniface 8. in the
first day of his Jubilee came forth pompously arrayed in all his
Pontificalibus, and the next day in the Imperiall Ropes, with
two Swords caried before him. And a lively Image of this is
my Lord Bishop, a mixt Creature, partly *temporall*, and partly
spirituall spirituall in name onely, and *temporall* in his whole out-
ward state, as the Kings and Princes of the Gentiles were, as
the Creature called Amphibius, that lives now in the water,
and now on the Land, and yet is neither good Fish, nor
Flesh.

Now tell us, my Lord, whose Image you beare : *Christs*, or
Cesars ? yea in all things you resemble *Cesar*, but not in any one
thing the Lord *Iesus Christ*. I say, not in one thing. Shew any one
thing, wherein you imitate either *Christ*, or his *Apostles* after his
Resurrection. Indeed you imitate the *Apostles* in their *Philoni-
kia*, emulation and contention, which should be the greatest, which
Christ condemneth, and utterly forbiddeth in them. But this was
in them onely before they knew the Mystery of *Christs* King-
dome aright. They dreamed of a Temporall Kingdome : but
after *Christs* Resurrection, when they had received the Holy
Ghost, they were of another mind, no such emulation then who
should be the chiefest there, but who should shew greatest love
and fidelity to *Christ* in preaching the Gospel, and building up
spirituall Temples to God. But you (I say) imitate them in
their carnall estate, wherein that which they blindly imagined,
you have erected an Image of, namely a Temporall King-
dome, like that of Heathen Kings and Princes, and other Tem-
porall Lords. Which shews, that you are none of *Christs* Dis-
ciples (I say) or the *Apostles* successors, and that you have
not *Christs* Spirit, but are altogether carnall and sensuall, as the
* *Apostle* saith. For had you *Christs* Spirit, you would be truly * *Iude 19.*
spirituall, as the *Apostles* were. But you are *not sensuall*, having not *not* * *Iude 19.*
the Spirit. And if any man have not the Spirit of *Christ*, the same is
none of his. And in that you veile your hypocrisie, and all your
sensuality, and carnall state, which you call your Hierarchie, under
the specious termes and Titles of spirituall Holy, Grace, Church,
Bishops, *Christs* Vicars, or Vice-Reys, Apostolike, successors of the
Apostles wherewith you gull the blind world : this is that very
Mystery of Iniquity the *Apostle* speaks of, which began to work
even in his dayes (as we noted before) you being those false
Prophets that come in *Christs* Name, in sheeps clothing, but are in- Mat. 24. 15.
wardly ravening Wolves. You may think my language sharpe,
but it cannot be too sharpe against such a cursed proud Gene-
ration, as you Prelates are, usurping Tyrants, Rebels against

• Rev. 19. 19.
20.

Christ, Perverters of all truth and faith, corrupters of all true honesty, holiness, Religion, and the worship of God, who are made to be destroyed with that * Beast of Rome, whose Image you beare, and with whom the false Prophets, such as you are, and all those that in you do worship the Image of the Beast, and receive his marks, shall goe into the bottomlesse pit, and burning lake.

L. p. 204. Now it (the Church of Rome) must be a Tryumphant Church here, Militant no longer.

† Rev. 18. 7.

† Vt sedeat, sedendo quiescat in Tabernaculis pacis, &c.

As Rev. 18. 7.
Sedeo Regina.

P. I hope then, if Rome be here (as she is) a Church Triumphant, and no more Militant, but in warring against Christ and his Saints (for † she faith in her heart, I sit a Queen, and am no Widow, and shall see no sorrow: And in her Decretalls, she hath made a firme † Decree for her perpetuall tranquillity and felicity here, in all pleasures, and prosperity, free from all incursions and invasions; which is an estate Tryumphant) there also you, and your Hierarchicall Lady Church of England will not be farre behind your Sister Queen at Rome. For you are both one and the same Church, and one in that especially, which makes you a Church Tryumphant, and that is your Kingly Hierarchy, and Lordly Prelacy: and therefore if that Queen be tryumphant at Rome, your Lordship and your Churches Ladyship must be tryumphant in England, as indeed you are, in all your Ruffe, and Gallantry. And as Rome hath now a long time tryumphed over the poore Saints of God, and Martyrs of Iesus, martyring and massacring them, and garrowing full cups of their blood even unto drunkenesse, and surfet: so your Tryumphant Chariot marcheth after her apace, trampling the Saints under your feet, and tryumphing over them in shedding their innocent blood, and so glorying in your Bestiall and Diabolicall cruelty in oppressing and tyrannizing over Gods people, and that so fiercely, as if you would outstrippe your Elder Sister in all her bloody barbarisme, and therein exalt your tryumph above hers. For wherein else should the Glory and magnificence of your Prelaticall Princes, and Heroicall Vice-Roys shine forth, but in being mounted on Horsebacke, while the true Princes lacky it by them on the earth? And thus you ride in tryumph, as the Heathen Kings were wont to doe. Oh how you tryumphed, when you looked through one of your Court-windowes, when you passed your tryumphall Censure, to behold those THREE looking through your Pillory-windowes, whose blood you had before (how justly your own Conscience can tell you) condemned there to be shed? But the wonder was, that they even there, as in their tryumphall Chariot, tryumphed over your Barbarous cruelty. But thus you are a Tryumphant Church too, and in nothing Militant, but

§ Rev. 17.

(as is noted before) in your warring against, and persecuting the
poore Saints of God. But your triumph shall end in * your * Phil. 3. 19.
shame and confusion, verifying that which shall be fulfilled in
your Sister, or Mother Rome, ‡ Reward her, even as she rewarded ‡ Rev. 18. 6,
you, and double unto her double, according to her works: in the Cup 7, 8, &c.
which she hath filled, fill to her double. How much she hath glorified
her selfe, and lived deliciously, so much torment and sorrow give her:
for she saith in her heart, I sit a Queen, and am no widow, and shall see
no sorrow. Therefore shall her plagues come in one day, &c.

L. p. 205. The Kings under the Law, but still according to it,
did proceed to necessary Reformation in Church-busines; and ther-
in commanded the very Priests themselves, as appears in the Acts of
Ezechiah, and Iosiah, 2 Chro. 29. 4. and 4 King 23. 2.

P. All this is true you here affirme; so as it confirms what
we said before of Christian Kings in matters of Religion, that
they ought to doe nothing, but still according to the Law of God,
All, Allways, in All things, not varying in the least Circum-
stance or Ceremony. All this is well. But what makes this
for your Priest? What saith your practise? This: Ergo the
King giving way to the Priest, or Prelate of Canterbury, he may
of his own head appoint and impose what Ceremonies his
Romish Devotion thinks fit in the worship of God. This is your
usuall Logicke. This your usuall perverting and abusing of
Scripture. Well: What more? A little before ‡ (ibid.) you
tell us, *Omni anima*, Every soule, All spirituall men even to the ‡ Pag. 205.
highest Bishop and in spirituall Causes, so the foundations of Faith
and good Manners be not shaken, must be subject to the Higher Pow-
ers. And where they are shaken, there ought to be Prayer and Patience,
there ought not to be opposition by force. Now for your highest Bi-
shop and all spirituall men, we have done withall, That all Obedi-
ence is due from all men to Kings and Princes in all things where the
foundations of Faith and Good Manners be not shaken, we all acknow-
ledge with you: and where they are shaken, there ought to be Prayer
and Patience of every particular and private Christian, without his
opposition by force, when he is pressed to doe that which is against Gods
word, and his own Conscience. Now here by the way, I pray you
reiole me, as in a Case of Conscience, § Whether the High-Priest § 2 Chro. 26.
Azariah did transgresse or no, when King Vzziah in the Temple burnt 16, 17, 18,
Incense on the Altar, he with fourescore Priests of the Lord, that were
valient men, went in after the King, and withstood him, saying, It per-
teineth not unto thee, Vzziah, to burn Incense unto the Lord, but to
the Priests, &c. Loe, here was a withstanding the King. But I
will not presse you for your Judgement: for I find in the next
verse Gods own Judgement of the Case: for Vzziah with the

Censer in his hand being incensed, even while he was wroth with the Priests the leprosie even rose up in his forehead before the Priests in the house of the Lord, from beside the Incense-Altar; And Azariah the Chiefe Priest, and all the Priests looked upon him, and behold he was leprous in his forehead, and they thrust him out from thence; yet he himselfe hastened also to goe out, because the Lord had smitten him. And Uzziah the King was a Leper unto the day of his death, and dwelt in a severall house, being a Leper, for he was cut off from the house of the Lord, and Iotham the Kings son was over the Kings house judging the people of the Land. Now to apply this to the present purpose: You make your self as the High-Priest of the Church of England. Now suppose the King of England should doe that, whereby the foundations of Faith and good Manners were shaken: what would your Lordship doe? I aske not what you would doe, in case you should be the Chiefe Agent and Instrument, a Counceller, a Promoter, and a Contriver of such a thing. For then it were a vaine Question. But suppose you had no hand nor head in it at all, and were a man zealous of Gods glory, and truly pious, and sound in the faith, and one that knew well what the foundations of Faith and good Manners are, and when they are shaken, and one that respected more the Kings good and Honour, then your own private ends, and more Christs Kingdom, then any Hierarchie, or spirituall-Temporall Principality on Earth, and one that loved more to speake the Truth to Kings, though you were sure of displeasure, then to flatter and speake pleasing things to the ruine of the State and Kingdome, though for the present it pleased: suppose (I say) all this (for even impossibilities may be supposed) then tell me what your selfe (a man of such high Place and Grace in Court, and of so great Power to perswade and dissuade) would doe, when you should see the Foundations of Faith and good Manners to be shaken by the King, or supreme Magistrate. For the very Name of shaking the Foundations of Faith and good Manners, is enough to shake a Mans heart, and cause him to abhorre the very thought of it, if he were not either altogether senselesse, and ignorant what the Foundations of Faith and Good Manners do meane: or knowing them, were not either an open, or secret enemy unto them. For what is such a shaking, but a making way for the sodaine precipitation of the state of all things into inevitable Destruction, a separating of all humane society, a mingling of heaven and earth together in one Chaos of all Confusion? And therefore, now that we are upon a point of such Moment, as it were the Center, wheron the worlds Globe is pitched, or as the two * Pillars in Solomons Temple, Iuchin and Boas, stability and strength, Faith and good Manners being the stability and strength of all true Religion, of humane society,

society, and Civil Politie : it wilbe worth our Inquiry a little, what it is to *shake* these *Foundations*, or when these *Foundations* are *shaken*. And it is possible, that these *Foundations* may at this very time be *shaken* in the *Church and State of England*, and so *threaten*, if not *hasten Ruine*; in somuch as a speedy remedy for prevention, upon the discovery, may be required. You will say, *God forbid*. What? *God forbid*, that in such a Case a speedy remedy should be used? No, not so, by your leave. Well, what say you then to your *Articles of Religion*, wherein the *Doctrines of Faith of the Church of England*, and those of them that are according to the *expresse Scriptures*, as *Gods Grace in Election, Predestination, Salvation, &c.* are *shaken*? Are they not *shaken*, and that terribly too by an *Edict*, or *Declaration*, so as they doe at the least *nutare*, et *huc illuc fluctuare*, so reele too and fro, like a drunken man, as no sober man knows to which side they will fall? And are not those *Doctrines of Gods free and saving Grace in Christ*, the *foundations of Faith*, which are contained in those *Articles*? Can you deny this? Again, what say you to the *Two Tables*, wherein are contained the *Ten Commandements of Gods Morall Law*? Are they not also *Foundations*? Yea and *Foundations* both of *Faith, and Good Manners*? For the *Four* *Commandements of the First Table* concern *Faith and Religion*: the *Six* of the *Second, Good Manners*. So much all confesse, and your selfe too. And you say, * *Emperours and Kings are Custodes utriusque Tabulae*: They to whom the *Custody and preservation of* * pag. 205. ib. *both Tables of the Law, for worship to God, and duty to man, are committed*. And *That a Booke of the Law was by Gods own command in Moses his time, to be given to the King*, Deut. 17. 18. So you. Is it so then? What say you then to those two *Great Commandements*, the *Last of the First Table*, and the *First of the Second*? Do they not stand close together, as those two *formentioned Pillars in Solomons Temple, Iachin, and Boaz*? Is not *holy Obedience to God in his worship on his own day*, as *Iachin*, the *stability of the Church and Temple of God*? And is not *Civil subjection to superiours*, as *Boaz*, the *strength of the Common-wealth*? So as when these two *Commandements* are *shaken*, are not two *maine Pillars and Foundations of Faith and good Manners* *shaken*, and so the *Foundations both of Church and Common-wealth* *shaken*? What say you to this, o *Great High Priest*? Is it true, or no? For I must now put you to it. You give just occasion. But you answer nothing, *si ence in this Case is consent*, and such as proceeds from guilt of Conscience. And how ever, *Res ipsa clamat*, The thing it selfe proclaimes it, and cleare evidence proves it. For doth not the *Edict for Sports* (so often upon fresh occasions *mentio-*

* Cicero.
‡ Wits Com-
mon-wealth.

‡ Dr. White of
the Sabbath. Dr.
Primrose. Dr.
Heylin. Dr.
Pocklington.

mentioned) declare as much. And doth it not shake the Fourth Commandment, for the sanctification of the Lords Day, the Lords Sabbath-Day? Which Dispensation of such profane and madde sports, can it consist with sanctification, or any holinesse, or common sobriety of a Christian, or with Christian Profession, or with our Baptismall vow to the Contrary? much lesse with the direct and expresse immediate solemn sanctification of that day, commended in that Fourth Commandment? Is not here then a Foundation of Religion, and so also of Good Manners too, shaken? For what Good Manners doth our May-pole-dances, and Morris-dances teach us? *Nemo saltat sobrius*, could the very * Heathen say, No man Danceth that is sober. And as an English ‡ Author saith, licenced too, but in *diebus illis*: A Dancer and a mad man different, but in the duration. And to helpe to shake this Foundation yet more, you have licenced ‡ Books, that do immoralize the Fourth Commandment (as before) as antiquated now, and of no force to bind us Christians to the observation of a seventh day, or the Lords day, which we have proved before to be the Rest-day, or the Sabbath day of the Lord our God, Iesus Christ. And did not your Tyranny suppress all Truth, all your Doctors had been ere now answered to the shame of their Divinity-Profession, and the confusion of their accursed Opinions, and Blasphemies against the holy Truth, and eternall Law of God. Well, here you are charged with shaking this Great Foundation of Faith and Religion. And though my Name be not here to the Bill (which therefore you wilbe ready by another Bill to make a Libell) yet (as I sayd before, I say againe) let the King bebut pleased to send forth a Proclamation, commanding the Author of this Charge to come forth, and avouch it before the High and Honourable Court of Parliament, where he shall have a faire, just, unpartiall and honourable bearing, and where your Lordship shall as well stand at the Barre, as your Accuser: and you shall see your Antagonist dare shew his face. But to prevent the trouble of Calling a Parliament, you will answer, this is none of Your doing. 'tis the Kings Edict, and of King James before him, and now by the Kings speciall command republished? Is it so? And therein are the Foundations of Faith and Good Manners shaken? And that not onely in overthrowing the Morality of the 4th Commandment by Dispensation of profane sports, but by dispensing with youth to use their liberty on that day without controule of their Superiours (as Parents or Masters) who if they shall hinder them the Magistrate shall punish them, and so the 5th Commandment, which is a Foundation of Good Manners in all obedience due to Superiours,

Yours, is shaken, if not pulled down to the ground, as the Apprentices of London were wont on Shrove-Tuesday to pull down Infamous houses? Is all this so? Why then did you not step in, as good *Azariah*, and withstand the coming forth of such an Edict, and tell the King, *It pertaineth not to Thee, O King, to see forth such an Edict, to dispense with Gods Holy, Morall, Eternall Commandements, whereby the Foundations of Faith and Good Manners are shaken, lest thereby shaking the Foundations both of Church and Common-Wealth, you doe, through Gods just wrath, bring your own Kingdome to suddain ruine.* But did you at all interpose your selfe? Or did you use *Prayer and Patience*, rather undergoing the Kings displeasure, then being either *Agent* or *Instrument* in the publishing of such an Edict? No such thing. For it was the *handset* of your *Primacy* to publish the Edict, as being the best Office, whereby you could testifie your thankfullnesse for so high a *Preferment*? For why should you here leave the King alone in so weighty a Cause, when you tell us * before, * *Epist. Dedicatory.*
that the King and the Priest, more then any other are bound to looke to the Integrity of the Church in Doctrine and Manners, and that in the first place? And would you now leave the King in the lurch, to doe that, whereby the *Foundations of Faith, and Good Manners are shaken, and the Church in Doctrine and Manners corrupted?* But you were an *Instrument* at least, and that at both ends of the businesse. As for *Prayer and Patience*, you were willing to leave them to others, that had more need, and could make better use of them: to wit, those poore honest *Ministers*, who seeing the danger of their publicke reading of the said Booke in their severall *Congregations*, so straightly imposed by the *Prelates*, and thain the Kings Name, wherein they well understood, that the very *Foundations of Faith and Good Manners are shaken*, so as their reading of it to their people, would make themselves accessory to all the mischief that might come thereby, as whereby the wrath of God must needs be greatly incensed against the whole Land: did thereupon refuse to read it, committing the Cause to God in *Prayer*, and arming themselves with *resolved Patience* to indure all the *Censure*, and punishment threatned in the Booke, and left to be inflicted by the *Bishops*. As not long after the *Bishops* thunderolap of threatning, they feele the thunderbolt it selfe, by *Suspension, Silencing, Excommunication, Dispossession* out of their *Benefices, Cures, Houses, Freeholds, Dispersion of Family Wife and Children*, now exposed to the wide world, and made a Prey to *Wolves and Lyons*. † Here is indeed the *Patience and Faith of the Saints*. Here is use of their *spirituall Armour*, † *Rev. 13. 10.*
Prayer, Patience, Teares, the onely weapons of their warfare against

* Eccl. 4. 1.

against such enemies. So as if Solomon the Preacher were now alive, he might see his words as truly and fully verified in these times, as ever they were in his, * I returned (saith he) and considered all the Oppressions that are done under the Sun, and behold, the teares of such as were oppressed, and they had no Comforter; and on the side of their Oppressors there was power; but those had no Comforter. But it is well, that you left the poore soules those weapons, which you could not take from them, but with their lives, Prayer, and Patience. Although how doe you labour to deprive them even of Prayer, when you will not suffer them to pray together, that suffer together in and for the same Cause, but your Beagles hunt them out. And would you not reduce all Prayer, and conjure down the very Spirit of Prayer, by confining it to the prescript letter and form in your Service Book, where there is never a Prayer for poore afflicted, and distressed, soules in such a Case, complaining of the Bishops Cruelty, and Tyranny over them.

* S. Edmund.
Elect of Cant.

So as you see, they patiently suffer, they use no opposition by force. And yet what say you to one of your ‡ Predecessors, who, when the King would not agree to his Nobles in the cashiering of his Favorites, who were his Privy Councillors to the ruine of his Realme; he being then but Lord Elect of Canterbury, took with him his Clergy, and went to the King, and threatened him, if he would not yeeld in the matter, he would Excommunicate him. Neither (I suppose) are you of opinion with once a Brother of Winchester, who in a Book of his, published by Authority, and Printed at Oxford, hath these words:

* Dr. Bilson of
Christian sub-
jections, and
Antichristian
Rebellion. Part
3. pag. 520.
Printed 1585.

‡ If a Prince should goe about to subject his Kingdome to a forraigne Realme, or change the forme of the Common-wealth, from Empery to Tyranny: or neglect the Laws establisshed by common consent of Prince and People, to execute his own Pleasure: In these and other Cases, which might be named, If the Nobles and Commons joyne together to defend their ancient and accustomed Liberty, Regiment, and Laws, they may not well be counted Rebels. So he. But this by the way.

But I have something more to say about the shaking of the Foundations of Faith and Good Manners; though I mentioned it before, but now upon this occasion. And that is concerning Ceremonies of humane ordinance in Gods worship, which being imposed upon mens Consciences, is not onely a shaking of the Foundation of Faith, but an overthrowing of it; for thereby Christ is denyed to be the onely King of his Church. And therefore, as the Kings of Israel did nothing in reforming of Religion and the worship of God, but what was expressly commanded and prescribed in
Gods

Gods Law : To Christian Kings and Magistrates ought not to
doe any thing; no not to imple any one humane Ceremony or
Ordinance in Gods service, besides that which is written in Gods
word; otherwise the Foundations of Faith is overthrown. Of such
moment is the least Ceremony in Gods service, that it is of the
substance and Foundation of Faith.

L. p. 210. But 'tis time to returne For A.C. in the Passage hath
been very careful to tell us of a Parliament, and of living Magistrates,
and Iudges, besides the Law books. Thirdly, therefore, The Church of
England (* God be thanked) shines happily under a Gracious Prince, * The Prelate
and well understands, that a Parliament cannot be called at All times; here blasphemeth
and that there are visible Iudges besides the Law-books; and one su Gods Name, as
preme (long may he be, and be happy) to settle all Temporall Differences if a favourer of
(which certainly he might much better perform, if his Kingdome were his Prelaticall
well ridde of A. C. and his Fellows.) And † she beleeveth too, that our practises.
Saviour Christ hath left in his Church besides his Law-books, the † A blasphem
Scripture, Visible Magistrates and Iudges, that is, Arch-bishops and many Article of
Bishops under a Gracious King, to governe both for Truth and Peace, Faith.
according to the Scripture, and her own Canons and Constitutions, as Prelates Canons
also those of the Catholicke Church, which Crosse not the Scripture, and equaled with
the Iust Laws of the Realme. But she doth not beleeveth there is any Scripture for
Necessity to have one Pope or Bishop over the whole Christian world, governing the
more then to have one Emperour over the whole world. Church.

P. It were time indeed for you to returne from your Course,
when once there is mention of a Parliament. For thriving, If you
mean, that your Church of England hath of late dayes well
thriven, in her prevailing for the setting up of Images and Altars,
for bringing in more Superstitions into your Service; for put-
ting down sincerity, Purity, and power of the true Religion, and of
the Preaching of Gods word; for suppressing the Doctrines of Grace
forementioned; for hampering the Puritans (as you call them)
by putting down, suspending, and silencing of Godly and painfull Prea-
chers; and by crying down both the Doctrine and Practise of the
sanctification of the Sabbath, or Lords day, and by smothering in
the birth all sound and Orthodox Books against Popery, and
other Heresies, not suffering them to be Printed, and by li-
cencing of Popish Books to be Printed and Published, and
the like: and if this be the way of the well thriving of your
Church, whomsoever you have cause to thanke, yet surely you
have small cause to thanke God (whose Name herein you doe
abuse and blaspheme; as perhaps your own Conscience may
tell you) as if he favoured such practises of yours, because for a
time he patiently suffers and winks at them; and that in judge-
ment to a sinfull Land, and for tryall of his own servants and
people,

Gal. 6. 7.

1 Sam. 12. 25

people: and for a preparative to your certain ruine, if speedy repentance prevent it not. For God is not mocked with such things (though he be mocked) but * whatsoever a man soweth, that shall he reape. How then doth it concerne all Christian Magistrates to look to it, least if they suffer Christs Kingdome to be betrayed into the hands of Antichristian Usurpers, by giving way unto them to doe what they list, while themselves seem to sleep, they provoke God too much. For as Samuel sayd to the People, * if ye doe wickedly, you shall perish, both you and your King. For my part, though I will not joyne in Prayer with such a Profane Hypocrite, as you are, and an enemy of Iesus Christ, and his Truth (no more then the Apostle Iohn would be in the same Bath with that Heretick Cerinthus) yet my dayly Prayer is, and shall be, that God would more and more let the King see, how miserably he is abused, and the Peace and safety of his Kingdome distracted, and indangered, both by the late violent practises which have been held in Church-affaires, and now by the publishing of such a Book as this, so notoriously perillous, or rather most pernicious, and so much the more in these times of troubles about Religion lately sprung up in the Iland of Great Britaine. Which Book, though it make many faire pretences for Peace, yea Peace and Truth: yet in truth it will prove the greatest troubler of Israel, and the falsest friend to true Truth, that the light hath seen these many yeares. This I speake not by conjecture, much lesse out of malice to the Authors Person, but from the cleare evidence of the word of Prophecy in Scripture, in such cases.

But how comes your Church of England to be so well seen in State-Mysteries (I pray you) as so well to understand, that a Parliament cannot be called at all times? Or by the Church of England doe you not meane the the Chaire of Catnberbury, as the Church Collective, or representative of England? For you should better understand such State-matters, especially, for the not calling of Parliaments at all times (or suppose it were at Notime, or Nevermas, least perhaps it might prove as a Frost to nippe your thriving, and overforward spring) then your Lordship? For my part, I am no States-man, and so I leave State-matters to States-men, who should best understand them. But if your A.C. and his Fellows be such troublesome fellows, why doe you trouble your selves with them, when a good honest Parliament might ease the King and Kingdome too of that trouble, provided, that good Laws, already enacted, and by the next Parliament (if ever there shalbe any) quickned by a new Law, to put them in better execution, there may be also a good season

to bring forth such *Visible Iudges*, as without straining the strings either of their Purses, or Consciences, coming clearly to their Benches, and not making them as Banks, but sitting *Resid in Curia*, they may without feare of any *Prepotent Prelate*, or Partiality in respect of Persons do Justice.

I passe now from the *understanding* of your Church of England, to her *Beliefe*, which you also tell us of. *She beleeveth too.* A blasphemous
 What doth she beleeveth? That our Saviour Christ hath left in his Article of faith,
 Church, besides his Law-books, the Scriptures, visible Magistrates and
 Iudges, that is, Arch-bishops and Bishops. How? Is this come
 already to be an Article of the Faith of the Church of England, be-
 cause her Great Metropolitan a little before beleeveth it? Or be-
 cause *Ipse dixit*, he said, Christ thought it fitter to governe his Church
 by Divers Vice-roys, then by One? Is there such an *Infallibility* in
 your bare word, as for the Church of England to establish her
 beleefe upon? Certainly this is an Addition to the Articles of the
 Faith of the Church of England, which in her former dayes she
 was not acquainted with. Well, for your Arch-bishops, and Bi-
 shops we have said (I hope) enough (and perhaps you will say
too much) and desire no more to be troubled with them. Yet I
 see we must, whether we will or no. For first, here againe you
 doe most impiously, *ne dicam, impudenter*, ye blasphemously bely
 the Lord Iesus Christ, as before you have done more then once
 or twice, and are not yet ashamed, but rather hardned in your
 Habit, as being reserved to be confounded. Secondly, as be-
 fore you would make Christ to be the Author of such Gover-
 nours and Vice-Roys, as Arch-bishops and Bishops; so here, Besides Prelates blasphe-
 his Law-Books, the Scripture, he hath (you say) made you visible my.
 Magistrates and Iudges. Surely, That is besides the Scripture in-
 deed; yea not onely *prater*, but *contra*, not onely besides, but
 against the expresse Scripture (as is but a little before proved, that
 Arch-bishops and Bishops (though they have gotten a degene-
 rate Beeing, as Mules, in *Rerum natura*), yet should have any
 Beeing at all in the Church of Christ: much lesse that they
 should be Iudges at all in spirituall matters, being themselves
 altogether carnall. And For Arch-Bishops it hath not so much
 as a Name in Scripture, as your Bishops have usurped that Title
 from Scripture: and you confesse the Apostles were all equall:
 in what night then grew up this Mushrum? And we have be-
 fore given a touch and tryall, what kind of Iudges you would
 prove, would men but pin their faith on your White sleeve.
 But except you can bring some better Authority, then your
 own blasphemous speech, that Christ hath left such visible Iud-
 ges to his Church: your Church of England will have but a cold
 pull

pull of it, when she shall be put to give a reason of this her beliefe, that *Christ did so*. Or what? Or why? For *truth and peace*. These words are with you as *Mel in ore, verba lactis*, honey in the mouth, words of milke: but we can discern by them *Fel in Corde, frauds in factis*: Gall in the heart, and fraud in actions. But by what means will you procure us *truth and peace*? By governing. How, or by what *Law, or Rule*? According to the *Scripture*, say you. Stay there, and govern according to that, for that is the onely way (were your *Prælati* all Government according to the *Scripture*) both to procure and preserve *truth and peace*. But unlesse you can prove (which you never can) by the *Scripture*, and not by your own single-soled bold affirmation, that *Christ* hath made you Governours of his Church, you shall never perswade us to beleeve, or hope, that you will ever Govern according to the *Scriptures*. But yet is this all? Will you be such honest Governours, as you will not go beyond *Christs Law-books*, the *Scriptures*? Nothing lesse. For there follows immediately a dangerous Conjunction Copulative, *And. According to the Scriptures, And. And what?* I hope you have no other *Law-books* to adde to *Christs Law-books*. Have you? Produce them. And her own *Canons and Constitutions*. Nay then Farewell *Christs Law-books*. *Christ may put up his * Pipes* (as it is said) *When your Canons and Constitutions come in Place*. And then farewell *Truth and Peace*; your own *Canons and Constitutions* can make no Room for them. For he that shall hold the *truth* never so right and firm, and shall transgresse but one of your *Canons*, what peace? He shall be put to read the *Canon*, that is, he shall be shattered to pieces with your shooting off of your *Canon*. And he that comes under the command of your *Canon*, is *ipso facto* brought under the *Babylonian* and *Antichristian* yoke, so as not onely his peace is destroyed; but the *truth, power, and verture* of *Christs death*, which hath freed his people from the bondage of all *humane ordinance* (as hath been shewed) in Gods worship and service, is overthrown. As also your selfe elsewhere saith, * *That Peace and Truth are rent by superstitious devies*; from which (I hope) all your *Canons and Constitutions* are not altogether free. How much lesse can that Church be free from most miserable slavery, that puts her neck under the yoke, and her shoulders under the intollerable burthen of your *Canons and Constitutions*? Nay, I will say more: If you be the visible *Magistrates and Iudges* of the Church, as the *High Priests, and Pharisees* were (although the *High-Priests office* was grounded upon *Divine Ordinance and Authority*) and had *Christ* himselfe to stand at your Barre to be judged: though you had not (as the *Jews* said they had) a *Law* to put him to death;

* Mat. II. 17.

* Pag. 274.

* Job 19. 7.

death, yet you would find Church-Canons and Constitutions enough, or some new devise, though not to condemn him to be Crucified, yet to Censure him to be Pillorified, and to have his Eares close cropt, and his blood shed in a great measure, and stript naked, and perpetually Imprisoned and exiled, as being the Arch-enemy of your Hierarchy, Tyranny, Hypocrisie, and all Impiety. And all this you would do by vertue of your Canons and Constitutions, which yet were never ratified by any Law of the Land, or Act of Parliament.

But yet seeing you must have your Church-Canons and Constitutions besides Christs Law-Books to govern by: yet the Church of England may think her selfe well appayd, and in some tolerable (though intollerable) case, if she have but her own Canons, such as her selfe hath constituted and assented to. For *volens non fit injuria*: If the Church of England be willing to be an Asses to her Prelates, as once she was to the Pope, she may. And so she hath her amends in her own hands. If the yoke of Canons pinch her, she may thank her selfe for putting her neck under. I but this is not all. There be other Canons besides, that are not hers, that she must be governed by. What, more Bonds and Fetters yet for thee, poore Church of England? Yes. As well her own Canons, and Constitutions, as Those also of the Catholicke Church. What are those? Alas, your Church of England is an *Ignoramus* in all such Canons, as you call Catholicke. And your Church Catholike you know, and tell us, doth Comprehend that of Rome, and Rome hath innumerable Canons, Constitutions, and Decretalls: so as under the canons of the Catholicke Church, you may bring upon the Church of England all the Canons and Decrees of Trent, all the Popes Decretalls, and the whole body of the Popes Canon Law, so large a field is your Canons and Constitutions of the Catholicke Church. But you qualifie the matter in adding, *Which crosse not the Scripture, and the just Laws of the Realme*. That's something. But who shalbe Judge of that? Alas, we are never the nearer, if you Prelates be the visible Iudges. For then what Canons or Constitutions shall crosse either Scripture, or Positive Law of the Land, which you shall define and determine to be fit for you to govern the Church by? What Laws of the Realme shalbe just, which crosse one of your Canons? Did not in a Cause pleaded in your High-Commission, the Popes Canon alledged by the Advocate on the one party, preponderate a Statute of Edw. 6. alledged by the Advocate of the adverse party, so as the Popes Canon carryed the Cause? So as, while you will be the visible Iudges, you will lead us all in a Circle, and make us so turne round, as we should not know where

A vaine Qualification, if Prelates be Iudges.

where we are, imagining that all the world went upon wheels.

Yea but there is yet one qualification may help at a pinch. For you say, *Archbishops and Bishops under a Gracious King to govern, &c.* 'Tis true indeed, that under the shadow of a Gracious King to you, you are emboldened to do all you do.

Lastly you say, *the Church of England doth not beleve there is any necessity to have one Pope, or one Bishop over the whole Christian world.* And are there not trow you many thousands in the Church of England, which doe not beleve there is any necessity of having One Pope, or Arch-Prelate over the whole Church of England, the other world; as before? And I beleve there is *no more necessity* of the one, then of the other, but that they might be well spared, as Christ will one day not spare them. And (as I said before) the Pope by as good a Title may argue a necessity of his being *uneverfall Bishop* over the whole Christian world, as you can (setting the Law of England aside) for your being Pope over the whole Church of England. And that upon your own Ground: for you say, *The Church of England and the Church of Rome is one and the same Church, no doubt of that; and The Church of England may find her selfe, where Romes is now, just there:* then if so, that both are one, and the Popes Principality more powerfull, then that of Canterbury: and if there be a necessity, that Canterbury be over the whole Church of England (which is but a part of the Catholicke) and that for order and unity: why not the like necessity for the Pope to be *supreme* over all, for preserving order and unity, seeing your *Militant Church is but one*, and to make many heads, many Vice-Roys, is to divide the body, and Kingdome, and so make rents in it, which you like not of. But to conclude, I beleve, and with me all true Beleevers, who have their judgments rightly informed, wherever they be in any part of the world, that there is a necessity of duty lying upon all Christian Magistrates, to exterminate and exterpate the whole Hierarchie and Prelacy, as *Antichristian enemies of Iesui Christ*, and of his Kingdome, yea and the band of Civil States and people, out of the world. For so we read, Rev. 17. 16, 17. A place worthy to be written in the hearts of all Kings Christian. And it is the duty of all true Christians to rowse up the spirit of prayer in them, and to stirre up the coals of zeale to flame forth in offering up of pure Incense of fervent Prayer, & especially in these times, wherein Satan so rageth, and his Instruments grow so malapert and mischievous, that God would hasten the accomplishment of *Antichrist's* Kingdome, that so the Kingdome of Iesui Christ may be exalted and enlarged, and he alone rule and raigne in his Church.

*A spirituall duty
necessary to all
Christian Ma-
gistrates.*

L. p. 212. *Somewhat may be done by the Bishop and Governours*

of the Church to preserve the unity and certainty of Faith, and to keep the Church from rent, or for uniting it, when it is rent. And this (pag. 198) one Pope cannot doe.

P. Somewhat? Why, you tell us immediately before, that the Pope, or a Bishop may perhaps despenſe in ſome caſes, with the Decrees of a Generall. And this (I hope) is ſomewhat more, then ſomewhat. Or perhaps at leaſt. And we have ſhewed before, how you Prelates, do either preſerve the Church from renting, or when it is rent, make up the breaches of it, namely by an uniting and confederating againſt Chriſt and his true Church, and by labouring tooth and nayle to ſupport and keep ſafe and ſound your Antichriſtian Hierarchy, which is not truly and properly an unity, but a conſpiracie againſt Chriſt, from whoſe true Myſticall body you have made the Great and unreconciliable Rent. And therefore you to preſerve the unity and certainty of Faith intire, which, even as you are Prelates, you are altogether Apoſtates from, and enemies unto? Or is the ſpirit of Infallibility, intayld to the Prelates Chaire? For doth not this neceſſarily imply either an Infallibility, or at leaſt a greater dexterity, and a more excellent and Divine ſpirit to be in Prelates, *qua Prelati, & Inſulati*, as they are Mitred Biſhops, then in all thoſe, that are no Prelates, when onely by Prelates, though but ſomewhat, to this purpoſe, may be done? But we have ſhewed before what ability or ſoundneſſe of judgement in divine & ſpiritual matters we may expect to be in Prelates, in compariſon of others, who are both learned, pious, & judicious Divines.

L. p. 194. To draw all together, to ſettle Controverſies in the Church, there is a viſible Iudge and Infallible, but not living, and that is the Scripture, pronouncing by the Church: and there is a viſible and living Iudge, and that is a Generall Councel.

P. Here I goe backe a little to fetch in this paſſage, as fit here to uſher in a many other Paſſages ſcattered here and there in your Book, which is hard to reduce to any order or forme. But we muſt do as we may. And I ſhall not wittingly offer violence to any part in the leaſt, though ſometimes here and there I am faine to pull them in by the head and ſhoulders. And here, you doe with the * Papists make the Scripture to be but a dead letter; for ſay you it is not a living Iudge: no nor yet a ſpeaking Iudge, but as it is pronounced by the Church. Where as the Apoſtle ſaith of it *Zon' o logos tou Theou*. The word of God is living or lively, nor onely ſo, but e'nergēs, effectually; as it is before noted. And if you will apply this to the Word preached, that's true too. Although you will not confeſſe preaching of Gods word to be the Scripture, or yet the word of God. But it muſt be pronounced by the Church, as the onely mouth of Scripture,

* As Heſius,
Pignus ei dicitur.

and

and that must be also in the Churches *sense*. Of which *judgements* entirely before. Yet this you adde to all your other indignities you put upon the *Scripture*, that you make it a *dead Judge*, and so indeed no Judge at all, as before you plainly tell For if it be blind, as wanting *light*; and if it be *mute or dumb*, and needs the Church as mouth; and if it be *dead*, as being *not living*. Certainly it can be no fit Judge at all; except ye will admit of a Judge, that is both blind, and dumb, and dead. As three Romans being sent in Ambassage, one a Foole, another a Coward, the third having the Gout, Cato told the Senate, they had sent an Ambassage, that had neither Head, Heart, nor Feet. And such a Judge would you make the *Scripture*. But 'tis visible you say. So are your dumb, dead, and blind Images in your Churches they are visible, and very conspicuous, when the *Scripture* oftentimes can neither be seen nor heard. Now to your *Generall Councils*.

L. p. 192. And surely what greater or surer Judgement can we have, where *sense of Scripture* is doubted, then a *Generall Council*, I do not see. And pag. 211. The making of *Canons*, which must bind all particular Christians, and Churches, cannot be concluded, and established, but there (to wit, in a *Generall Council*.) P. 224. I said, The Determination of a *Generall Council* erring, was to stand in force, and to have externall obedience yeelded to it, till evidence of *Scripture*, or a Demonstration to the Contrary, made the error appeare; and untill thereupon another Council of equall Authority did reverse it. And pag. 226. Now suppose a *Generall Council* actually erring in some point of Divine Truth, I hope it will not follow, that this Error must be so grosse as that forthwith it must be known to private men. And doubtlesse, till they know it, obedience must be yeelded; Nay when they know (if the Error be not manifestly against fundamentall verity, in which case a *Generall Council* cannot easily erre) I would have A. C. and all wise men consider, whether externall obedience be not even then to be yeelded. And p. 227. Therefore it may seem very fit and necessary, for the peace of Christendome, that a *Generall Council* thus erring, should stand in force, till evidence of *Scripture*, or a Demonstration make the error to appeare, as that another Council of equall Authority reverse it. And ibid. No way must lye open to private men to refuse obedience, till the Council be heard and weighed. And p. 261. A Council hath power to order, settle, and define Differences arisen concerning Faith. This power the Council hath not by an immediate Institution from Christ, but it was prudently taken up in the Church from the Apostles example, Act 15. And ibid. If the Council be lawfully Called, and proceed orderly, and conclude according to the Rule, the *Scripture*, then the Definitions thereof are binding: but not from calling another Council to reverse or abrogate the former Acts upon just cause.

P. 346. 'Tis true, that a Generall Council *de pace facto*, after 'tis ended, and admitted by the whole Church, is then Infallible, for it cannot erre in that, which is both already clearly and truly determined without Errour. After 'tis confirmed, 'tis admitted by the whole Church, then being found true it is also Infallible, that is, it deceives no man. And p. 347. For a man upon the pride of his own Iudgement to refuse externall obedience to the Council, was never lawfull, nor can error stand with any Government. P. 357. 358. Christ did just intend to leave an Infallible certainty in his Church, to satisfie either Conventions, or Curious, or presumptuous spirits. And therefore in things not fundamentall, nor necessary, 'tis no matter if Councils erre in one, and another, and a third, the whole Church having power and meanes enough to see, that no Council erre in necessary things, &c. If it erre in things necessary, we can be Infallibly assured by the Scripture, the Creed, the 4. first Councils, and the whole Church, where it erres in one, and not in another. And pag. 360. For one Faith necessary to Salvation, a most infallible certainty we have already in the Scripture, the Creeds, and the 4. first Generall Councils, to which for things necessary and fundamentall in the Faith, we need no assistance from other Generall Councils. P. 378. I submit my Iudgement with all humility to the Scripture, interpreted by the Primitive Church, and upon new and necessary doubts, to the judgement of a lawfull and free Generall Council. And, I absolutely make a lawfull and free Generall Council Iudge of Controversies, by and according to the Scripture. And p. 386. I have expressly declared, that the Scripture, interpreted by the Primitive Church, and a lawfull and free Generall Council, determining according to these, is Iudge of Controversies.

P. Thus in your Commending of Generall Councils, you are very large, that I may not say lavish too. And surely in one respect especially you have great Reason: for your Generall Councils must consist of Prelates onely: so as in exalting Generall Councils, you magnifie your Prelacie. But I remember a saying of Basill, that in his Observation, he never knew any good to come of Generall Councils of Bishops, who when they met in Council, were more zealous and eage for their own particular Honours and Dignities, then of the Church of God. And as Bernard saith. *Totus fervet Ecclesiasticus zelus sola pro Dignitate tuenda*. All the zeale of Churchmen is inflamed altogether for the advancing and upholding of their Dignity. But let us now take a briete view of your words, which we will collect and reduce to certain summary Heads. First, That Generall Councils are the supreme Iudge of the sense of Scripture, when and where 'tis doubted, p. 192. Secondly,

that the Canons and Decrees of Generall Councils bind all Christians of necessity, p. 211. Thirdly, yea though Generall Councils determine Errors, yet that requires at least externall obedience. Fourthly, That Generall Councils erring in some points of Divine Truth, yet you hope it will not be so grosse, as to come to the common view: or if it doe, yet obedience must be yielded, p. 226. onely except the Error be not manifestly against the fundamentall Verities. Fifthly, That a Generall Council hath no power from Christ to be Iudge in Controversies, but the Church prudently took it up from the Apostles example, Act. 15. Sixthly, That the Definitions of Generall Councils bind, being according to the Rule the Scripture: yet that those may be reversed by an after-Council. Seventhly, A Generall Council in things clearly and truly determined, cannot erre, but in that is infallible. Eighthly, That it is pride not to obey the Councils, Definitions, yea unlawfull, and not standing with any Government. Ninthly, That Christ intended to leave an Infallible certainty in his Church, but not to satisfy contentions, or curious, or presumptuous spirits. Tenthly, That it is no matter if Generall Councils erre in one, two, three &c. things not fundamentall, nor necessary. Eleventhly, That for necessary Faith to Salvation, we have an Infallible certainty in the Scriptures, Creeds, and 4. first Generall Councils, to which for things necessary we need not the Assistance of any other Generall Council. Twelfthly, That the Scripture interpreted by the Primitive Church and Generall Councils, is the Iudge of Controversies, whereunto you professe to submit in all humility. Thus these 12 Conclusions be as the 12 Articles of your Faith.

But now let's a little examine what Truth or Force there is in all these. I confesse some of them are somewhat coincident, and like Brookes fall one into another, but all have their Confluence into your Generall Council, as one maine Ocean. But we will take a say of each, as they run along.

For the first, and so the rest, which have any generall concurrence with it, I deny, that a Generall Council is a sufficient, and competent Iudge of Controversies in matters of Faith. My Reasons are these. First, Because Generall Councils consisting of Prelates, and more especially in these latter times, are so much the unabler to judge of the sense of Scripture, where 'tis deep, or doubtfull. As Nicolaus de Clemangin in his Tract De Concilio Generalibus, discourseth very largely and pregnantly of this very Circumstance, shewing, that Prelates are none of those, to whom God doth reveale the mysteries of his will in his Word, which are altogether spirituall, but Prelates are carnall, proud, ambitious, covetous, minding the things of the world.

His

His whole Discourse is worth the Reading. And *Stolatus* See *Aeneas*
 Arch-Bishop of Arles in France, in the Council of Basil, said Sylvius of the
 that they had no zeal, nor love, nor knowledge of the Truth, but Council of Ba-
 every one would be of his Kings Religion, and was ready to say as Basil, who was a-
 King would have him; and that the poore Priests were those, by whom *see* Pope Pius 2.
 the Truth was upholden. And (not to goe farre from home) If a See also Book of
 Generall Council were assembled of such Prelates as you are, who have Martyrs.
 no favour of, and lesse favour to the Truth, having be trayd in this your
 Book (besides your usuall practises) how contrary your spirit is
 to Christs spirit and wisdom: Certainly (as much as in you were)
 you would bring utter confusion upon the world, in setting up
 and establishing your Babilonish Faith and Religion. And I
 have noted before, how the poore in spirit, such as *see* the Lord,
 are those *+* Eagles Christ speaks of, whose eyes are sharpest to pierce *+* Mat. 24. 28.
 into the Mysteries of the Scriptures, as having Gods holy Spirit to
 guide them into all Truth. Heare what the Wiseman saith, *+* The *+* Pro. 28. 11.
 rich man is wise in his own conceits: but the poore that hath understand-
 ing searcheth him out. I leave it to your Application. And Christ
+ rejoycing in Spirit, saith, I thank thee O Father, Lord of heaven *+* Luk. 10. 21.
 and earth, that thou hast hid these things from the wise and prudent,
 and hast revealed them unto babes: even so Father, for it seemed good
 in thy sight. Againe, Prelates, especially such as your selfe, are
 taken up with State-matters, and all of them generally with
 their worldly affaires, and great Revenues, so as they have
 little leasure so much as to thinke of Divine matters, or to
 care for the state of mens soules, or to seek to advance Christs
 Kingdome, as being *+* *apellocriomatoi tes politeias tou Israel* (as *+* Ephe. 2. 12.
 the Apostle speaks) Aliens from the Common-wealth of Israel:
 Yea even those, that have good learning and judgement in Di-
 vinity, which they had before they were Prelates, after they
 come once to be Prelates, they are so choked with the world,
 and so over-awed with the servile feare of man, that they dare
 doe nothing for the Truth, especially in a time wherein it is
 openly opposed and oppressed, but are willing to sleep in a
 whole skin, and to let Religion and Faith sinke, or swimme, so
 they may enjoy their Lordships, and fill their Coffers. Againe,
 suppose a Generall Council of Prelates were called (for the
 purpose) to judge and determine of the Controvesie about the
 Calling of Prelates, whether it be *+* *instituted*, by Divine Au-
 thority, or no (as it was in Question and agitation in the Coun-
 cel of Trent) would not such a Council trow you be Partiall
 in their own Cause, and Define with one voyce, That Prelates
 are

are an Order, and of a Calling Jure divino, and that Christ thought it fittest to govern his Church by such visible Iudges and Vice-royes. Or, if the Controversie were, whether the Church alwayes collective in the Prelates, have power to ordaine Ceremonies in Gods service, to the Obedience and conformity whereof all mens Consciences are bound, by which Imposition Gods people come to loose that liberty, which Christ hath purchased for them, and Christ should lose his Royall sovereignty as King in his Church (as before is shewed) it is not easie to Divine, what the Definition of such a Councel would be? Or is there any Question to be made, but that without any more adoe, they would Order, Determine, Define, and Conclude, that Prelates the Church Collective, have power to ordaine what Ceremonies they please in the worship and service of God, which shall bind all mens Consciences, to the necessary obedience, and observation therof? Would they herein have any respect to Christian liberty, or Christs Prerogative? Would they not with the Scribes, and Pharisees and High Priests in their Councel, condemn Christ, for his Title of King of the Iews.

And because you are so much for a Generall Councel, as Iudge in Controversies, What say you to the first Generall Council of Nice, wherein there were above 300 Prelates (as I remember) Had they not all consented to the making of a Decree for the establishing of a * Doctrine of Devils, to wit, forbidding Marriage to all Ecclesiasticall Persons, had not one man Paphnutius, and he an unmarried man too, stood up, and withstood such a Decree, shewing by many Reasons and Arguments from Scripture and otherwise, how wicked and cruel such a Decree were. So early began the Mystery of Iniquity to bud forth, and that in the most Ancients, and in the very Prime or first Generall Council, wherein these Fathers, the Prelates were so piously zealous (though ignorantly) to lay the foundation of a generall Apostacie from the Faith, in establishing such a Doctrine of Devils, as the Apostle calls it; of which sufficiently before. Yet by your Doctrine, If that Generall Councel of so many Prelates had determined it, and ratified it by Decree, all Priests then were bound to obedience, untill another Generall Councell, equall to that, should reverse it; which should have been long enough, when every Age grew successively worse then other. And thus in the very first, and best Generall Councel (after the Apostles) a Doctrine of Devils should have been ratified, and therein an Apostacie from the Faith, and all men must have yeilded obedience, at least externall (enough to keep all your Priests from Marriage)

1 Tim. 4. 1.

Marriage) and so all Prelates and Priests should so quickly have proved a Generation of Apostates from the Faith.

Againe, if you have a Generall Council, you must not (according to the Council of Frier *Franciscus à S. Clara*) admit of any *Puritans*, or the precise Party of the Reformed Churches beyond the Seas, no not such as you call *Puritan Bishops*. For you see what one wise and honest man did in preventing so wicked a Decree of a whole Generall Councell of many Prelates. And assure your selfe, were there but a few sound *Puritans* admitted to your Generall Council, and might have free liberty to speake, you would not be able to resist the evidence of Truth, which they should bring in, as *Arelatensis* told the Prelates in the Council of *Basil*, concerning the poore inferiour Priests. But if you shall exclude the *Puritans*, and so all Reformed Non Prelaticall Churches, out of your Prelaticall Council Generall, how should it be a Generall Council? But I cry you mercy, *Puritan Reformed Churches* are already by you doomed for no members of your *Catholicke Church*, whereof and wherein yours and *Romes Church* are one and the same, and therefore as Heathen, they ought to be shut out for Wranglers, as they were from the Council of *Trent*.

Another Reason against a Generall Council, being Iudge in Controversies is, because all sound and Orthodox Divines, both Ancient and Moderne, both Forraigne and Domesticke in the Church of England formerly, with all the Orthodox Fathers in this point, have held, professed, and beleaved, That the holy Scripture is the sole sufficient Iudge in all Controversies of Faith. And for prooffe hercof, What say you to Dr *Whitakers Lectures* against *Bellarmino* and *Stapleton* in this Point? Or how do or can you answer any of his Arguments drawn from cleare Scriptures, and Testimonies from the Ancient Fathers. But it seems you have not been acquainted with him, as not once mentioning him in all this. For that were besides your Purpose. But you will except against him, as a *Puritan*, which is a sufficient confutation with one puffe of your mouth. And so you doe all honest, sound, learned, Religious, Orthodox Divines whatsoever, whom particularly to alledge here, would but make your Stomacke rise, and so I passe on to the rest.

Secondly and Thirdly, and againe, and againe, I deny, that the Decrees of Generall Councils, bind any true Christians Faith and Conscience, so much as to outward obedience to any one Ceremony, as before. Yea though your Council Decree according to

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the Scripture, yet *jure proprio*, and absolutely of its own Authority it binds not the Conscience. That's proper and peculiar to the Scripture alone immediatly, the onely binding Rule of Faith and Conscience. How much lesse doth a Councel bind in a matter of error in a point of Faith? This is such an *abominable point of Divinity*, as never any Arch-Prelate of *Canterbury* since the Reformation and (I presume) before, ever uttered. *Divinity*, say I, yea *Divinity* Diabolicall, and monstrous Impiety, and Antichristian Tyranny, to be hissed out by all that beare but the bare name of Christians. And this Answereth also to the Fourth, which is as full of ridiculous absurdity, as of impious folly. You hope (forsooth) that a Councels errors will not be so great as all men shall discern them. That may well be, when many thousands take no notice at all of any such Councel Decrees. And how many men have not the eyes to discern even the grossest errors? How many in the Church of *England* doe discern the grossenes and danger of your setting up of your Altars in all the Churches of *England*, as namely, that it is a denying of Christ the one'y Altar, And the bringing in of the Popish Priesthood, and sacrifice? But what if you could in a *Provinciall Councel of Canterbury* make a Decree for setting up, and worshiping of Altars, as you doe, and that all men did see the grossnes of it? Would the sight of it exempt them from at least *externall obedience*, being once defined in that your Synod? And so of a *Generall Councel*, for *universall obedience*. No, the knowledge of the grossnes of the error will not serve their turnes, to excuse them from obedience. For you tell us, *We must notwithstanding yeild obedience*. If so, surely it were the safest way then for men to close their eyes, that they may not see at all, and so yeeld *blind obedience* to your Decrees, pinning their soules (as I said) to the Prelates *Innocent white sleeve*, to be led blindfold to hell, then seeing and knowing, to sin against their Conscience, in yeelding obedience. But how ever, seeing, or not seeing, hang, or be damned, the Decree of a *Generall Councel*, even in point of error in the Truth, yea though men know it to be against Gods word, must be *universally obeyed*, till evidence of Scripture or a Demonstration to the contrary made the error appeare, and untill thereupon another *Generall Councel* equall to that, did reverse it. Which may be long enough, before all these things concur. What? Must the Decree of the seventh *Generall Councel*, the second of *Nice*, for the worship of Images bind all men to Obedience, till another *Generall Councell* equall to that, upon Demonstration to the contrary, shall reverse it? Or must the

Decree

Decree of the Councel of Lateran under Pope Innocent 3. for Transubstantiation, be beleaved and obeyed by all men, at least in externall obedience, to worship the Altar and Host till another Councell equall unto that shall reverse it? Or must the Decree of the Generall Councel of Constance, for the taking away of the Cup in the Sacrament from the People, bind all to obedience, till another Councel equall unto that shall reverse it? Or lastly, shall the Decrees of the Councel of Trent (which calls it selfe a Generall Councel) ratifying the worship of Images, Transubstantiation, and the taking away of the Cup, wiping the Peoples nose of it, besides all those other damnable and damning errors against the cleave Truth and Faith of Christ, bind all to obedience till another Councell equall to that shall reverse it? Then certainly all Papists, by your sentence, are bound to be damned. Nay, are not you and your Church of England bound to obey all those Decrees of Former Generall Councels, as that of the second of Nice, for worship of Images, not yet reversed by a Generall Councel equall to that, though by a Councel at Frankford called by Carolus Magnus, Emperour of the West, that wicked Decree was condemned. But the Decrees of this Councel are smothered, and kept in hugger mugger, as being outfaced by such a prevailing generallity of unblissing Images, and so have lost their place among the Records of the Councels. And besides, that Councel at Frankford was not for generallty equall to that of Nice under that wicked Empresse Irene. Which being so, and so, that Decree of Nice not yet reversed, why (say I) doe not you obserue your own Rule in obeying that Decree, in worshipping of Images? Or why at least (though you here write something against them to some small purpose, as coming neare to Idolatry) doe you not yeeld externall obedience, in doing corporall Reverence to those Images you have set up, onely reserving your internall worship, and keeping your Faith to your selfe? But to satisfie us for that, you have over or upon your Altar in your own Chappel at Lambeth sufficient Images and Crucifixes, which, when you doe honour and homage to your Altar, cannot but participate of it. And againe, the Councel of Constance being a Generall Councel, and the Decree therof for the Cup being not yet reversed by another Councel equall to that: And seeing your Church of England is one and the same with the Catholick Church when it was represented in that Councel: why doe you not presse your Doctrine unto Practise in your Church of England, telling them that they are all bound to the obedience of that Decree of the Councel of Constance,

for

for the taking away of the Cup in the Sacrament, at least they are bound to *externall obedience*, not to drinke of that Cup till another Council equall to that, shall reverse that Decree, which hath not yet been; but on the contrary the Generall Council of *Basill* since that hath ratified that Decree of *Constance*, notwithstanding all the Bohemians supplications and demonstrations to the contrary? But you will say, you have here in your Book made a demonstration both against worship of Images, and the taking away of the Cup. But this will not free you from *externall obedience to the Decrees of the said Councils*, till another Council thereupon equall to those shall reverse them. Therefore by your own Doctrine you have put upon your selfe and Church a necessity of *externall obedience* to the said Decrees, from which because you cannot otherwise be exempted, how doth it concerne you, and your Church of *England* too (if indeed you desire to be freed from the obedience of those Decrees) to use all meanes for the expediting, and speedy calling of a Generall Council, to reverse the said Decrees? And so much the rather now, when you have made such Demonstrations against those said Decrees, as being against Truth, which therefore you cannot obey, without offering manifest violence to your Conscience. And if your Protestants of the Church of *England* shall aledge, that these Errors, Heresies, Idolatries, Sacriledges, have been cryed down by one unanimous voyce of all Protestants, and in particuler, by the established Doctrines of the Church of *England*, yet your Doctrine tells them still, that being never yet reversed by a Generall Council equall to those wherein they were Decreed; and seeing that the Reformed Churches beyond the Seas are no true Churches, for fault of Prelates; And the Doctrines of the Church of *England* are declared to be doubtfull: therefore your Doctrine stands in force still, that *externall obedience at least must be yeelded of all*. Otherwise, it cannot stand with any Government, as you tell us here. But how stands it with Faith, with Conscience, with Scripture, with the

* Rom. 14.23.

Apostle, that a man is bound knowingly to obey an Error in the Faith? For the Apostle saith, * *whatsoever is not of Faith is sinne*, that is, whatsoever a man doth against his Conscience, is sinne. So as you hereby teach men directly to sinne against their Consciences, and all to uphold the Credit of your Prelaticall Government and Decrees. Thus the Church of *England* may see what an Oracle she hath got in the Chaire of *Canterbury*.

To the Fifth, A Generall Councell hath not power from Christ immediately

*immediately to be Iudge in Controversies. Immediately ? No nor
 immediately neither, nor any way at all. For it is denyed, that your
 Generall Councel of Prelates are lawfull, seeing all the members
 of the Councel are neither visible Iudges, nor Vice-Roys, appoin-
 ted and allowed by Christ to Govern this Church, as hath
 been proved. Now if all the members of your Generall Councel
 be of no Authority Divine, then neither your Generall Councel it-
 selfe, with all the Decrees of it. For there is, the same reason of
 the whole, and of all the Parts. Christ then will not have his
 truth to receive Testimony, much lesse subject his word to the
 Judgement of those, who are usurping Tyrants, and enemies
 of his word, and especially since Antichrist hath prevailed,
 * Christ would not receive testimony from the Devils that they * Mat. 3.12
 knew him. No more doth he allow * any of Satans Ministers, * 2 Cor. 11.13
 false Apostles, to be Iudges in Controversies of Faith. And you con-
 fesse, A Generall Councel hath no power from Christ Immediately (at
 least) to be Iudge in Controversies.*

*Whence then hath your Generall Councels this power ? The
 Church (say you) prudently tooke it up from the example of the Apo-
 stles, Acts 15. Prudently tooke it up ? Nay surely rather, you cras-
 tily stole it. You took it up where it was not layd down, for you
 to take up, and so to abuse. But you have Prudently, that is Po-
 litickly and presumptuously taken up, that is, usurped that power
 which was never given you, nor yet by any Apostolicke Legacy
 left unto you, seeing you are neither their heires, nor successors,
 nor Executors, nor Administrators, nor Assignes of the Apostles, but
 (in one word for all) meere Usurpers. Yea though by the
 Name of Church we should understand (which you doe not)
 the true Church of Christ successively after the Apostles in all
 Ages; yet she hath learned another gates Prudence, then to
 take up such an example from the Apostles, as is neither war-
 rantable for her to doe, nor imitable. For the Apostles, as they
 had their Immediate Calling from Christ, so by him they were
 immediately inspired with the Holy Ghost, so as their judgement in
 all matters of Faith was infallible. But the succeeding believers
 had not the like fullnesse and abundant measure of the Spirit,
 as to make them competent and sufficient Judges in matters
 of Faith, on whose judgement men might infallibly rest their faith,
 and settle their Conscience. Yea it pleased the wisdom of Christ
 to give that fullnes of his Spirit to his Apostles, that being thereby
 led into all Truth, they might, not onely preach that truth to that
 present age, wherein they lived, but also leave the same truth*

written to all succeeding Ages of the Church of Christ, to be guided and directed by that Truth in the Scripture, as the sole competent, and every way sufficient and compleat Iudge in all controversies and matters of faith whatsoever. Again, that particular Example of the Apostles (Acts 15.) was an *A per se*. It was a particular Act proper onely to that present occasion, and not to be stretched to aftertimes, when the Church should be settled. For that very determination of the Apostles, was but *proskairos*, for that very season, to compose some Differences arising between the Jews and Gentiles, newly converted to Christianity. And the Apostle James layes this for the ground of the Determination or Decree; * Moses (saith he) of old time hath in every City those that preach him, being read in the Synagogues every Sabbath day. Here is the occasion of this Assembly, the mixture of the Jews living amongst the Gentiles. And though the Gentiles converted were free from Jewish ordinances, yet the Jews being offended at it, and not yet strong enough in the faith, and pressing the Gentile Christians with Circumcision; hereupon the Assembly met, and by the speciall and immediate assistance and guidance of the Spirit of God, determined what was fittest to be done for the present necessity. And the determination was, that those Christian Gentiles should abstaine from Blood, and strangled, and Idoll-offerings, and Fornications. And this Decree lasted no longer, then the present occasion required. Though to abstaine from Idoll-offering and from Fornication (so frequent among the Gentiles) is perpetuall, according to Gods Morall Law: but abstinence from Blood, and strangled was a Ceremoniall Law, and so was not to outlast that time, of the Jews tendernes. For otherwise all the Leviticall Ceremonies were abrogated in Christs death. And yet for that time and occasion, these abstinences were called Necessary things, that is, onely in regard of the occasion; though to abstain from Idoll offerings, and from Fornication we are for ever and to all necessary. But now this example ought not to be drawn into a Rule, no not to the true Church of God, and to the Ministers of his word, or to any humane power, to impose what Ceremonies they please upon the Consciences of Gods people. This did not the Apostles. What they did here, was by the Holy Ghosts direction, and for the occasion aforesaid. And such an evidence can no Generall Councell of Prelates shew us.

And in a word, you that have so prudently taken up that Paper for Generall Councils to be Iudges in Controversies of Faith from the

the example of that Council of the Apostles, Acts 15. doe you truly conforme to the pattern of that Assembly? You must understand that that Assembly, or Council consisted not of the *Apostles alone*, but also of the * *Elders*, the *Presbyters*; not onely so, but also of the ‡ *Brethren*, the *believers*, who were also members of that *Assembly*, and who with the *Apostles* and *Elders* are mentioned in the *Epistle*, as whose joynt Assent was to the *Decree*. Here was then a Compleat Pattern of a *Generall Council*, when the *Ministers* and *Brethren*, the people are the joynt body of the *Council*. For otherwise, how is it a *Generall Council*, if it consist of the *Ministers* alone? So as that's a true definition of a *Generall Council*, which consists *Generally* of the *Ministers* and *People* together. But you have prudently left out of your *Generall Councils*, not onely the *People of God*, but also his true *Ministers*, the *Presbyters*; these you shut out, not onely from your *Council*, but also from your *Catholicke Church*, as not members of it; as they are not indeed. So as your *Generall Synod* or *Council*, may truly be called (how prudently soever you have taken it up) as that *second Council of Ephesus* was, lustrick; a *stollen Council*. Thus though you *Prelates* would be thought to be the *Apostles* successors, and propose their example here, yet in nothing do you follow them, no not in that, which you say you have here prudently taken up from their example: But your *prudence* is no other, but to make the *Apostles* *states* for your *tyranny* while you *Challenge* the office of being the *sole Judges* in *Controversies* of *Faith*, and of the *Scriptures* too, which not even the *Apostles* themselves did ever take upon them, though they had the *Spirit of Christ*, which you have not.

To the Sixth, it is answered in the former. For *Definitions* of your *Generall Councils*, though they be for the matter according to *Scripture*, yet doe they not bind, as the *Councils* *Definitions*. *Gods word* in and of it selfe onely bindeth, as is said before. Nor doe your *Generall Councils* bind, for the *manner* and *forme*, which is ever false, seeing they are not such *Councils*, as the *Scripture* alloweth. And againe, neither doe they bind, because they are alwayes *fallible*, because never *Infalible* (by your own confession) and they are often *erronious*, as you also confesse. And therefore as when false, they bind not, so neither when true, are men bound to beleieve them, as he that is accustomed to lye, is ever suspected, although he sometimes tell truth.

For the Seventh, it is as ridiculous, as some of its fellows. For you say, *That in things truly determined by the Council, being*

* AB. 15.6.
‡ vs. 22, 23, 25,

1 King. 22.

done, in that, it cannot erre. Which being understood in the most perfect sense of the words, is as if a man should say, He that tells the truth, being told, therein he cannot lye. But yet things may be said to be truly determined, which yet being so determined, may be said to be erronious. For a thing may be said to be truly Determined, quoad externam formam & modum determinandi; when the externall forme and manner of the Determination is observed: And yet quoad materiam ipsam determinata; in regard of the matter and thing it selfe determined, it may be false and erronious. As those 400. Prophets in the case of *Ahab*, did truly consent with one unanimous voyce; but yet it was a lye, which they truly consented in. So a thiefe may be said to be a true man, in respect of the substance of a man, or truly to live, because he liueth, yet he is a thiefe, and liues a lewd life. So your Generall Councel may observe all its accustomed forms and manners of Determining matters by voyces, and the like, yea and also may do it according to the letter of Scripture, as they take, and interpret it, and yet the thing so determined may be erronious; because they mistook and misinterpreted the Scripture. So as neither in this speech of yours is there a truth. Or doe you meane, being rightly after your manner done, hath it some vertue *ex opere operato*, not to erre? Or do you mean, That so being once done, for the manner, it must not for the matter be questioned, but then, right or wrong, must be obeyed as truth? And againe, your expression is very improper, to say, of a thing already done, and past, It cannot erre. Non posse, or possibility is properly of a thing not yet done; So as you should have said, A Generall Councel in the things so and so done, hath not erred, nor cannot erre. But who shall reduce your words to reason, or free them from being ridiculous? For, *Perlectum admissi, visum seneatis amici*? Can any refrain laughter that reads your words? Or from saying, They are as a fooles coat made up of sundry pieces and sundry colours. For thus they are framed; 1. 'Tis true, that a Generall Councel de post facto, after 'tis edded, and admitted by the whole Church, is then Infallible. 2. The reason, For, it cannot erre in that, which is hath clearly and truly determined without error. 3. After 'tis confirmed, 'tis admitted by the whole Church. 4. Then being found true, it is also Infallible; that is, it deceives no man. Is not here *Mira verborum complexio*, as the Orator saith, A ridiculous babling? Or as the Poet saith, is not this *Humo Capiti Cervicem jungere equinam*? to paint a mans head standing upon a Horses neck? Would ever any man have spoken thus, that had not first bid adieu to common Sense, Reason, Judgment?

ment? And if the Reader require a larger Commentary, let him but read the words over againe.

To the Eighth I answer, *It is not in it selfe pride, not to obey Councils, Dispositions; and much lesse, when a man knows them to be erroneous.* Nor is it against any Iust and Godly Government; but onely against that which is Papall, Antichristian, Tyrannicall. And is it not high and Antichristian pride, to impose Dispositions of General Councils of Prelates, yea even when they are erroneous, and known apparently to be so, yet to be as Gods own holy Commandments necessarily obeyed of all? This is the highest and most Diabollicall Tyranny in the world, thus to bring into bondage the faith, soule and conscience of men to a necessary subjection to error and falshood. Yea, thus not to obey, you call it also unlawfull. Unlawfull? By what Law? Or what Law either of God, or of any lawfull Authority of Man, or of Civil state, is here broken? Are mens lusts a Law? Or are your Prelaticall Councils any true General Councils? General they may be, in respect of Prelates, but General they are not in respect of the true Catholicke Church of Christ, the Body whereof is not represented in your General Councils: as is shewed before. No nor is your General Council General, in respect of the Catholicke Church, whereof you call your selfe the representative body. For the lay-people are not admitted into your Council, nor any to represent them: therefore it is not General: therefore not to obey the dispositions of it, is it unlawfull? And suppose the Council were lawfull, are the Decrees therof to be obeyed, when erroneous.

To the Ninth: That Christ intended not to leave an Infallible certainty in his Church, to satisfie either contentious, or curious, or presumptuous spirits. Here is one thing expressed, and another implied: the thing expressed is negative, Christ intended not, &c. the thing implied is affirmative: That Christ intended to leave an Infallible certainty in his Church. And sutable hereunto are your precedent words; *There is, there can be no necessity of an infallible certainty in the whole Catholicke Church, and much lesse in a General Council, of things not absolutely necessary in themselves, Which words imply this Affirmative, That there is a necessity of an infallible certainty in the whole Catholicke Church of things absolutely necessary in themselves.* So as here also, it is all one, as if you had said thus: Christ intended to leave an infallible certainty in his Church, but not to satisfie either contentious, or curious, or presumptuous spirits. Oney you doe still in such things of this nature, prudently avoyd
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the plainer and least deceitfull way of expressing your selfe.
 Now what Christ intended, he certainly performs and makes good.
 But to that your Imaginary Catholicke Church Prelaticall, I
 deny, that Christ ever intended to leave an infallible certainty. For
 to such he never made any such promise. And therefore you
 cannot say, and say truly, That Christ intended that. For you are
 no part of his true Church, as having no calling from Christ, as
 before is proved. And you your selfe confesse in many places
 of your Booke, that the Authority of your Church is not Divinely
 infallible: And for instance, you make your present Church Autho-
 rity, in inducing beliefe of Scripture to be Gods word, to have a prime
 place in things absolutely necessary in themselves; and yet you con-
 fesse, that this Authority is not Divine and infallible. So here is a
 Contradiction, which I leave with you to reconcile. Again,
 you tell us before, that our Saviour Christ hath left in his Church
 besides his Law-books, the Scripture, visible Iudges, to wit, Arch-Bi-
 shops and Bishops. And of such are made your Generall Councils,
 Ergo, of necessity Christ must intend to leave unto you an Infal-
 lible Certainty in judging Controversies of Faith. For the Scripture
 you deny to be a compleat and sufficient Iudge in doubtfull cases;
 and that in such cases the visible Iudges, the Prelates in a Generall
 Council are to determine. Now if you have not certain infallibi-
 lity of Judgement, in what case is the Church? Then it may be
 said, as * Bellarmine and other Jesuites say, Christ hath provided
 very ill for his Church, if he had not left a visible Iudge, and withall a
 certaine infallibility unto him, to determine controversies of Faith.
 This he speakes of the Pope; and upon the very same ground,
 that you doe for all Prelates in a Generall Council. And the
 ground is, that you and they both deny the Scripture to be sole Iudge
 in Controversies of Faith. Well then, what say you? Doe you
 confesse this, that you have this Infallible certainty? If you say
 you have it not (as you do) and yet you will be the true Church
 of Christ, then you bely Christ, both here, saying He intended to
 leave it: and before, in saying, He hath left you to be visible Iudges.
 For had he intended to leave such an Infallibility certain to such
 a Church, as you speake of, and to leave such to be visible Iudges,
 as are Archbishops and Bishops: then certainly he would have
 given you such an Infallible certainty, as wherby you should
 have been qualified and furnished, to be sufficient and competent
 Iudges, whose Judgement should be such in matters of Faith,
 as men might secretly and safely rely, and rest their Faith upon.
 For otherwise if you have not this Infallibility, but that some
 times

* Bellarmine.

times at least; and that in weighty Controversies you might erre in Judgement, then men should have no more ground whereon to settle their Faith, then the Dove in the Deluge had to set her foot upon, you have so covered the Scripture as with a Deluge of Criminations, as to be no sufficient Judge in Controversies of Faith. And you confesse (*ibid*) That a Generall Council (which is an Universall Assembly of Prelates, and Grand Bench of visible Iudges) is not of infallible credit, but that they may erre, yea and possibly manifestly too against fundamentall verity, as pag. 226. So as if the Scripture be, though Infalible, yet not living, but a dead Iudge, that cannot speake, or pronounce the sentence: And if the Prelates, the visible living Iudges, have not infallible certainty, nor a Generall Council infallible credit in their Decrees; you leave the Church in a most perplexed case. Whither shall she goe in all her doubts? To what Judge or Oracle for resolution? To the Scriptures? That's dead, and cannot say, Mum. To a Generall Council of Prelates? That's of no certain credit; their Judgement is not infallible; yea not in fundamentall Truths. Alas, poore Church, what wilt thou doe? What wilt thou doe? Why, surely, beleeve none of all these false Prophets, no not all of them together, when assembled in a Generall Council, for they may and will miserably deceive and seduce you, if you trust to their Judgement. Whither then? To the Scripture. But it is dead, say they. They are false Prophets, and blind guides: beleeve them not: follow them not.

* Search the Scriptures, as Christ bids you. † To the Law, and to the Testimony, if they speake not according to this word; it is because there is no light in them. Art thou not Christs Spouse? Then heare Christs voyce, the Scripture. Say with the Spoule in the Canticles: † Tell me, O thou whom my soule loveth, where thou feedest, where thou causeth thy flocks to rest at noone: For why should I be as one that turneth aside by the flocks of thy companions? To whom Christ, her beloved Spouse, answereth, § If thou know not, O thou fairest among women, goe thy way to the footsteps of the Flocke, and feed thy Kiddles besides the shepheards Tents. Here the true Church, Christs Spouse, in her perplexities, and doubts, wherein she is like to loole herselfe, goes to Christ, to her shepheard, and asks of him, where he feedeth, where he causeth his Flocks to rest at † Noon, where his Congregations may find a shady layre, rest, and refreshing from the meridian heat of Persecutions; or her Faith find rest in doubtfull cases of Faith, or Conscience. For why (saies she) should I be as one, that turneth aside by the flocks of thy companions? Why should

Job 9.39.

Esa. 8.20.

Cant. 1.7.

§ vers. 8.

† Psal. 91.1.

Mat. 6.21.

should I be uncertain and unsettled in depending upon the guidance
and conduct of false shepherds, such as pretend to be as thy fellow
shepherd is, that sit as God in the Temple of God, shewing themselves
to be God, equall to thee in power and Regall Authority over thy King-
doms and Church, making what Lawes they please, in binding our
Consciences and that even to their erroneous Decrees. To whom
Christ Answereth, If thou know not (O thou fairest among women,
although despised by men) goe thy way forth by the footsteps of thy
Flocke, to the green * Pastures, and the waters of comfort; the Scrip-
tures where my flocke doth ordinarily find pasture. († For man liveth
not by bread onely, but by every word that proceedeth out of the mouth
of God) there thou shalt find the true Pasture, by the footsteps of the
flocke, by the continuall treading of my sheep, which know no other
pasture but this; For here my sheep heare my voyce, even here by the
shepherds Tents my Ministers whom I have set over the flocks, † to
feed them with understanding and knowledge; § Here, be those wa-
ters for every one that thirsteth, here is the milke and wine that is to
be had without money: Hearken diligently unto me, incline thine Eare,
and come unto me, and thy soule shall live: search the Scriptures for in
them is eternall life, and they are they that testifie of me. These are
the onely † light which I have left to be a lampe for thy feet, and a light
for thy steps. These are the onely * Oracles of God, which shall clearly
resolve thee in all thy perplexed doubts; These are my onely faithfull
witnesses, which I have left to witness the truth, and to establish thy
heart in the faith, in me, ‡ if any man teach otherwise, and consenteth
not to the wholesome words of Scripture, which are mine * own lively
voyce, and which containe all things pertaining to faith and godlinesse,
he is puffed up and knoweth nothing, he is a false Prophet, a false shep-
heard, a blind Guide, a seducer, an Antichrist. Thus Christ speaketh
to his Spouse in the Scripture, his owne voyce, the onely true,
living and infallible Iudge. And to this Judge, Christs voyce in the
Scripture, the true Spouse of Christ in all Ages hath still resorted,
and therein been resolved in her doubts, and comforted in
her distresse. For ‡ here is that wisdom which is justified of all her
Children. And † whatsoever is therein written is written for our lear-
ning, that we through patience, and comfort of the Scriptures might
have hope. Nothing can comfort us in our calamities, nothing
can confirm and establish our faith and hope in all our perplexed
doubtings, but this. Before we shewed, how all the Fathers
with one voyce took this sanctuary, came to this Iudge, made
this the onely Rule, to determine all doubts and disputes by: so
Augustine, so Tursilian: so the intertain Author upon Mat. 24

* Psal. 23. 1, 2.

† Mat. 4. 4.

† Jer. 3. 15.

§ Isay. 55. 1, 2, 3.

† Psal. 119.

* Logiath

I Pet. 4. 11.

‡ 2 Tim. 6. 3.

* Heb. 4. 12.

† Mat. 11. 19.

† Rom. 15. 4.

in *Chrystome* saith, that in the times of *Antichrist* (even in these our Times) one cannot know the true Church but by the Scripture, because *Antichrist* with his wicked Clergy, make such a faire shew and pretence, that they are the *Catholicke Church*, just as your Lordship doth. Therefore let all true Christians in these perillous times of *Antichrist*, and *Antichristian Prelates* (which cry down the Scriptures as an insufficient Iudge in Controversies of faith, and cry up their own usurped Authority as the supreme Iudge of the Scripture, at least in all doubtfull cases, though they confesse their Judgement not to be of Infallible Credit) fly to the * Mountaines, and to the † Fountaines, the Scriptures, the lively voyce of Christ, they, they onely will resolve us, and settle our faith in all doubts and difficulties, and will discover unto us the true Church of Christ, from all false, pretended, counterfeit, *Antichristian*, *Prelaticall*, *Hierarchicall Churches* and *Synagogues*.

* Mat. 24.
† Ad Fontes
the common
voyce of the Pri-
mitive Fathers.

Now seeing, though you arrogate, but are not able to prove, that Christ hath left your *Catholicke Church* an Infallible certainty, which yet you confesse to be uncertaine: give us leave (though we touched this before) now againe upon a fresh occasion to vindicate the Truth of Christ, that he not onely intended, but indeed hath left unto his true Church an infallible certainty of his Spirit, which by the rule of his word doth guide his Elect into all truth in all ages successively unto the end of the world. When he took his long Farewell of his Apostles and Disciples as concerning his bodily presence with them upon earth: he left them this Promise yet to comfort them concerning his perpetuall spiritual presence with them, saying, † Lo I am with you alwayes unto the end of the world, To the end of the world, Ergo with all those that are his true Disciples unto the end of the world. So as where-soever Christs Churches and Congregations be, there his Spirit is. This Spirit leads him into all Truth, into all necessary and saving Truth infallibly, and most certainly. This is that † Anoynting of which before. He that hath not this Spirit of † Christ, the Spirit of truth, is none of him. And he that hath it, is preserved from the seducements of false Prophets, which come in Christs Name, and shall deceive many, but not the Elect; for that's not possible. Every true beleever cannot, will not willingly erre in any point of faith, and truth necessary to Salvation. I say, not wittingly. For many of Gods deare Children doe that ignorantly, whereby Christ is denied, as in yeelding obedience to mans devices in Gods worship, and that through custome, whereas if they were rowled, and put to it, and asked if they beleaved not that Christ is the onely King of

† Mat. 28. 20.

§ Iob. 16. 13.

† I Iob. 2. 27.

† Rom. 8. 9.

his Church, and Lord over the Conscience; oh, they beleeve and acknowledge none other King. Aske them againe, whether they beleeve that any man may exercise this Authority over them; oh, they renounce all such lords. Aske them againe, why they subject their Consciences, soules and bodies to the will and lust of man in *will-worship*, forbidden by the Apostle: ô, they answere, they never knew that before: and now that they know it, they repent of it, and from henceforth they renounce it, and resolve to loose rather *life* and all, then they will doe so any longer. Thus even a good Christian, through *ignorance* may for a time in a dangerous *error*; but so soon as he is convinced of it, he will not for all the world continue in it. So he that hath true *saving faith* in *Christ*, resting on *Christs merits* alone for his *justification*, he neither will nor can be brought to beleeve, that he must be *justified* by his *works*. For this is against the very nature of *saving faith*, which rests onely on *Christ*, renouncing all other respects. So that 'tis impossible, that any true member of *Christ*, should by any error be so seduced, as to be seperated from *Christ*, for he is * *preserved by the spirit of Grace, by the power of God through faith unto salvation*. So that, as the whole body of the Church of *Christ*, so every particular member of this *body*, hath the certaine and infallible seale of the Spirit of Truth given him of *Christ*, according to his *promise*, *purpose*, and *intention*, for all truth absolutely necessary to *salvation*, having both his *Spirit* and *word* to guide them into all truth.

P 1 Pet. I. 5.

Finally, 'tis very true (being taken in a true sence) that *Christ* never intended to leave an infallible certainty in his Church, to satisfy either contentiuous, or curiuous, or presumptuous spirits. And if not presumptuous spirits, certainly not such spirits, as usurpe a Prelatical and Lordly Authority, and to sit as visible Iudges of Scripture in Generall Councils, imposing upon all men a servile yoke of obedience to their Decrees, whether right or wrong, true or false. Nay to such presumptuous spirits God hath given eyes not to see, and hath made their hearts fat, not to understand the truth, not to see the light, that shineth in his word, and therefore they say it is darke, and speake disgracefully of it. So as the presumption is properly yours. As for the contentiuous, and curiuous, these are they that contend for the truth against your undermining and oppugning of it, and are curiuous to search and sound the bottome of that Mystery of Iniquity, which is cunningly, yet grossly enough folded up in the voluminous leaves of this your Booke. So as for

for these so contentious and curiou, Christ did intend to leave an Infallible certainty in his Church to satisfie them, and to assure them of the Truth, so as not all the opposition and contradiction in the world can beate them from it.

To the Tenth, you make no matter of it, if Generall Councils erre, in one, or a second, or a third; so it be not in things necessary. In other cales it makes no matter, if they erre. And what matter is it then, if there be none of your Generall Council at all. For you confesse that they may possibly (though not easily) erre in things necessary, and in fundamentall points of Faith; and yet obedience must be given. If then it be no matter if in other things they erre, once, twice, thrice, yea or if you will in a hundred things: take all these together, and the world should be free from many dangers, if it were rid of Generall Councils altogether. But in the meane time, you make no matter of it, if in so erring, they load the world with an intollerable burthen of errours, which all men must bow their necks under, till another Generall Council doe free them: and perhaps in stead of freeing them, may lay as much more load upon them. Truly, my Lord, if you had not a liberty to talk with your pen what you please, and a strong opinion also, that whatsoever you write or speake, must needs be of every body highly applauded, as if all you write were Oracles: you would never have suffered such foule blots to have dropped from your pen. But 'tis no matter. If you erre in this, and that, and another, &c. as well as your Generall Councils; so as we knowing them may not in obeying, or assenting erre with you.

To the Eleventh you say, for necessary faith to salvation, we have the Scriptures, Creeds, & first Generall Councils. So then, being furnisht of necessities, what need we any more? I think the Apostles rule for temporall things, may hold well in spirituall, he saith, * having food and rayment, let us therewith be content: So * 1 Tim. 6.8. Having all things necessary for faith to salvation, let us use these well and be content, not affecting to be loaden with a multitude of humane devises, which Prelaticall Councils, Courts, and Canons put upon us. And are Generall Councils so Cheape, as that you should keep such a doe, having no Necessaries to trouble them withall. But it seems you have some other necessities, besides those of faith, that will require a Generall Council. For you tell us (pag 211.) The settling of the Divisions of Christendome (as the reconciling of England with Rome) the making of Canons, which must bind all particular Christians and Churches, cannot be concluded and established, but there, to wit, in a Generall Council. Why but there? For the Church

Church of England you may doe what you please; onely you desire perhaps a *Generall Council*, to conclude for *Altars*, and other utensils, and so ease your shoulders of the envy, and crime of *Innovation*, but for that also you have a sufficient put off, as is shewed before. But the *reconciliation and setting of the Divisions of Christendome will conclude all*. But still the *Scripture* with you, is not alone sufficient for necessary faith to salvation, without the *Creed*, and (at least) the 4 first *Generall Councils*: Why, was the *Scripture*, before there were any either *Creeds*, or *Councils*? And was not the *Scripture* then alone sufficient for all things necessary to salvation? The *Creeds* and *Councils* are not to be added to the *Scripture*, as if without them it were not an absolute and compleat Rule. As for the *Creeds*, they were for the summe and substance of them extracted from *Scripture*, and must still be reduced to *Scripture* for their true sense and interpretation, as before. And for the *Decrees of the 4 Generall Councils*, we approve of them, no further, then the *Scripture* warrants them. And therefore though

Twelfthly, you humbly submit to the *Scripture*, as it is interpreted by the *Primitive Church* and *Generall Councils*, and not els: yet we submit our faith onely to the *Scripture*, as it is interpreted by it selfe, and by the spirit of *Christ* speaking and breathing in it, which by the *Scripture* interprets the *Scripture* unto us; as *Augustine* doth well observe in his Second Book *de Doctrina Christiana*. And herein you shew your faith not to be *Divine*, but *humane*, as which you submit not meerly to the *Scripture*, but unto the iudgment of men, as they shall interpret the same unto you. And so I leave you to your faith, wherein you declare your selfe to be quite from the true *Catholicke Church of Christ*, whose Faith is built upon the onely foundation of the *Apostles* and *Prophets*, *Iesu Christ* being the Chiefe corner stone, without any depending upon humane testimony and Authority. And so here an end of your *Generall Councils*.

But yet one thing remains unresolved on your part, for you have told us that *Generall Councils* may erre even in fundamental truths: but whether at any time they doe actually so erre, you resolve us not. Nay in some places you make it so ambiguous, whether they can erre, or no, that we know not what to make of it, fish or flesh. For (pag. 223.) you propound the Question, saying, whether a *Generall Council* may erre, or not, is a Question of great consequence in the Church of *Christ*. To say it cannot erre, leaves the Church not onely without remedy against an error once determined, but

but also without sense that it may need a remedy, and so without care to
 seek it, which is the mystery of the Church of Rome at this day. To
 say it * can erre, seems to expose the members of the Church to an ^{See a little}
 uncertainty, and wavering in the Faith, to make inquiet spirits not before sol. as
 only to disrespect former Councils of the Church, but also to slight and Bellarmine,
 condemn whatsoever it may now determine, into which error some
 opposers of the Church of Rome have fallen. Thus you. Now this
 Question of so great consequence, and that in utranque partem, on
 both sides, pro & con: you seem in your last words here to re-
 solve and determine, as if to say it can erre, were an error, into
 which some opposers of the Church of Rome have fallen. Now the
 Church of Rome hath had many opposers, many Protestant,
 Learned and Judicious Divines of former times in the
 Church of England, who have clearly proved, that Generall
 Councils can erre: as we have shewed before. Now then do
 you prove they erred in so saying? Or (which is all one) how
 do you prove, that a Generall Council cannot erre? For if it be an
 error, to hold they can erre; 'tis no error in you, to hold they
 cannot erre. Thus I find you fast upon the hooks, get off, and
 quit your selfe as well as you can. But pag. 239 you distinguish;
 which in summe is, That all those Popish Authors alledged by Bel-
 larmine for Generall Councils not erring, either speake of the Church
 (including the Apostles) as all of them doe: and then all grant the voyce
 of the Church is Gods voyce, and infallible; Or also they are Generall,
 unlimited, and applicable to private Assemblies, as well as Generall
 Councils, which none grant to be infallible, but some madde Enthusi-
 asts. Or else they are limited, not simply into all truth, but all necessary
 to salvation. In which I shall easily grant a Generall Council cannot
 erre, suffering it selfe to be led by this spirit of Truth in the Scripture,
 and not taking upon it to load both the Scripture and the spirit, Thus
 there. Now here I would aske the most perspicacious and Ju-
 dicious Reader, that reads these lines, and ponders them well,
 what certain conclusions or resolutions he can picke, or de-
 duce out of your words, either for Infallibility, or not. First:
 That all grant, The voyce of the Church is Gods voyce, divine and
 infallible, if you speake of the Church including the Apostles.
 Whence your conclusion should be this: That Generall Coun-
 cels, being the Church representative, are infallible, their voyce is Gods
 voyce, divine and infallible, understanding the Church, whereof
 they are the Representative, to include the Apostles. Ergo by
 vertue of the Apostles understood to be included in the Church, whereof
 Gen. Councils are the Representative, their voyce is Gods voyce, divine
 and

* I Ioh. 3. 9.
Arminius Exam-
men.

and infallible, and so can not erre in any age unto the end of the world. Full understanding that in the name of the Church the Apostles are included; can any reasonable man, or reasonable creature make hereof any other conclusion? Secondly, In all truth necessary to salvation, you easily grant a Generall Council cannot erre, suffering it selfe to be led by the spirit of Truth in the Scripture. This is just as Arminius said in answer to that place in * Ioh. 3. 9. for the certaine Perseverance of Gods Saints: *Whosoever is borne of God, doth not commit sinne; for his seed remaineth in him; and he cannot sinne, because he is borne of God.* Now how doth that Heretick avoyd so cleare a Testimony and evidence? That is, saith he, so long as the seed of God remaineth in him; but it may depart. But the Apostle gives this as a reason, why the Saints cannot fall away, *Because seed of God abideth in them, being Regenerate. Ergo it ever abideth in them: and therefore they cannot fall away.* And as he saith you here; *A Generall Council is infallible, while it suffers it selfe to be led by the spirit of Truth in the Scripture.* As if you said, *A Generall Council, while it doth not erre, it doth not erre, but in that is infallible, as you told us before: But what if a Generall Council doe not suffer it selfe to be led by the spirit of Truth in the Scripture? That is, what if a Generall Council have not this spirit of Truth in it, to keep it, that it suffer it selfe to be led by the spirit of Truth in the Scripture? What is your Resolution here? you leave us still upon uncertainties concerning Generall Councils infallibility. And you seem to grant, that a Generall Council may take upon it to lead both the Scripture and the spirit. O miserable perplexities of a man, whose spirit itcheth to speak something which he dare not. But tell us ingeniously and plainly (if there be any ingenuity in you) Hath a Generall Council this spirit of Truth in the Scripture alwaies, to make it Infallible in all necessary Truths, or not? That's the point. But this you doe not, dare not grant. Yet thus much you are bold to say, ‡ *That the Assistance of the Holy Ghost is without Errour.* That's no Question; and † *as little there is, that a Council hath it.* How? Is there as little Question to be made, that a Council of Prelates hath the Assistance of the Holy Ghost, as, *That the Assistance of the Holy Ghost is without errour?* No more Question? I Question, whether a Generall Council have the Assistance of the Holy Ghost; will you therefore as well question, whether the Assistance of the Holy Ghost is without errour? Nay I am so farre from making question, that I am confident, and that upon cleare evidence, that your Generall Councils of later*

‡ Pag. 230.

† A comparison false and blasphemous.

later times especially under Antichrist, neither have had, nor have beene capable of the Assistance of the Holy Ghost to preserve them from error. For they have been still assembled against *Christ*, and his Truth, and the true Church and Children of God, and either for the decreeing of wicked errors in Faith, or confirming of them, and establishing of the throne of the Beast, and power of Antichrists Kingdome against *Iesus Christ*. Nor were it a hard matter to demonstrate this by many instances, which for the present I omit. In the meane time, *How prove you here your, As little Question?* Or how come you to name *This spirit of Truth in the Scripture?* What, after all that you have said before of the Scripture, that it is not bright enough, that it hath no light, till it be lighted by the Authority of the present Church, and the like; come you now to confesse, that *The spirit of Truth is in the Scripture?* Told you us not a while agoe, *That the Scripture is no living Iudge?* What, not living, when the spirit of Truth breaths in it? Is not the spirit in the Scripture, living? And is not a Iudge a living Iudge, when, and while his spirit is in him? What, nothing but absurd and sencelesse contradictions with you? Nothing but *Babylonish language?* But thus we may see into what gulfes of perplexities they plunge themselves, that presume and undertake to exalt their high imaginations against the Truth of God. And you say againe, * *A Generall Council hath not this Assistance (to Infallibility) but as it keeps to the* * *Ibid.* *whole Church and Spouse of Christ, whose it is to heare his word, and determine by it. As it keeps close? Why? is it not your Catholicke Churches Representative? How can it then, but keep close, being of the same Body, and spirit, with your Church? Secondly, speaking here of the whole Church, the Spouse of Christ, you doe equivocate, applying that to a false Church, which is univoce, univocally proper and peculiar to the mysticall body of Christ. For your whole is Prelaticall, that of the Hierarchie, and none other, which we have before proved, to be the Synagogue of Antichrist, which heareth not Christs voyce, but as your Church is pleased to interpret it, and to give it Authority. And that which you say of your Generall Councils, may be truly said of any particular Assembly, two, or three, met in Christs name, which doth not erre, being led by the spirit of Truth, in the Scripture, Christ himselfe (according to his Promise) being in the midst of them. No nor yet any particular single Beleever erreth, being so led, So as you speake to no purpose, when you say, A Generall Council cannot erre, in that wherein it* *hath*

hath already determined according to the Scripture; the vanity whereof we shewed before. But the conclusion is, you still leave the the Infallibility of your *Generall Council* unresolved, upon yea and nay, sometimes affirming, sometimes denying; except your negative be according to that Rule in Logicke, *That one Negative is of more Force, then a thousand Affirmatives.*

L. p. 213. Sect. 27. My Answer was, *That the Council of Trent was not onely not legall in the necessary conditions to be observed in a Generall Council, but also that it was no Generall Council.*

P. Though this be true, you say, yet the Council of Trent was so legall, according to Romes own Law, that it wanted no conditions observable, to make it in that behalfe, not onely a legall, but a *Generall Council* too. And secondly, so Generall for the *Romane Catholicke Church of Rome*, that all the Decrees thereof doe bind all Papists to a necessary obedience, and conformity unto them, and that under Anathema. And your Rule is, *That a Generall Councils Decrees and Canons bind all Christians: and a Provinciaall Councils Decrees bind all of that Province.* And therefore I hope you will grant, that the *Papall Council of Trent* is of force to bind all Papists, who acknowledge and accept the Pope for their Head, or Primate. So as though it were not a *Generall Council* in the largest sense, yet it was a *Generall Council for the Roman Catholicke Church*, which (say they) is the onely *Catholicke Church*. And with which (say you) the *Church of England* is one and the same. Now this I doe here touch by the way, as whereof I shall have occasion to make some use anon, though perhaps your thus Arguing against the generality of *Trents Councils*, is one of those Passages, which you think may be an ingredience of the salve of your Reputation. But this (I say) by the way.

L. p. 227. *It may seem very fit and necessary for the Peace of Christendome, that a Generall Council thus Erring should stand in force, till evidence of Scripture, or, &c.*

P. This passage I cited before upon occasion, among sundry other of like nature; and now I repeat it onely for this, to shew how your zeale for Peace made you forget Truth. For still you are telling us of *Peace and Truth*, or, *Truth and Peace*. But here your Peace stands single, without Truth. What Peace, without Truth? For you say, *It may seem very fit and necessary for the Peace of Christendome that a Generall Council erring should stand in force.* What, will you force a Peace against Truth, by an Authorised error? O blush for shame.

L. p. 254. Suppose the Key of Doctrine be to let in Truth, and shut out error, and suppose the Key, rightly used, infallible in this: yet this infallibility is primely in the Church, in whose person, not strictly in his own) S. Peter received the Keys.

P. Suppose? Do you make it but a supposition, that the key of Doctrine, is to let in Truth, and shut out Error? So it seems with you, when you use that Key of your Doctrine to shut out Truth, and let in error; as both, your Practises, and writings do shew. But what is this Key of Doctrine? Is it not the sincere Preaching of Gods word? And then this Key is rightly used, and here is the use therof Intallible. But (say you) this Intallibility is primely in the Church. How? Can we get no other language from you? Still, all Primely in the Church? Certainly not at all in your Antichristian Church, where the spirit of error raigneth, and where the whole bunch of Keys hangeth at the Prelates girdle. As Pope Paschall 2. when he rode in Pompe, had his seven Keys hanging at his girdle, the Chiefe wherof was to open and shut Paradise to whom he pleased. But we say still, that this infallibility is primely in the Scripture, and not in the Church, not in Christs own Church. For the Scripture containes that infallible Truth, which the Ministeriall key, Christs own ordinance and voyce openeth to the Church, or Congregation of Gods people. And this Ministeriall key Christ committed to Peter, not simply as sustaining the person of the whole Church, but chiefly and properly as he was an Apostle and Minister of Christ to preach the Gospel; in which respect also he might represent the person of all faithfull Ministers of the Gospel rightly and truly called to the Function, to whom Christ did in Peter, as afterward he did * in all the Apostles, commit and entrust * *John 20;* the key of knowledge of the Doctrine of Christ, to be used and imployed to that end, to the end of the world. Whereas by saying, Peter represented the Person of the Church, you must meane, that the Church is wholly contained in the Ministers; For you usually call your Clergy the Church, as if you had no Church but that; whereas the Congregation or society of all the Faithfull is the Church of God, as is shewed before. So as in no respect did Peter receive the Keys in the person of your Priest and Prelaticall Church.

L. p. 258. Where 'tis said, That Christ makes to himselfe a Church without spot or wrinkle, Eph. 5. That is not understood of the Church Militant, but of the Church Triumphant. And to maintain the contrary is a brand of the spreading Heresie of Pelagianisme.

Y y

P. That

P. That speech of the Apostle includes as well the *Church Militant*, as the *Tryumphant*; both which containe, and consist of all the *Elect* onely. And these *Elect*, that in the

* Rom. 7. 20. *Church Militant* live by Faith, though they have * *enimism*

† Heb. 12. 1. *† euperistion amratian*, as the Apostle saith, *sinne dwelling in them, and easily besetting them*, yet they are in Gods fight, through

† Zach. 13. 1. *Faith in Christs blood*, that † *fountaine set open for Israel*, washed

§ 1 Cor. 1. 30. from all the spot, of sinne, being in Christs § *imputed Righteousnesse and holynesse* presented, and accepted in Gods fight, as most pure, without spot or wrinkle. As the the Apostle Iohn saith,

† 1 Ioh. 1. 7. † *The blood of Christ cleanseth us from all sinne*. And Christ saith to

‡ Cant. 4. 7. his Spouse his *Church Militant*, ‡ *Thou art all faire, my Love, there is no spot in thee*. Concerning that place, which you cite out of *Augustine*, where he saith, *The whole Church prayeth, forgive us our debts*. 'Tis true, speaking there of the *visible Church*, *que in toto terrarum orbe clamat ad deum*, which over all the earth crys to God. And if he meane it of the *Elect* onely, which are the onely true Spouse of *Christ* in all the world, their praying, *forgive us our debts*, hinders not, nor interrupteth their perpetuall purity in Gods fight notwithstanding. For we may be, and are, through faith in *Christ*, accepted for pure in Gods eyes, when in our own eyes, through sin, and manifold corruptions still dwelling, but not raigning in us, we are *impure*. And therefore we pray, *forgive us our debts*, because we have dayly failings and infirmities, whereof our Consciences accuse us, and the confession of them with *deprecation* is a meanes to have that stain, and guilt, cleaving to our Conscience and corrupt nature wiped off, Faith still renewing the application of *Christs merits* as a Balme to heale our wounds, and to assure us that our finnes

* 1 Ioh. 1. 9. are blotted out in his blood. For as Iohn saith, * *If we confesse our finnes, he is faithfull and just to forgive us our finnes, and to cleanse us from all unrighteousnes*. Now as for the *Pelagians*, One of their errours was, in *Arrogating purity to their own sect*, and that they had no *Originall sinne*, but that they were *Justi by a selfe-Righteousnesse*, calling those of their own sect *Justi, Righteous*, as *Augustine* tells us. But where you name the *spreading Heresie of the Pelagians*: I know none to whom that is more beholden then to him, (your selfe I meane) who hath given it a footing and rooting too in the Articles of the Doctrines of the Church of *England*, and under whom it hath shot forth its branches both in height and breadth, that it dare both overtop, and overdrop the Truth without controule.

But

But I had almost forgot one thing, and that is this: *you allow not Purity in your Church Militant in this life.* If therefore there be not a full purgation of the Church and her Children here in this world, where will you have her purged? Purged she must be, and that thorowly, that she be without *spot or wrinkle*, before she come into heaven. For in thither no unclean thing enticeth. Me thinks then I smell here the smoke of some *Purgatory fire*, after this life, which must purge away all the reliques of sins *spots*. And upon this very ground, that you goe on, it is, that the Papists have very prudently, as in a case of necessity, devised their *Purgatory* to cleanse all after this life, seeing here (they say) there is no *Perfection of Purity*. But perhaps you thought not of this consequence, when you writ those words, *That the Church Militant is not without spot or wrinkle*. But so, how will you avoyd the consequence of *Purgatory*. So as while you pretend to avoyd the Pelagian Rocke, you fall into the Roman fiery Phlegetom, or *Purgatory-Gulfe*. According to the old Proverbe, *Incidit in Scyllam dum vult vitare Charibdin*. But you seem afterwards, not to allow of *Purgatory*, telling some stories of it, but bringing not one Argument from Scripture against it, as, *That the blood of Christ doth cleanse a true beleever from all sinne in this life*, and the like. But hereof in its place. Again, In saying, *That Christ doth not make the Church Militant in this life, to be without spot or wrinkle*; you doe hereby overthrow that *Article of Faith*, *I beleieve the holy Catholicke Church*. Now doth not the *holy Catholicke Church* containe the *Church Militant*? Is not the *Church Militant* then *holy*? And if *holy*, is it not then *without spot or wrinkle*? Else, how is it *holy*? But this is no *Article of your Faith*: because your *Catholick Church* is not thus *holy, without spot or wrinkle*.

An Article of
Faith over-
thrown.

L. p. 275. *In and by the Council of Trent, the Pope teacheth Invocation of Saints, and Adoration of Images, to the great scandall of Christianity, and as great hazard of the weak.*

P. What, no more but so? First, *In the Council of Trent, doth the Pope teach no more, but these two*? And these two he could teach long before the *Council of Trent*. There they had the *Pops confirmation*, but not their *Christendome*. But you tell us not a word in all your Booke of the *Popes teaching of Iustification by mans works and merits*: and of his *Anathematizing of Iustification by Faith onely, which the Scripture teacheth*. Nor a word, of his teaching the *Masse to be a Propitiatory sacrifice for the sinnes of quicke and dead*: Nor, how he teacheth a *New order of sacrifici-*

cing,

• Council. Trid.
Sess. 4.

cing Priests. Nor, That Originall sinne, is no sinne, saying, * Although the Apostle define it to be sinne yet the holy Council (of Trent) decreeth it not to have the nature of sinne. And all these, and many more such, the Pope teacheth in the Council of Trent. Secondly, Are Invocation of Saints, and Adoration of Images, no more but a great hazzard to the weake? Are they not so also to the strong, while they make the strongest to stoope to them, and therefore so much the more hazardous? Except you meane, that to the strong they are damnable, not onely dangerous. But is plaine Idolatry in both these, both adoration of Images, and Invocation of Saints, onely hazardous to the weake? Is not Idolatry damnable? Nay is it not damnation to Idolaters? Doth it not shut them out of heaven? For ‡ no Idolaters shall inherit the Kingdome of God. Know ye it not, saith the Apostle.

‡ 1 Cor. 6. 9.

But Thirdly, you say, These are a great scandall of Christianity. No more? Why, sure they are the very badges and proper markes of the whore of Babylon, and the Doctrines of Antichristianity. For they are spirituall whoredome. And as for true Christianity, it so abhorres them, and that whore that uses them, that it is not easily scandalized with them, as you are, that would so faine be reconciled to Rome, For what communion hath the Temple of God with Idolls? Or Christ with Beliall? Or true Christianity with Antichristianity?

L. p. ibid. Transubstantiation taken properly, cannot stand with the ground of Christan Religion.

† John 2.
§ Exo. 7.

Y. Why, is there some other taking of Transubstantiation, then properly? Is there a Transubstantiation improperly taken? shew it us, I pray you. Is not Transubstantiation Transubstantiation? To wit, a Changing of one substance into another? As the changing of the substance of ‡ water into the substance of wine: which Christ truly did miraculously? As the changing of § waters into blood, which Moses did miraculously? As the changing of the bread into Christs body, and of the wine into Christs blood, which the Papists falsly teach, and beleeve, as if done miraculously, when no Miracle at all doth appeare? Or they say it is done, by verture of pronouncing the words of Consecration, *Hoc est corpus meum*, † This is my body: whereas the Text plainly sheweth, that these were not the words of Consecration (as also some Schoolmen confesse) for Christ had Consecrated before in his blessing, or giving of thanks; after which, and after he had broken the bread, giving it to his Disciples, he uttered these words, *This is my body*. But what is your Transubstantiation improperly

‡ Mat. 26.

properly taken? Indeed some of the Ancient Fathers speaking of the Sacramentall Elements after *Consecration*, being then set apart from common use, called it a *Mutation*, saying, that the *Elements were changed into another Nature*; but withall they expresse their meaning to be, not the changing of their *substance*, but of their *use*, from being common bread and wine to become Sacramentall, or Sacred. But for *Transubstantiation*, they never so much as dreamed of any such kind of Metamorphosis, or *Metousiosis*, or monstrous *Paradox*, as *Transubstantiation*. But this your Distinction of *properly* and *improperly*, may perhaps prove usefull for to make a Reconciliation with Rome in this matter, and so to remove this *méga káσμα*, so as both you and the Church of Rome may hold *Transubstantiation* onely with this difference, or rather verball distinction, Rome holding it *properly*, and you *improperly*.

L. *ibid.* As for *communion in one kind*, Christs Institution is cleare against that.

P. And is not Christs institution as cleare against *Transubstantiation*, upon which you immediately adde this? And first even naturall Reason, or the blind light of Nature is against it. For the Heathen man can tell you, * *who is so madde or vaine, as to beleeeve or imagine that to be God, which he eaterh?* Although (saith he) we call Bread by the name of the Goddesse Ceres, and Wine by the name of Bacchus, &c. Againe, to beleeeve *Transubstantiation* is against those very words of institution, *This is my body*, For these words are an usuall Sacramentall Phrase, or manner of speech, which the Scripture useth in all the Sacraments both of the old Testament, and of the new, As in all of them to call the outword visible signes by the name of the thing signified, As Circumcision was called the Covenant, Gen. 17. 10. though but a signe of it verſ. 11. And a seale of it also Rom. 4. 11. so the eating of the Paschall Lambe it was a memoriall or commemorative signe and sacrifice of the Passover, and yet it is called the Passover So Baptisme succeeding Circumcision, though it be a visible signe and Sacrament of the washing of Christs bloud to remission of sinnes: And so as Circumcision, a signe, and seale of the Covenant. yet it is called regeneration, being but a signe of it. And so also the Lords supper, the Elements therein bread and wine Consecrated, being signes to remember, and seales by Faith to apply Christs death, the one is called his body, the other his blood. And thus Christs institution is as cleare against *Transubstantiation*, as it is against *communion in one kind*. Thirdly,

* Cic. de Nat. Deorum.

Gen. 17. 10, 11.

Exo. 12. 14.

† 27. § 11. 21.

† Tit. 3. 5.

Transub-

* Ael. 3 21.

Transubstantiation is against the Article of our Faith of Christs incarnation of the Virgin, and of his sitting at Gods right hand, * whom the heavens must receive till his coming againe. And so against our Faith of his coming againe, as before, seeing *Transubstantiation* makes him Corporally present every day. And as for communion in one kind though it be commonly so called, yet both improperly and untruly, For it is not communion so much as in one kind, *Transubstantiation* being admitted, as Papists beleieve it, for they destroy the very substance of the Element of bread, by their *Transubstantiation*, and how then is it a communion in one kind? They have left nothing of the bread, but the bare Accidents. And Accidents we know do not constitute *speciem*, do not constitute any species or kind of things. Nay according to the Rule of Philosophy, the Papists have, by taking away the substance of bread, not left so much as the Accidents of Bread, but in a meer Phantasme, or Apparition. For Philosophy and Logicke teacheth, that *Accidentis Esse est inesse*, The Beeing of an Accident is its immediate In-beeing in its proper subject. Now the substance of bread is the proper subject of the Accidents of bread, which are no longer the Accidents of Bread, then they inhere in the bread; so as the Bread being destroyed, the Accidents are destroyed. And if (as they say) the substance of Bread is vanished in *Transubstantiation*: then certainly the Accidents. And lesse proper is it, that accidents proper to bread, should have their inherence in humane flesh, as they say, Christs flesh is under the accidents of bread; as if it were coloured over with the accidents of bread, which yet cannot subsist, but in some body, yea and in their naturall and proper body, which is bread. Againe, whereas you say *Transubstantiation* was never heard of, till the Council of Lateran: 'tis true, that it was never decreed to be beleev'd and publickly received as a Doctrine of the Church of Rome, till in the Council of Lateran under Innocent 3, as before is touched: But it was hatched before, and was privately crope into the bosome of many mens beleefe, and there fostered as a tender Chicke, before it came to get spurres, and so to be made a Cocke of the Game in that Council. So also Communion under one Kind (as you call it *secundum Apparentiam*) grew into use in sundry places, through negligence of the Priest, or otherwise, before it came to be Decreed in the Council of Constance to be of necessity universally received.

† See Morn.
Mystery of Iniquity. And
Hefts of the
Maske.

L. p. 277. For Adoration of Images, the modern Church of Rome is too like to Paganisme in the Practise of it.

P. The

P. The Moderne, say you? Nay the Church of Rome hath been an Old stickler for Images, ever since her S. Gregory first set them up in Churches to become Laymens Books. Wherein in proceſſe of time the Laity was ſo well read, and grew ſuch profound Proſicients, that thoſe dumb Maſters had taught them to put no difference at all between the Images, and the Saints themſelves, whom they represented. For the Images were layd ſo thick on with beautifull and lively colours, as the eyes of the ſimple Beholders being dazled therewith, were not able to penetrate or pierce through them, to diſcern the Saints themſelves, who were farre enough off. Whereupon the Images grew prouder and prouder, as taking all the honour done to themſelves, like the Aſſe that bore the Image of the god Iſis, he imagined that the people adored him. So as becoming every day more gay then other, and to follow the *fashions*, even the clergy alſo began to fall in love with them, and ſo to dote upon them, as they not onely adored them (and that as devoutly, as you do your *Altars*, and that which hangs over them) but writ Books in commendation of them, and found out a Miſtery, which the Heathen never knew, nor acknowledged (the * learned of them at leaſt) That Images were to be adored † As Laſt mentioned with the ſame honour, that was due to the Saints they represented, as and Auguſtine the Image of Chriſt, and the Crucifix, and the Croſſe, wub Latria, ſay. which is divine worſhip, due to Chriſt, and to God (as they diſtinguiſh) the Images of the Saints with Doulia, ſuch a worſhip, as they have deviſed for the Saints, and (if you knew all) no way inferiour to divine worſhip: and the Image of the Virgin Mary with a certain worſhip, which they call Huperdoulia, which is proper (ſay they) to the Virgin Mary; a worſhip (I will warrant you, if it were well examined) above that worſhip, which they give to God himſelfe. And all theſe worſhips they give to the very Images themſelves reſpectively. Nor are they any ſmall fools that teach theſe things, as no leſſe then Aquinas among the School-men, and Bonaventure (both Saints for this their merit) and Bellarmine among the Jeſuites, beſides many more of ſuch learned Rabbies. In ſo much, as their golden Legends, and other Authors report, that the ſaid S. Thomas coming into a Church, in Naples, a goodly Crucifix ſaluted him, ſaying, My good friend Thomas, thou haſt written well of me: what recompenſe doſt thou deſire? He answered the Crucifix, None but your ſelfe. Now perhaps it was of good maſſy Gold, or Silver. But this by the way. Thus we ſee thoſe ſimple A. B. C. Books (and ſcarce that) which at
firſt

first were onely for simple Laicks, became in time Books to teach those that were of the highest forme in their Schooles, even their *Angelicall* and *Seraphicall Doctors*. And thus even in them came *Augustins* words to be verified, which he then spake of the Heathen: *Qui intuetur simulacrum, &c.* Who beholdeth an Image that is not so affected with it, as to beleve that to be God which he seeth, and adoreth? And againe, *Plus valeat simulacrum ad incurvandum in foelicem animam, quod oculos habent, &c. quam ad corrigendum, quod non vident, &c.* Images are of more force to crooke an unhappy soule, that they have eyes, and eares, and mouth, and nose, and hands, and feet: then to correct it, that they see not, heare not, speak not, smell not, handle not, walke not. As David saith, * *They that make them, are like unto them, and so are all they that put their trust in them*, that is, *that adore them*. The *Makers* and *worshipers*, *learned* and *unlearned*, are even as *blockish*, as the *senselesse Images themselves*, as the Prophet *Esay* also saith, chap. 44. 19.

Psal. 115.

Esa. 44. 19.

Besides, had not *Rome* a finger at least (if not a whole hand) in that Decree of the 7th Generall Councel of the 2. of Nice, for worship of Images, though then they went not so farre as Divine worship in words at least, untill the worship it selfe do prove it. And how many good and Godly Emperours were most grievously vexed and troubled from time to time by the Bishops of *Rome*, for causing the *Idolatrous Images in Churches* to be broken down, and cast out.

But what more? *Moderne Rome* is too like to *Paganisme* in the practise of Image-worship. Too like? Nay doth she not farre outstrip the *Heathen* in this her Idolatry? *Da veniam verbo*: pardon the word, *Idolatry*; as being too grosse a word to brand the Church of *Rome* withall in all your Booke, and therefore I suppose more grosse, then your tender Eares can well brooke to heare to be layd to *Romes Charge*, or cast in her dish, as being too bitter a sauce, and able to put the good motion of *Reconciliation* quite out of taste. And (it seems) it is Religion with you to call Image-worship *Idolatry*, or an Image and Idol, because that second Councel of Nice made a Decree; *Qui sacras Imagines Idola vocant Anathema*: They that call the sacred images Idols, let them be *Anathema*: or such as alledge against them sentences of *Scripture*, against Idols; let them be *Anathema*. So loth are you to come under that curled Councels *Anathema*. But a spade is a spade. And if *Modern Rome* outstrip old *Heathen Rome* in the Idolatry of Image-worship: and if the *Heathen* were *Idolaters*:

laters: then let Rome passe for an Idolatress. But the old Hea- then, though they adored the Images, yet when it was objected to them, their usuall answer was, that they worshiped not the Image it selfe, but that which it represented; as Lactantius, and Au- gustine, and others report of them. But your Moderne Rome teacheth and professeth (not onely practiseth) that she gives the same honour to the Image, which is due to that, which it repre- senteib, and that the honour or worship of Christ is terminated in his Image, or Crucifix, or Crosse, and doth not passe, through it, or beyond it; that is, reacheth not to Christ, but is wholly intercepted and preoccu- pared by the Image. So Atheistically impudent is that Whore grown in her Idolatry of Images, that she surpasseth all the Heathen that ever were. But you cite a saying of Cassander, That in this present case of the Adoration of Images, the Church of Rome came full home to the superstition of the Heathen. Full home: that's somewhat more like yet, then too like. But it seems you have Cassanders an- cient Copy, which hath not passed through the fire of Romes Index Expurgatorius, which would never have suffered such an Heresy as this to escape a Deleatur. And you know (I sup- pose) that Cassanders works are marked out in their Indices to be purged of all such stuffe, as this is. Then, after sundry other passages out of Romish Authors, bewraying their grosse Ido- latry, but teaching it onely, none I hope doth practise it tho: say you; wherein you shew, that you have as good a hope of the learned Teachers of Idolatry, as hereafter you shew charity to their simple Disciples for their salvation (notwithstanding) after all this (I say) you inferre:

L. p. 280. These and their like, have given so great a scandall among us, to some Ignorant, though I presume well meaning men, that they are affraid to testifie their duty to God even in his own house, by any outward gesture at all. In so much, that these very Ceremonies, which by the iudgement of godly and learned men, have now long continued in the practise of this Church, suffer hard measure, for the Romish superstition sake. But I will conclude this point with a saying of Beatus Rhenanus: Who could indure the People, sayes he, rushing into the Church, like swine into a sty? Doubtlesse Ceremonies do not hurt to the People, but profit them, so there be a meane kept, and that By be not put for the Mainie, that is, so we place not the Principall part of our Piety in them.

P. Concerning These, to wit, Images, as also Ceremonies, we have spoken something before, what more is requisite for this Passage, we shall briefly adde. And first, If Images in Churches

- so scandalous, why are you so curious and zealous for the setting of them up, and the garnishing of them? Is it because *Afternoon Sermons* on the *Lords dayes* being put down, so as the people having little employment for their Eares, they may instead thereof have such goodly objects for their Eyes to gaze upon (*Populo ut placerent*) and so by such Books learne, that they may aswell goe to their *May-pole*, and spend their time in beholding a *Mayce-dance*, as gaze upon such dumb shews. But if they be scandalous, you know who sayd, * *Wo to that man, by whom the scandall cometh*. But to whom are they scandalous? Alas, it is but to some ignorant (say you) though perhaps well meaning men. And for such, it matters not much, if they stumble at those blocks. But perhaps that ignorant, but well meaning man, who takes offence at your *Images*, and for that, and other your *Idolatrous Romish superstitions* about your *Altars*, abhorres communion with you (perhaps, say I? Surely this is one signe of a true Child of God, and of a well-meaning, and no ignorant Christian) is one of God *Allmighties* fooles, as you, and the world call and account them. And then heare what *Christ* saith againe, * *Who so shall offend one of these little ones, which beleeve in me, it were better for him, that a milstone were hanged about his necke, and that he were drowned in the depth of the Sea*. What thinke you of this, as small account as you make of those your ignorant well meaning men, who are scandalised by your many *Romish superstitions*? And the least true beleever in *Christ*, however you take him for an *Ignoramus*, yet he knows more of *Christ*, then you doe: and if you have more litterall knowledge, the greater is your *sinne*, in both giving scandal to such, and punishing of them, for not sinning against their *Conscience* so scandalized.

But are onely ignorant well-meaning men offended with your *Popish* or *Romish Images*, and ragged *Reliques* of *superstition* and *Idolary*, wherewith your Churches are pestered, and the pure worship of God corrupted, so as they are affraid to testifie their duty to God in that place, which you call his house? Certainly, if they be such, as are indeed ignorant of *Christ*, and have not the power of *Religion*, and the *Spirit* of *Christ* in them, but such Protestants at large, as look to be saved by their well-meaning: these are least of all affraid to testifie such duty, as you doe, as taking your *superstition* for the best part of their *Religion* (as well as you doe) being brought up in no other Schoole, but yours. But such as are offended, wherfore are they affraid? Of doing their duty to God in his house? What, call you that *Gods-house*, which you make

make the Tiring-house of all your superstitious guises, and the stage or Theater of your pompous service (wherein you please your selves, and not God) and that his Temple, wherein you erect an Altar to the Devil : Doe you startle at it : I say, To the Devil. For is not that the Devils Altar, whereon our onely True Altar Iesus Christ is crucified afresh, denied, and destroyed : And is not all superstition, and will-worship, and that Altar-worship, a sacrifice offered to the Devil on your Altar : Doth not the Apostle say, * that the things, which the Gentiles sacrificed, they sacrificed to Devils, and not to God : Why, they meant it to God, they erected their Altars to God, and not to the Devil. † Agnatio deo : To the unknown God, was that Altar in Athens dedicated. How then was it to the Devil : Because it was a strange worship, which God never commanded; The Altar was strange, and so the service too. And even so is your Altar, and Altar-worship and service : though you pretend it, and intend it to God, and to Christ; yet because therein you doe with † Corab and his company offer strange fire, † Num. 16. and strange incense, such as he hath not commanded, and such, as whereby Christ Iesus is denied, and renounced : it is no better, then the service of the Devil. In the Law we read, that all § strange § Num. 30.9. Incense of mans devising, was straitly forbidden to be offered to the Lord. Yea whosoever † made any composition of Incense like unto † Num. 30.38. that, which the Lord commanded, was to dye the death. For the breach of which Law in this point, besides that of Corab and his Company, we have a terrible example in † Nadab and Abihu, the sons † Lev. 10.1,2; of Aaron, who tooke either of them Censers, and put fire therein, and put Incense thereon, and offered strange fire before the Lord, which he commanded them not : And there went out fire from the Lord, and devoured them, and they dyed before the Lord. And it is noted also of them, that * they had no Children, so as their Name and Memory perished with them. Now Incense signified † Prayer and the † Num. 3.4. service of God, which if it be not that which the Lord hath ex- † Rev. 5.8. 3. pressly commanded, it is death to him that offereth it, or deviseth it. So as your Altars, and Altar-service being such, as the Lord hath not commanded, but forbidden and condemned, being † taught by the † Esa. 29.13; Precept of men, and are a denying of Iesus Christ (as before is proved) your sinne therein is so much greater, then that of the Heathen; for they offered upon a strange Altar to the unknown God: but you with your Eyes open at noon-day doe presume to set up Altars of wood and stone of your own devising, and thereon offer the strange Incense of your Prayers and service, thinking them to be the more effectuall, and more acceptable to God, be-
cause

cause they are offered up upon your Altar. For which your
 • Heb. 10. 26, high presumption what can you expect but terrible • Judge-
 27. ments, and fiery indignation, which shall destroy the adversaries &
 such as (the Apostle there saith) sin willingly (Εκουσιος) that is,
 wittingly and willingly, after they have received the knowledge of the
 truth, for whom there remaineth no more sacrifice for sin.

And yet for all this, doe you call such ignorant, though per-
 haps well-meaning men, that refuse to communicate with you
 in your Romish superstitious Idolatrous Altars and service. I tell you,
 who ever they be that doe so, they are out of all question the
 deare Children of God. And are they not warned by the Apostle
 1 Cor. 10. 21 to beware of all such & will worship? Ye cannot drinke (saith he)
 the cup of the Lord, and the cup of Devils: ye cannot be partakers of
 the Lords Table, and the Table of Devils. If then your Altars, and
 Altar-service be a worship done to the Devil, because it is of mans pre-
 sumption in devising and imposing it, whereby Christ, and his true
 worship is overthrown: call you such service a duty to God? No,
 God abhorres it, as he did the Altars of Bethel, set up for the
 Calves, as he did Aarons Calfe, though they said, These are thy
 Gods O Israel, which brought thee out of Egypt. Even as you say,
 Christ, God Almightyes seat is there, the Mercy-seat there, the San-
 ctum Sanctorum there (as in your Printed allowed Books) Christ, that
 redeemed Israel out of Egypt, there. No surely, as those by their
 false representations, and Altars, worshiped the Devils: so doe
 you; as before is shewed. Ye have no shift for it. So as when
 truly Religious Christians see you set up and use all your Popish
 Superstitions in that place, which you call Gods house: so your
 Altars, Images, Adorations, Praying towards the East, where your
 Altar standeth, and a Crucifix over it, and round about guarded
 with your Images: have they not cause to be affraid even to step
 over your Church-threshold? And may I not here justly and
 rightly apply to your now Church of Englands Altars and Images,
 1 Hos. 10. 11. that which the Prophet Hosea doth to revolted Israel? & Israel
 is an empty vine, he brought forth fruit unto himselfe. (to wit his
 own Devises in Religion) according to the multitude of his fruit, he
 hath increased the Altars, according to the goodnesse of his land, they
 have made goodly Images. Their heart is divided: now shall they be
 found faulty, he shall breake down their Altars: he shall spyle their
 Images.

Yea by this meanes, your hoyfing up your Altars and Images,
 well-minded Christians come now to be affraid of your old Cere-
 monies allowed by statute. They now begin to find they smell
 ranke

ranke of *Remish superstition*, and to appeare to be links of the same Chaine, now made up with your *Altars*, and other Superstitions, whereby they see themselves bound, and carryed captive backe to *Babylon* and *Aegipt* againe. Wheras till your New came in, their stomack did (though with much difficulty) digest the Old. But now it is with many Christians, as with Man, who seeing a bare *hand*, and *foot*, and *habie* of one that is a notorious *thiefe*, yet till they come to see his *face* clearly, cannot by those judge whose parts and members they be, whether an *honest man*, or a *knave*: so the Church of *England*, having formerly seen but a *band* (as in signing with the Signe of the *Crosse*) and a *legge*, or *foot* (as kneeling at the Sacrament) and a *habie* (as a *Surplice*) and all these 3 being called by * some of note, *The three innocent Ceremonies*: she generally took them to belong to some honest Matron: but now Popery beginning to put off her maske, and to shew her face more clearly then before, as in hoyling up of *Altars* in all Churches, setting up of *Images* in many, and repaying of some old, as in *Pauls*, and other *Cathedralls*, and *Chappels*, *Adorations* before, towards, and to them, Publication of *Popish Pamphlets* in *English* by Authority, oppression of *Gods word* and *Ministers*, open and allowed *Profanation* of the *Lords day*; open and most terrible *Persecution* of *Gods witnesses* testifying against such notorious *Innovations*, and the like: And now, that the Church of *England* openly professeth and proclaimeth to the world by you in this your Booke (if indeed she have made you her mouth), that she and the Church of *Rome* are one and the same Church, no doubt of that: Now (I say) men, and even the most ignorant (unlesse they be stone-blind) begin to see, that all those Ceremonies formerly so pressed by the Prelates, whereby they held the poore peoples noses to the grindstone, and yoked their perhaps tender Consciences, were but the *band*, *legge*, *foot*, *habie* of the whore of *Babylon*, who durst never have shewed her impudent face so boldly in these dayes, where the Gospell hath been so long professed, and the beames thereof (till now with such ‡ mysts out of the bottomlesse pit, darkened) had shinned forth so bright: had ‡ not your Old Ceremonies ushered her in; so as now, as those ‡ Syrians with halters about their necks, when *Ahab* said of *Benbadad*, *He is my brother*, catcht the word presently out of his mouth, replying, *Thy brother Benbadad*: so the Church of *Rome*, being styled by you a § sister of *England*, and you being in all things suited Sister-like in *Romes Rites and Reliques*, dare and doth

* Hooker in his
Eccles. Politic.

The Old Ceremonies suspected

‡ Rev. 9.

‡ 1 King 20.

§ In your former Namelesse Booke.

doth quickly catch the word out of your mouth; *Thy Sister* (if not, *Thy mother*) *Rome*; so as the Proverb may come to be in all other things verified, *Like Mother, like Daughter*, if you may prove the *Father*.

Again, One thing I cannot well passe over, which seems to me very ridiculous, where you say, that *by the judgement of godly and learned men*, those former Ceremonies have continued in the practise of this Church. Now who knoweth not, that these Ceremonies have so continued even by the judgement of *profane and ignorant men*. And what needs then the judgement of *godly and learned men* for the matter, as to testifie this? Except you meane by the judgement of *godly and learned men*, that *godly and learned men* have had most cause to know it, by undergoing the severe judgement of Censure of *suspension and silencing*, and other vexations, onely for not conforming to the practise of your Old Ceremonies, as many doe now, for not conforming to your New. Or els you so shuffle these words in, and so packe them together, that when they meet with a Reader, that weighs your words more by the *sound*, then by the *sense* (or rather want of *sense*) he may run away with this apprehension, as if *godly and learned men* had in their judgement approved of those Ceremonies; whereas few *godly and learned*, but rather wished them all long agoe at *Rome* again, from whence they came.

But to come to your Conclusion out of *Rhenanus*, which by putting it down with approbation, you make to be your own: *Doubtlesse Ceremonies doe not hurt the people, but profit them, Doubtlesse?* How prove you that? Nay doubtlesse, we have already proved, that both they doe hurt, and no way profit the people: they are good for nothing, for no body, unlesse for you Prelates, to uphold and exercise your Tyranny over Gods people, and to bring Fees into your Courts. And *Beatus Rhenanus* spake according to the Time, and Place, and Church he lived in; although he was a moderate man, and saw more, then he durst speake of. And the same *Rhenanus* (as was before touched) in his Annotations upon *Tertullian*, and I take it in that Book, out which you cite this sentence (*De Corona Militis*) observes, how sundry Heathen Ceremonies crope into the Church, by occasion of many old men newly converted to Christianity, whom it was hard to waine from their old Heathenish fashions, which therefore were thought fit to be admitted, as not hurting, but profiting those old Heathen new Christians. But *godly and learned men* (as I said before) could tell you what infinite dammage your
your

your tyrannicall pressing of your Ceremonies upon mens Con-
 sciences hath brought to the Gospell, and so to the soules of
 men, by depriving them of so many worthy Ministers, onely
 for Non-conformity. But this is one speciall end, for which you
 so presse your Ceremonies, to suppress Godly and learned Preach-
 ers, and so the sincere Preaching of the word of God, that the people
 being brought up in ignorance and profaness, might be the lesse
 sensible of bearing the yoke of your Antichristian Tyranny
 over them. But as for your Carnall Ceremonies, which the A-
 postle saith are good for nothing, * *propter plerumque*, in compari-
 son of satisfying the flesh, the carnall pride of will-worshippers: we * Col. 2. 23.

But *Rhenanus* addes a qualification: so there be a meane kept.
 I think you might have done well to have omitted this, till
 you had been better acquainted with this meane; of which be-
 fore. And the Author might have expressed this Meane a lit-
 tle more fully, thus: So there be either no Ceremonies at all, or if any,
 those very few, and those few not pressed, with rigor, or necessity upon
 mens Consciences, but left free to every one to use them, or not, accor-
 ding to the Christian liberty, which Christ hath purchased for them, as
 is said before. Whereas you are not satisfied with a few Cere-
 monies, nor with the Old, but you must have New added, with
 a Tot quot, and all of them you presse so hard upon the Con-
 science, as you wring blood. And this is all the Meane you
 keep.

Lastly, So the By be not put for the Maine: that is (say you) so we
 place not the principall part of our Piety in them. And doe not you
 so? For you put your Altar, and all the solemn Service, and Ce-
 remonies of Devotions and Adorations attending upon it, even all
 your humane Inventions and Will worship, for the very Maine of
 all your Religion. Do you not? I know you willingly confesse
 it. And what's the By, but Gods word, and the sincere Preaching
 thereof, which you put By, and by setting up your Altar-service,
 do thrust out of the Church by the head and shoulders, as is
 noted before? And I say, The Maine, the All and some of all
 your Religion, is your Altar: On this your Goddesse, all your o-
 ther Devotions and Ceremonies, as so many Hand-mayds give
 their devout attendance. Your face prayeth towards your Altar:
 your body boweth towards your Altar: your second solemn service
 (as the *secunda Mensa*) for your daintier Cates, must be served
 up upon your Altar, which the maine Body of the Church must
 not tast of: your Third service, which is instead of the Preachers
 concluding.

For concluding prayer & blessing after his halfe-houres Sermon must be ierved by your Priest at your Altar, when with his blessing he dismisses the people with an Ite, Missa est. And all the while of your solemn Second and Third service your Serving men in their Liveries, or Rich Copes, stand and give their Attendance about your Altar: your Crucifixes and Images, like the Cherubims, have their aspect and respect upon your Altar: All must come and offer at your Altar, while for joy your Organs merrily play. Thus as the Romish Altar-service (as Bellarmine tells us) is the maine substance of all their Religion: just so is yours. That's the Maine. But What's the By then? Namely all the Intralls or Inwards of externall Devotion and worship, these are the appurtenances, these are the By. What are those Inwards? The Inwards of True Externall worship, are Faith, Feare of God, Love of God, Zeale of Gods Glory, sincerity of heart in spirit and Truth. Now these with you are altogether the By; for these you have layd quite By, as before.

L. p. 280. F. (Fisher reports) After this, we all rising, the Lady asked the Bishop whether she might be saved in the Romane Faith? He answered she might. L. What? Not one Answer perfectly related? My Answer to this was Generall, for the ignorant, that could not discerne the errours of that Church, so they held the foundation, and conformed themselves to a Religious life. Pag. 285. We have not so learned Christ, as to deny salvation to some ignorant silly soules, whose humble peaceable obedience makes them safe among any part of men, that professe the foundation Christ. And pag. 288. Some Protestants there be, which doe as stiffly and as churlishly deny

* False Chari- (All Papists) salvation, as they doe us. And 283. In this* Our of the Prelate Charity is not mistaken: and if it be mistaken Charity is better, then none at all.

P. From all these words together, we observe this one Maine, That silly ignorant Papists, living and dying in the Romish Faith, may be saved; with these conditions: 1. If they discerne not the error of that Church: 2. So they profes the foundation Christ: 3. So they conforme to a Religious life, in an humble and peaceable obedience. The second Maine I observe is, That we ought not to deny to such in that case salvation. And that upon these Reasons, 1. Because we have not so learned Christ. 2. Because it is stiffnesse and Churlishnesse in Protestants, to deny all Papists salvation. 3. That in granting them salvation, it is true Charity not mistaken. 4. That if Charity herein be mistaken, 'tis better then none at all. Of all these bressly.

First then I Answer: *That the Roman Faith being Infidelity* it selfe, 'tis impossible, that any living and dying in that faith, can be saved. And we have before proved it to be *flat Infidelity*, and *Apostacy*. Nor will it excuse any *Ignorance*, that he discerneth not this *Infidelity*, and *Apostacy*. For *ignorance*, though it excuse *à Tanto* (as the Schoolmen speake) from the *muchness* of sinne, yet not *à Toto*, from the *Maine* of sinne. A man that is *blind*, and knows not the danger of the way he walkes in, doth as well *fall into the pit*, as he that *seeing*, runs headlong into it? The *Heathen* knew not, that they lived and dyed in *Idolatri* and *Infidelity*: yet they were *damm'd* for all their *ignorance*. Secondly, for their *Professing the foundation Christ*: Is *Profession* sufficient? Many (sayth the Apostle) * *professe Christ, that in* * *Tit. 1. 16.* *works doe deny him, being abominable, disobedient, and unto every worke Reprobate*. Is it enough then to *professe* all that is in the *Creed* (did ignorant silly *Papists* know what their *Latin-Creed* meaneth) and yet want *faith*? Again, they *professe*, as they are taught. How is that? They are taught this one *Maine Principle*, *That they must be saved not by Faith onely, but by their good Works, whereby they must merit their Salvation*. Now this all *Papists*, learned and unlearned, *professe*. This (unlesse they cease to be *Papist*) they *live and dye in*; and so they are necessarily and certainly *damm'd*. For to adde any thing to *Faith in Iustification*, is *damnation*; as before it shewed. And saith the *Prophet*, * *They that observe lying vanities, forsake their own mercy*. But, * *Im. 2. 8.* *Thirdly*, you say, *They may be saved, so they conforme to a Religious life*. Now what is the *Religious life* of a *Papist*, and especially of a silly ignorant *Papist*? Namely, to goe to *Shrines*, or *Confession* to the *Priest*, his *Ghostly Father*, as often as may be (as the *Fennall Glory*, published by your *Chapleins* licence, teacheth) or at the least once a yeare against *Easter*: to keep his *Lent-fast* strictly, so as upon paine of *damnation*, or greivous penance, not to eat an egge all that time, and so observe all other *Fasting-dayes* in the yeare, together with all *Holydayes*: to say over their *Beads* every day in repeating their *Pater Noster*, *Ave Mary*, *Creed*, and ten *Commandements*, if either they be so learned, or devout: to goe to their *dayly Masse* and *Mattens*, where is it their safety to understand never a word, nor to say *Amen* to the *Priest*, but by the sound of his voyce: which they understand no more, then the chattering of a *Magpy*: to call upon such a *Saint*, his *speciall Mediator*, and say a *Pater Noster*, and *Ave Mary* before such an *Image*, and especially of their *Lady*: and a thousand such like observations, wherein a *Popish Religious life* consisteth. And so

so this is the Religious life of your ignorant silly Papist, wherein living and dying, he may be saved, if he may beleve your Doctrine. But to this you adde, *An humble and peaceable obedience.* To What? Or to whom? As to the Priests Ghostly Discipline, when he injoyne *fore penance*, as *whipping-chaire in Lent*, or the like. Or if you meane *peaceable obedience* to the Civil Magistrate, as in *England*: that must be according to their Ghostly Fathers *direction* and *limitation*: they must not take the Oath of Supremacy, nor in some cases, the Oath of Allegiance, when it makes for the Catholick Cause. And though to satisfie the Law, and save his purse, he come *once a moneth* to Church, and heare your *service*: yet Sermon he must not heare, especially if the Preacher be Puritannicall, for that might turn him quite from his Popery. And thus such, partly by their *peaceable civill life*, and partly by their *humble Popish Religious life*, so living and dying may be saved.

And therefore to such *silly Ignorants*, we must not deny *salvation*. Why so? For first, *We have not so learned Christ*, say you. *Wee?* What *wee?* *Wee*, to wit, you, and your present Church of *England*. And surely you had not need to deny *salvation* to that Church, with which you and your Church is one and the same Church, least otherwise you might leave your selves as little hope of *salvation*, as others doe them. But this is a piece of your learning of Christ, it seems, to beleve, that a *silly ignorant Papist*, that knows not the right hand from the left, that is drowned in *Ignorance, blindness, superstition, Idolatry, Infidelity*, and as a drowned man knows it not, may securely wrappe himselfe in the shrowd or mantle of his silly ignorance, and so goe to heaven. Thus have you learned Christ. But *Wee, Wee* (I say) that renounce all communion with the *Whore of Babylon*, and with all her *Abominations*, * have not so learned Christ (as having heard him, and been taught by him, as the truth is in *Iesus*) as to beleve there is *salvation* to be hoped for of any, but such as walke according to *Christ's rule*, and live and dye in his Faith. And what's *Christ's rule*? Even that which follows in the same place, *verf. 22*, To put off, and renounce the former conversation of the Old Man, which is corrupt according to the deceitfull lusts, wa'king (*v. 18.*) in the vanity of our minds, having the understanding darkened, being alienated from the life of God, through ignorance (as the Gentiles) because of the blindness of their heart, who being past feeling, have given themselves to all lasciviousness, to worke all uncleannes with greedinesse: Whereupon the Apostle addes: But have not so learned Christ, so, as to think

Ephe. 4. 21.

*think to be saved in a Heathenish life drowned in ignorance : (from which you cannot distinguish the life of an ignorant Papist, except that it is infinitely more stupid and fuller of grosse ignorance, and all abominations, then the Heathen were; and saving that Papists professe the name of Christians) We have not (I say) so learned Christ. What is then the learning of Christ? To put off the Old Man, and that ye be (saith the Apostle) renewed in the spirit of your mind, putting on the New man, which after God is created in Righteousnesse, and true Holinesse. This is the learning of Christ. So as without this learning, neither any silly ignorant Papist, nor the most pregnant, acute, learned Arch-Prelate can be saved. We must have both the Righteousnesse of justification by Faith imputed, and of Sanctification of the spirit of Christ inherent, and shining forth in a holy life and conversation. It is not a Pope-holynesse in keeping of a Lent, fast, or worshiping of an Altar, and such like counterfeited holines of mans devising. This you learne not of Christ. For Christ saith, * In vaine they worship me, * Mat. 15. 9: teaching for Doctrines the Commandements of men, or humane Traditions. This holinesse saves not, but shuts men out of the Kingdom of Heaven.*

But secondly, You call it *stifnesse, and churlishnesse in Prote- Protestants* to deny all Papists salvation. We shall by and by see your *Churlishnesse, Charity* to Papists, which is so extreame great, as we need not better then the wonder at your malice against those some Protestants you speake Prelates Chait. Is it *stifnesse* to avouch the truth? And if they do bebaiousbaity. (as the ‡ Apostle exhorteth Titus) constantly affirme, what not ‡ Tit. 3. 8, onely is truth, but also necessary to be spoken, as being a matter of such moment and consequence, as concernes the salvation of soules, by denying salvation, to whom it belongeth not, and when men are seduced in a false perswasion therof: call you this *churlishnesse*? Certainly this *churlishnesse* in so denying, is better then your *charity* in affirming a fallhood. Nay what will you say, if this, which you call *churlishnesse*, be found to be true Charity? when your Charity will be found to be deadly hatred against the soule of that silly ignorant Papist? For true Charity ever consists with verity: els it is no Charity, but vanity. Now those Protestants, which deny salvation to all Papists living and dying in the Roman faith, doe it upon sound and solid grounds, even upon cleare evidence of Scripture. For the Roman Faith is not the true Christian Faith; as we have proved. And without the true Christian Faith, no salvation. And that one Doctrine of Justification by works (were there no more) which all

Papists professe and hold, is alone sufficient to shut out all Papists, living and dying therein, from *salvation*. This being so cleare, should Protestants grant notwithstanding a possibility of *salvation* to any Papist, living and dying in that Romish faith, they should utter a manifest untruth and falshood, and so should bewray themselves to be notoriously *uncharitable*. How? First to Protestant Professors: 2. to Papists. To Protestant Professors, causing the weake at least to waver in their faith, and make them the apter to be seduced by Romish Priests and Jesuites, who prevaile not a little with vulgar Protestants, and that by this very Argument which you hold, That Protestants (yea the Primate of Canterbury) grant a possibility of *salvation* in the Roman Church. Whereas we (say the Jesuites) deny *salvation* to be had in the Protestant Church. Although I hope they will not extend this to the Church of England, which you say is one and the same Church with that, of which Rome is. Againe secondly, Protestants in not affirming this truth, Then it is impossible for any Papist, living and dying in the Roman faith, to be saved, should be very *uncharitable* to the Papists themselves. For seeing them running on in a way, which is full of false ground, and deep pits, covered over with green leaves, and the end whereof is certaine and unavoydable destruction: should they not cry out unto them, to abandon that way, and by all meanes and speed to get them out of it, they were very *uncharitable*. And the Scripture calls this hatred of our Brother. As Levit. 19. 17. Thou shalt not hate thy brother in thy heart: thou shalt in any wise rebuke him, and not suffer sin upon him. And for ignorant Papists, we are not to cast off all hope of them, but *erranti comiter monstrare viam*, shew those wanderers the right way, instructing them with meeknesse, proving * if God peradventure will give them repentance to the acknowledgement of the truth, And that they may recover themselves out of the snare of the Devil, being taken captive of him at his will.

• 2 Tim. 2. 25,
26.

Ob. But for Protestants to have no better an opinion of Papists, and of their Religion, would (as you tell us before) make the rent wider, which you are loth to doe. The rent is too wide, so to be sowed up with the rotten thread of your Charity. Nay such your Charity keeps Papists the further off from the true Protestant Religion, when they may be provided of *salvation* nearer home, and that so easily too. But however, the truth must be spoken, as you told us before. As Augustine saith in the point of Predestination, at the Preaching whereof some in his dayes (as

Aug. de Pre-
dest. et Gratia.

too many in ours) taking offence, he answereth, *Nam ideo talis
sonda est veritas, &c.* Is the Truth therefore to be concealed, because
some unjustly are offended with it to their damnation: and not rather
to be spoken, that he which is able to receive it, may receive it to his
salvation? And here the Papists take offence at Protestants, for
speaking the truth, it is not *scandalum datum*, but *acceptum*, not
an offence given, but taken. And though some take offence, yet
others weighing by reason, may thereby through Gods grace
forsake their error, and embrace the truth. If they will not, we
have freed our own soules, and Truth is Truth still. We must
keep our distance, and not (because they will not come to us)
goe the halfe way at least to draw them to us; as before. As the
Lord saith to his Prophet concerning revolted Israel, * *Let them* * 1er. 15. 19.
*return unto thee, but return not thou unto them. And if thou take forth
the Precious from the vile, thou shalt be as my mouth.* We must not
mingle and confound the precious and pure gold with the base
drosse, not truth with error, not light with darknesse.

Yet for your part, you say Thirdly, Not to deny Papists salva-
tion, living and dying Papists, to wit, in the Roman Faith, is not mista-
ken Charity; and if it be, mistaken Charity is better then none at all.
But first, we have shewed, that this is no Charity at all, but an
erronious opinion, arising from a spirit destitute of the Truth,
and too much in love with the *Romish whore*. And Secondly,
such mistaken Charity is worse then no Charity at all in this
kind. It were better, if ye had no such Charity. For your Char-
ity towards your silly ignorant Papists, in perswading them, that
they are safe enough in any society of men, and there is salvation for
them living and dying in the Roman Faith, is a nuzzling of them in
their ignorance; and (like the Apes Charity to her young one)
a strangling of them with too much hugging; and bewrayes
you to be of the spirit of those false Prophets, that * strengthen * Exe. 13. 22.
*the hands of the wicked, that he should not return from his wicked
way, by promising him life: that * dawbe with untempered mortar, * v. 11.
that * call evil good, and good evil: that put darknesse for light, and * Esa. 5. 20.
light for darknesse (and we to such) that say, † peace, peace, when there † 1er. 6. 14.
is no Peace.*

Ob. But you will say, shall we shut out silly ignorant Papists
from Gods mercy. Nay you your selfe shut them out from Gods
mercy, while you shut them up in their blindnesse, and so from
the meanes of Gods mercy. For meanes of mercy they have none
in their Popish Religion, and blind faith, and therein you lull
them fast asleep, while you tell them, so long as they are igno-
rant

that of the Errors of Popery, they are safe among any part of men. Thus you shut them out from Gods mercy (as much as in you is) when we by shewing them the truth, and their error, would lead them to Gods mercy. Nor doe we deny, but God may in the riches of his Grace and mercy prevent and overtake a silly Papist, in causing him to imbrace Christ by Faith, even when he lyes on his death bed, and truly beleeving in Christ, and so dying, he is undoubtedly saved. But dying thus a true Believer, he is not in the Roman faith, but in the saving faith of Christ, which the Roman faith is not. So as thus dying within the Verge of the Roman Church, yet he dyes no member of the Roman Church, but of the true mysticall body of Christ. And this Charity we have towards silly Papists, praying that God would shew them mercy, in delivering them from under Antichrists yoke, to take Christs yoke upon them, and bring them out of darknesse into his marvellous light. To proceed.

Fox. Martyr.
Tom. 2. pag. 4
943. Lond.
1597.

L. p. 294, 295. Io. Frith saith, Of the presense of Christs naturall body in the Sacrament, that neither side ought to make it an Article of Faith, but leaue it indifferent. And B. Ridley, we confesse all one thing to be in the Sacrament, onely we differ in modo, in the manner of Being.

P, And of this of Ridley you say (*ibid.*) 'Tis well if some Protestants except not against it. For this difference de Modo, of the manner of the Presence of Christs naturall Body in the Sacrament, we have spoken before at large. And was this Difference, trow you, so small that cost both Ridley, and Crammer, and Frith their lives? For you cite them all 3 in one Page, calling them the learned of those zealous in Queen Marias dayes. Martyrs you do not call them; beware of that. So as times kare for honour sake you mention them not. So you cite Calvin a little before, whom in the High Commission you honoured with the Title of Rascall. And these Martyrs are they, whom one of your Divines of note and worth (Dr. Heylin) in a Booke licensed by your Chaplein stiles with the Honourable Title of Schismaticall Hereticks. But to let this passe for currant with you: The summe of your whole passage touching this point, from pag. 292. to 296. is to perswade us to acknowledge a reall presence of Christs naturall body in the Sacrament, onely differing from the Papists *quoad modum*, as touching the manner of presence. Now I confesse this is a very pretty and ready way to lead to your Reconciliation. But let me tell you, even words, and names, and verball expressions are of no small force many times, to lead

lead men into great errors, although at first they meant no harme, that used them. For instance. The Primitive Fathers, when they began to call the *Lords Table* an *Altar*: they little dreamed what an *Altar* it would prove afterwards, as wheron to offer up in sacrifice *Christ's naturall body*. So when they called *Ministers Priests*, they imagined not, that those *Priests* would prove afterwards such sacrificing *Priests*, as now are in the Church of *Rome*. And when they called the *Lords supper* a sacrifice, which they meant to be *Eucharistical*, of thanksgiving, they never suspected, that this would become afterwards a corporall sacrifice of *Christ's very body and blood*. And yet these very Names so taken up, gave occasion afterwards of setting up the greatest Idol that ever was in the world, as we see at this day. So dangerous is it to expresse Divine matters by any other Name, then what the Scripture hath given them. Seeing then that in Scripture we find no such words as *Real Presence of Christ's naturall body in the Sacrament*: it is not safe for Christians to take them up. And so much the more, because we see by experience the mischiefs, that this *real presence* (so called and so understood, as the Papists doe) hath done in the Church of God. How many Martyrs hath it made? How much innocent blood hath it spilt? So as it hath gotten (and that deservedly) a very bad Name. And it is the Name, or Word, whereby the Romanists expresse their Great Idol in the Masse. And David saith, * *Their Drinke offerings of Blood will I not offer, nor take up their Names into my lips.* So as Christians ought not to use the Names of Idols, invented by man, to expresse Divine things of Scripture by. Yea K. *Hezekiah*, when the *Brazen Serpent* (which God himselfe had ‡ commanded to be made for the present occasion in the Wildernesse; though he commanded it not to be kept for a Monument) began to be abused unto ‡ *Idolatri*, he brake it to pieces. And so in this case, though these words *The Real Presence*, may beare a good sense: yet being, and that of long time abused to the setting up and upholding of most grosse Idolatri: we are to stamp it to powder, and never use it more. And we have as little reason to be perswaded hereto by your Lordship as by any. For as this word, *Real presence*, is very suspicious, in it selfe, and much more in regard of the Papists abusing of it: so it wants not suspicion, that you so commend it unto us. First, in regard of the whole matter of your Book, which generally complies with Popery: Secondly, in regard of the main scope of your Booke, which is

* *Psal. 16.4.*‡ *Num. 21. 9.*‡ *2 Kin. 18.4.*

to bring on a Reconciliation with *Rome*. And Thirdly, and more especially, in regard of some speeches, which have now and then dropped from you in publick Court, where speaking of *Altars*-placing, you said, you would have none to sit above *God-Allmighty*; which must needs imply (as before is noted) that either your *Altar* is your *God Allmighty*, or els *God Allmighty* hath a locall presence and residence there upon your *Altar*. And so Fourthly, your eager zeale, in promoting of *Altars*, makes us much to suspect your *Reall Presence*, as fearing all will not be well, when once we have taken up, and let down this *Reall presence* of *God Allmighty* into our bellies. And so also, Fifthly, your *Priests* (by that Name) doe increase the suspicion. And Sixthly, because you tell us before of a *Transubstantiation*, taken properly, and improperly. And Seventhly, Because you tell us by and by, that *Transubstantiation*, *Purgatory*, *Forbearance of the Cup*, are but *Disputed and Improbable Opinions*. Lastly, it is used to *Idolatry*: and so to be broken in pieces, as the *Brazen Serpent* was. And therefore for all these Reasons, we desire not to be troubled with your *Reall presence*, but leave it to the *Papists*, or to you, to restore it where you had it, or if you like it so well to use it, let it be to your selfe, or *Chappell at Lambeth*, trouble not the Church of *England* with it any more, which desireth not more matter for a new Booke of *Martyrs*.

Now to come to the *Martyrs*. First for *Ioh. Friths* words, *Not to make it an Article of Faith, but leave it Indifferent*. First, However the words sound, we must weigh them by the sense. And the best Commentary of his words, is his death, which he suffered even therefore, because he made it an *Article* of his faith to believe, that *Christ was not Really Present in the Sacrament*, as the *Papists* do hold; and therefore on the contrary, he held it as an *Article* of his faith, That *Christ was onely virtually and spiritually present to the Faith of the Receiver*, according to the true meaning of those Sacramentall words, *This is my body*; as a little before we shewed.

Secondly, to take *Friths* words in your sense, doth overthrow a Christians faith, as touching the Sacrament, wherein the beleever receives and applies by faith the merits of *Christs* death to the comforting, nourishing, and strengthening of his soule. And a man is bound to believe aright concerning the Sacrament, and to put a maine difference between truth and error therein. And is it not an *Article of Faith* to believe *Christs* body
not

not to be corporally present in the Sacrament, seeing he saith
 * *Me have you not alwayes.* * *It is expedient for you that I goe away:* * *Mat. 26.11*
 * *who sits at Gods right hand:* * *whom the heavens must receive:* * *Ioh. 16.7.*
till his coming againe: And lastly, admit his words may be stret- * *Rom. 8.34.*
 ched to the full bredth of your sense (which is erroneous) we * *Ad.3.21.*
 must measure all mens words by the Rule of *Scripture* in *divine*
matters. If they dissent, or come short, or goe over, or besides
 consider men are men. But I say, we cannot conceive that
 those words of *Iohn Frisb* could have any other sense, then that
 which was sound and good, considering (as I said before) he
 dyed for that very difference in Faith touching *Christs* presence
 in the Sacrament.

Now for Dr *Ridley*, saying we differed in *Modo*, in the man-
 ner: 'Tis true. And the manner is the whole matter of difference.
Papists say, *Christs* naturall Body is present: we that the merit and
 vertue of his Body broken upon the Crosse, and the merit and vertue of
 his Blood, shed upon the Crosse, is present to the believing soule in the
 Sacrament. I may expresse it by this similitude, of the Sun, and
 the beames. The body of the Sun is in heaven, in its spheare
 locally, and circumscriptively, but the Beames are on the earth.
 And when the Sun beames shine into our house, we say, here's
 the Sun, though it be the beames, not the body of the Sun.
 And so the Scripture saith of the Sacrament, *This is my Body*,
 because with the bread the faithfull Communicant receives the
 beames of *Christs* Body crucified into his soule, his merits, but
 not the Body it selfe. But the *Papists* say as much, as, *The very*
body of the Sun is in their house, when it shineth. But enough of
 this here, having spoken sufficiently of it before. Yet for a con-
 clusion: If your Lordship hold it to be a matter so indifferent, about
 the manner of *Christs* naturall-bodies presence in the Sacrament,
 which you put upon the Martyrs, if you were put to it as they
 were; would you be of their mind, and resolution, rather to
 loose *Canterbury*, life and all, then beleve as the Church of
Rome beleeves of the reall presence. But I leave you to the Re-
 solution.

L. p. 297. *Transubstantiation*, *Purgatory*, *Forbearance of the Cup*
 in the Sacrament, are disputed and improbable Opinions: yet so im-
 posed, as this may be enough for us to leave *Rome*, though the Old Prophet
 forsooke not *Israel*. 3 Reg. 13. (And a little after) And therefore in
 this present case, ther's perill, and great perill of damnable both Schisme
 and Heresie, and other sin, by living and dying in the *Roman* faith, tain-
 ted with so many superstitions, as at this day it is, and their Tyranny to
 boot.

P. I told you, I feared some such thing, when you commended last unto us the indifferencie of admitting of *Termes of Reall Presence*. For now I perceive your *Reall presence* even in *Transubstantiation* it selfe, is but an *improbable* and *disputed opinion*, as alio *Purgatory*, and the *Forbearance of the Cup*. And by *Disputed*, I suppose you meane *Disputable*, such as either hath been *disputed*, or may be *disputed* againe. so as these things are matters of *dispute*, and *improbable*. And somtymes a thing that is *improbable*, may prove *true*. For *Improbabile* is not alwayes *falsum*. It may seem *improbable* to us, and yet be *true* in it selfe. But for *Transubstantiation*: is that which is clearly against *Faith*, against *Reason*, against the nature of *Christs Body naturall*, against the nature of the *Sacrament*, but an *improbable opinion*? And for *Purgatory*: Is that which is against *Faith*, and overthrowes the infinit vertue, merit, and efficacie of the blood of *Christ*, but an *improbable opinion*? And is that, which you confesse to be against the expresse institution of our Saviour *Christ* (as the taking away of the Cup in the Sacrament) but an *improbable opinion*? And doe you so favourably call that, but a *Forbearance*, which is a most notorious and shamelesse *Sacriledge*?

And then secondly, *All this* (say you) *may be enough for us to leave Rome*. May be: *Much may be*: but *Is not*, I hope. And so long, well enough. And though *Actu* it be, yet not *effectu*. But you might have said, *All this*, and much more besides, if not onely *disputable* and *improbable* things, but *abominable* and *damnable*. But this is enough, were there no more. Yet (say you) the old Prophet forsook not *Israel*. What then? Ergo the Protestants, though they might have had cause enough to leave *Rome*, yet should have done rather as the old Prophet did, not to have made a separation from *Rome*. Ergo they were not so kind, as the old Prophet. But the old Prophet might continue in *Israel* upon better terms, then the Protestants could have done in *Rome*. For *Israel* had no *Inquisition*, as *Rome* hath. And you confesse that men might live in *Israel*, and enjoy the liberty of their Conscience, seeing there was no Law made to restrain them from going to the one Altar at *Ierusalem*, or to constrain them to sacrifice in the high places. And yet that's more, then I beleeve can well be proved. For those 7000. that had not bowed to *Baal* did hide themselves, as not daring to professe and avow their Religion and Faith towards God, as before. So as it seems there was no open toleration in *Israel* for any to goe up to *Ierusalem*. And it can hardly be thought, that *Ieroboam* being a great Politician, should

should give toleration to his subjects to goe up to *Ierusalem* to worship, least they should fall back to *Juda* againe, for prevention whereof the two Calves were set up, to keep the people at home. The like policie used the High Priests, Scribes and Pharisees to suppress those that should confesse Christ, in making a Decree to *excommunicate them, and so in putting Christ * *Iob. 9. 22. 34* to death, least his Kingdome should put down theirs. And I hope your Hierarchy wants not the like policie, for the rooting out of Puritans, the true Professors and People of Christs Kingdome, being Christs Kingdome and yours cannot consist together.

But you conclude, somewhat dangerously, when you say, *Therefore in the present case ther's perill, great perill of damnable both Schisme, and Heresie, and other sins, by living and dying in the Roman faith, tainted with so many superstitions, as at this day it is, and their Tyranny to boot.* This conclusion you apply, not to the silly ignorant Papists (for you leave them secure, and out of danger, as afore) but to the knowing men of Rome, having shewed them, that though the silly ignorants may perhaps through the thick fogge and Egyptian Myst of their palpable ignorance steale, or tumble into heaven: yet for the learned, as A.C. and his fellowes, 'tis danger, yea great danger to live and dye (and that knowingly) in the *Roman faith*. But me thinks neither here do you buckle your selfe to such a serious businesse as this is, so as to pull these wilfull men out of their puddle, wherein they wittingly stick so fast. You doe not with the spirit of zeale, which *Iude* requires in good Ministers, saying, * *some save with feare, a prazontes, snatching or plucking them out of the fire, hating even the garment spotted with the flesh.* Nor doe you with Peters zeale tell these men, * *save your selves from this crooked and wicked Generation; such as the Scribes and Pharisees, and High-Priests were.* But you onely tell them, *Ther's danger, great danger.* Of what? Of no lesse then *Heresie and Schisme, and other sinne too, living and dying in the Roman faith.* Nay if there be but perill, though great perill, these pregnant Wits have wayes and wiles enough to avoyd all such perills; and that by the cleane strength of their Art of equivocation, wherein they are become the most expert Masters in the world. Except they have forgotten it, it is so long agoe since our Judges were wont to put them shrewdly to it, as to confesse whether they were Priests or no; which confession then was as good, as to be hangd. And you say elsewhere, * *such can make a short cut to heaven, when they lye a dying, saying, They renounce all their own merits (whither their* *See before;*

many bad, or their few Good merits, is not known) and rely onely upon *Christs merits* for *salvation*. As your good Brother *Stephen Gardiner* did at his death (as before But when they dye in so good a mood, though they may seem (as *Gardiner* seemed) to dye in the faith, yet in *charity* they do not, while they leave not the same gappe open for the people, by which themselves get through, concealing *Iustification by Faith* from the silly vulgar. In which desperate case had not your Lordships *charity* put in to helpe at a dead lift, to teach them a blind way to *heaven*, which scarce any *Jesuites*, before you, ever knew: What had become of them? But (alas!) As you delude those silly *ignorants*, by telling them such a way leads to *heaven*, which will carry them straight to *hell*: so on the other side you doe but dally with *A. C.* and his fellows, in telling them they are in *perill* onely, when they are in the very precipice of *perdition*. But if you intended to be their *Ghostly Father* indeed, you should have told them plainly, *Their Religion is Idolatry, Heresie, Schisme, Apostacie, Antichristianisme, Infidelity, and all manner of Iniquity, and Impiety*, so as to live and dye therein is inevitable *damnation* to all *Papists* whatsoever, but double *damnation* to those that know it. For as *Christ* saith, * *That servant, which knew his Lords will, and prepared not himselfe, neither did according to his will, shalbe beaten with many stripes: But he that knew not, and did commit things worthy of stripes, shalbe beaten with few stripes* But what should a man speake to ‡ *the deafe Adder, that stoppes her eare, and will not hearken to the voyce of Charmers, charming never so wisely?* I will follow my *Lords Councel*, † *Let them alone, They be blind leaders of the blind; and if the blind lead the blind they shall both fall into the pit.* And as he saith to the *Pharisees*, § *Fill ye up the measure of your Fathers.* But how come you to say, *Ther's danger of Schisme, living and dying in the Roman faith.* What? Can a man be a *Schismaticke*, being a *Romanist*? Then is not the *Church of Rome* her selfe a *Schismatick*? And so the *Church of England* all one *Church*. And so your *Catholicke Church*, of which you and *Rome* are, all *Schismatics*? Look to it.

But I may not leap over that, which you have stumbled upon, namely, *Romes Tyranny to boot*. And it were well, if such *Tyranny* were confined to *Rome*; saving that all *Tyranny* is such, as it will not be confined to any place, within any bounds. You say, that the *Church of England*, and that of *Rome*, are one and the same *Church*. Certainly then, this One *Church* (what ever you pretend of the *Catholick Church*) is of such a constitution, as
whose

■ Luk. 12.

47. 48.

‡ Ps. 58. 4. 5.

† Mat. 15. 14.

§ Mat. 23. 32.

whose very foundation is Tyranny, because Hierarchicall. As Pope Hadrian. 4. an English man, lying extreme sick, said, That there was no life more wicked, then the Popes, whose Popedom was founded in blood, and maintained with blood, wherein he is Romulus his successor, who in laying the first foundation of Rome, slew his brother Remus. And wherein doth the Tyranny of your Popedom in the Church of England come short of the Popes, saving that he hath a more powerfull Principality, then you have. Have not you in your hand, like that Roman Jupiter, (the Pope) your thunderbolt of Excommunication, to blast and cast out of the Church whom you please, or those who do not please you? Do not the Censures of your High Commission (like the Popes Court of Inquisition) extend to the spoiling of good Ministers and Christians of all liberty and livelyhood? You will say, You use no * fagots, as Rome doth. 'Tis true: 'tis not yet come to that. But wher's the default? You onely want a Law. But in the mean time, you want not your devises, armed both with your own power, and borrowed of others, to afflict men worse, then with death, as before is shewed in the forenamed examples. And therefore from all such Tyranny both English, and Romish, the Lord deliver us.

* Pag. 298.

L. p. 299. I do indeed for my part (leaving other men free to their own judgement) acknowledge a possibility of salvation in the Roman Church. But so, as that which I grant to Romanists, is not as they are Romanists, but as they are Christians, that is, as they beleeve the Creed, and hold the Foundation Christ himselfe, not as they associate themselves wittingly and knowingly to the grosse superstitions of the Romish Church.

P. Now you speake a little more plaine, then before. But how do you leave other men free to their own judgement, when for not being of your judgement in this point, you censure them of stiffenesse, and churlishnesse, and want of Charity. And yet you your selfe say, that there is no possibility of Salvation for Romanists as they are Romanists. So as your judgement is, That Romanists, as they are Romanists, have no possibility of Salvation. Ergo no Papist, as a Papist, living and dying in the faith and Religion of Popery, can possibly be saved. And just so say those Protestants whom you Censure for stiffe, churlish, and uncharitable. Onely you qualifie it with this Condition, If they wittingly and knowingly associate themselves to the grosse Superstition, of the Romish Church, so as still you save harmlesse your silly ignorant Papists, that know nothing at all, whether they doe and beleeve right, or wrong. And you distinguish,

distinguish, *That, as Romanists, they cannot be saved, but as Christians, beleeving the Creed, and holding the foundation Christ.* But we told you before, that your *illy ignorant Papists* do not so much as understand or know the very letter of the Creed, how much lesse beleeve it? If they can mumble over their Creed as many a *blind Priest* doth his *Missé*, 'tis in a strange tongue, and they say it for one of their *blind and superstitious Prayers*, as they doe their *Ave Marie*. So, that way, what hope, or possibility can they have of *salvation*? And for holding the *foundation Christ*: to that we have before sufficiently proved the Contrary. But say you they are *Christians*. So you say, they are *Romanists* too. As one telling the Emperour *Sigismund* of *Iulianus* the Cardinal, speaking something in his Commendation: he answered, *Tamen Romanus est*: yet he is a Romanist. And this Romanist is like the *Colloquintida* in the * *pot of pottage*, of which the young Prophets said to *Elizeus*, *Ther's death in the pot*. Or like the ‡ *flye* in the Apothecaries box of oyntment, it marres and corrupts the whole oyntment. And a man may say of your *Roman Christians*, or *Christian Romanist* (which you will) as one said of a wicked Prelate, who was also a *Temporall Prince* (as you be) when he gloryed of his greatnesse, as being both a Prelate, and a Prince, or Earle: *What shalbecome of the Bishop, when the Earle is in hell?* So what shalbecome of your *Romanist*, as a *Christian*, when your *Christian* as a *Romanist*, is in hell?

* 2 Kin. 4. 40.
‡ Eccl. 10. 1.

L. p. *ibid* I am willing to hope, there are many among them, which keep within the Church, and yet wish the *Superstitions abolished*, which they know, and which pray to God to forgive their errors in what they know not, and which hold the foundation firme, and live accordingly, and would have all things amended, that are amisse, were it in their power. And to such I dare not deny a possibility of *Salvation*, for that which is *Christ* in them, though they bazzard themselves extremely, by keeping so close to that, which is *Superstition*, and in the case of *Images* comes too neare to *Idolatry*.

P. Your Hope and Charity may be much, but in this can doe but little. But 'tis possible, that some may keep within the Confines of that Church-Dominions, and more powerfull Principality, and yet not be of that Church: as those seven thousand in *Israel* forementioned. Of such (if any such there be) we may well hope of their *salvation*: although they cannot live in those places, where *Poperie* beares sway, but with much danger to their bodies and estates, and some to their soules too. As I perswade my selfe, for all your diligent *Inquisition* and hunting with your

your Hounds, Beagles, and Prosecutions, or (if you will) *persecutions* in your *High Commission*, and other spirituall Courts, there are many poore honest soules in *England*, that truly feare God, and abhorre your *superstitions*, and *oppressions*, but in regard of their *bodies* and *estates* cannot be but in dayly danger of falling into your Lyons denne, if but once detected. But for others, who are sensible of your *Tyrannicall yoke*, and groane under the *burthens* of your *superstitions* and *Ceremonies*, yet have not the heart, and courage of the spirit of *Christ* to with-draw their necks, but indure all your bondage, so they may enjoy the *fleshpots of Ægipt*: however they may wish to be free, yet you know the Proverbe, *Wishers and Woulders*. And so of those in the Church of *Rome*: some *Errours* some may see, and be sensible of them, and wish them removed: but in the mean time, will they, nill they, they must undergoe them, and that even against their Conscience; so as me thinks, this should somewhat abate and snibbe your willingness to hope of any possibility of salvation for such, as against their Conscience, and for worldly respects, live in known error. Nor can he possibly avoyd it, so long as he lives in and of that Church. For as *Solomon* saith, * Can a man take fire in his bosome, and not be burnt? Can one goe upon hot coales, and his feet not be burnt? so who so toucheth a whorish woman, shall not be innocent. Now he that lives in and of the Romish Church, lives in the *whores bosome*, and is a member of the *whore*. And perhaps many a one feeling how hot the *bosome* is, wisheth he were out of it; but hath not the Power, being (as *Solomon* saith) plunged into a deep pit. ‡ The mouth of a strange Woman is a deep pit: he that is abhorred of the Lord, shall fall therein. And once in, 'tis hard getting out. Nor all a mans wishing will doe it. But (say you) he prayes to God to forgive him his *Errours*, that he knows not. What then? Is he the nearer salvation, when he still lives in the error that he knows, and onely wisheth to be amended? And doth not many a man live in a known sinne, as *whoredome*, or *drunkenness*, or the like, and being convinced of the foulness of it, and the many evils it brings upon him, wishes he could leave it, and prayes God to forgive him, and yet lives in it still? Is he ever the neare to mercy? Nay he is the further off, as being habituated and hardened in his sin, known sin, wherein he lives impenitently. Whereas *Solomon* saith, § He that confesseth, and forsaketh his sins, shall have mercy: But he that hideth his sins shall not prosper. And you here bring some Papist in, confessing the errors which he knows not, as praying God to forgive them: but never a word of his

* Prov. 6. 27.
28, 29.

‡ 1 Cor. 6. 16.

‡ Pro. 22, 14.

§ Pro. 28. 13.

his confessing and praying God to forgive those errors which he knows, and wherein he lives. So here is a hiding of his known errors. But it were too grosse to bring him in, confessing, and deprecating God for his known errors, wherein he still liveth, and though he wish them amended in the Church of Rome, yet amends them not himselfe, nor doe you tell us, that he doth so much, as wish them amended in himselfe, and therefore you prudently forbear the mention of any such thing, as his praying to have his known errors forgiven. For that should put a man into a desperate case, shutting him out of all hope and possibility of salvation, to mock God to his face, in praying to have those Errors and sins forgiven him, in which against his Conscience he both liveth, and resolveth no other (though he wisheth) but to dye.

But yet (say you) such hold the foundation Christ. How? As they that held him fast, when they crucified him. For such as live in known sin, and error, they (as the Apostle saith) * crucifie to themselves the Son of God afresh, and put him to an open shame. Such holding of Christ, is not to hold him as a foundation, but to overthrow the foundation. For Christ dyed, not to hold to deliver us from the punishment of sin, but from the guilt and dominion of sin, by working in us Faith and Repentance. So as to professe Christ, and to want these, yea to live in known sin and error, onely with a faint wishing of amendment, is not to hold the foundation Christ, but to make him a false foundation, as if he were a Saviour of such, as so live in known sin and error, as they resolve no other, but to live and dye in it. And we have proved before, that Romes Religion quite overthrows the foundation Christ: so as none, living and dying in the Faith of that Church can be saved, and the more he knows it, and yet lives in it, the greater is his damnation, though he wish never so much to have the error amended.

* Heb. 6. 6.

But you say, Christ hath a part in them. I answered with the Apostle, * The Foundation of God stands sure, and hath this seale, The Lord knoweth them that are his: and, let every one, that nameth the name of Christ, depart from iniquity. Loe, here be two things joyned together, which must not be parted: 1. The Lord knoweth who are his: here's Gods foundation, layd in his Eternall Counsell and Purpose, according to that of the Apostle, O'us proégno, Whom he foreknew (not foresaw) he preaeftinated to be conformed to the Image of his Son, &c. Here's Gods foundation, that stands sure, and hath this seale, The Lord knoweth who are his. Now they that are Christs, do so hold this foundation, as that they are firmly built upon

upon it; which is properly to *hold the Foundation*. For if a house stand not upon the *foundation*, how can it be said to *hold the foundation*? Now how come we to know, whether a man doe thus truly *hold the foundation Christ* or no? Why, if he be *built upon this Foundation*. And what is it to be *built upon this Foundation*? The Apostle tells us (which is the second part of this scale, that settles us upon this *Foundation*) And, let every one, that nameth the name of Christ, depart from iniquity. Now to name the Name of Christ, is not to *professe Christ*, as nominall Christians, as Papists doe. To apply this then to your hopefull Papist, or Christian Romanist: He names the name of Christ, he *professeth Christ*. Thus (say you) he holds the *Foundation Christ*. No say I: No, saith the Apostle. For being a Roman-Christian, he *professeth*, he *practiseth*, he *liveth* in the Religion and faith of Rome, to wit, Popery; and this Popery is iniquity, yea the very *Mystery of Iniquity*, and the Religion of the Whore of Babylon, whose golden Cup of Christian Profession * is full of abominations, and spirituall fornications. This being iniquity, he that holds the *foundation Christ*, must depart from it: Or els, for all his naming the Name of Christ, he holds not the *foundation of God*; nor doth God know or acknowledge that man to be one of his, he is not ‡ sealed. And ‡ therefore your hope of such, that are thus purblind, seeing their error, but not departing from it, is as vaine, as your charity towards those, that are stone-blind. And you adde: Hold the *Foundation*, and live accordingly. That is, have the bare name of a Christian, and live and dye a Papist; which to doe, you must needs confesse, cannot stand with the possibility of Salvation. And then what becomes of your hope? For how can holding the *foundation*, and living accordingly stand with the profession and practise, Faith and Religion of Popery? And know ye not, ‡ That ‡ not every one that saith, Lord, Lord, shall enter into the Kingdome of heaven, but he (saith Christ) that Doth the will of my Father, which is in heaven. And what is that will? That every one that nameth the Name of Christ, depart from Iniquity. What Iniquity? All Iniquity. But what is iniquity? All iniquity is either morall, or spirituall. Morall iniquity is all that, which is a breach of any of the Commandements of the second Table, as murder, Adultery, theft, falsewitness, covetousnesse, lust, disobedience to Parents, and lawfull Governours in lawfull things, and the like. Spirituall iniquity, is such, as is against the Commandements of the first Table, as Infidelity, barred of the Truth, Idolatry, as in the worship of Images, will-worship, superstition in Gods worship, taking of Gods

* Revel. 17.

Revel. 7.3.

4.6.3

‡ Mat. 7.21.

* Ephes. 6.12.

† Mat. 7.22.

Lu. 13.26,27.

† 2 Thes.2

name in vaine, in professing Christ, and obeying Antichrist, profanation of the Lords Sabbath day, &c. Now all such iniquity, both morall, and spirituall, even all such * spirituall wickednesses in high places a true Christian must not onely wrestle against, but depart and flee from. Otherwise, though he shall say to Christ in that day, † Lord Lord, Have we not prophesied in thy Name, and in thy Name have cast out Devils, and in thy Name have done many wonderfull works (as perhaps the Mountebank Friers and Priests will say of their † lying wonders, the marks of Antichrist) (Loe here, all in Christs name, no lesse) yet Christ will professe unto them, I never knew you, depart from me, ye workers of iniquity. Thus Christ professeth, he knows not those, that onely professe him. So as, whatever Papists may boast of, or pretend, and professe, that they are Catholicks, that they are Christians, that they hold the Creed, and live a Religious life, as their Ghostly Fathers teach them (as we noted before) yet living and dying Papists, Christ shall certainly say unto them all, aswell the starke blind, as the purblind, and aswell both these as the knowing men of Rome, Depart from me, all ye workers of Iniquity, ye Idolaters, ye Infidels, ye Antichristians, ye Hypocrites, ye blind and ignorant: I never knew you.

And you adde, They hazard themselves extremely, by keeping so close to that, which is superstition, and in the case of Images, comes too neare to Idolatry. Thus I perceive you will not rayse up your voyce one note higher, then to superstition, or at the most, too neare Idolatry. Not Idolatry outright, onely bordering close upon it, too neare it God wote, as Purgatory is too neare hell, onely a Wainscot between, and how soon burnt down, and long ere now, with so hot a fire on both sides, so as 'tis to be more then feared, Purgatory and Hell, by this time, are become both one, and so while your too neare Borderers upon Idolatry, your worshipers of Images, might hope to find some cold comfort, when they should be in their hot Purgatory, that by the vertue of a few Masses, they may quickly be dispatched thence, they find now such a confusion and mixture of Hell and Purgatory, that they cannot find the way out. And so neare Idolatry is your case of Images, that it is not possible for the subtilest Schoolman to distinguish between them, such is their not onely contiguity, but continuity, the Scripture calling an Image an Idol: eidolon, being in the Grammaticall and common construction an Image, and in the Ecclesiasticall use of the Word, any Image or Representation which men have devised to set up for a Religious

gious use, as in or by it to worship God or Saint. And we have shewed before, that if the Heathen in the worship of their Images were Idolaters: then how much more the Papists, which both in their Doctrine and Practise do farre outstrippe the Heathen. Nor in the case of Images alone, are Papists most grosse and desperate Idoaters, but also in the worship of their breadden God, and in their worship of Angels, and Invocation of Saints, making them so many Gods, as also the Crosse it selfe, which they both invoke, and worship with *Latria*, which they call *divine worship*; as before.

L. p. 302. *Worth once misled, is of all other the greatest misleader.*

P. And who of more *worth* in the account of some in the world, then your Lordship. If then this *worth* be misled (as your *Charity and Hope* of misled Papists) it becomes of all other the greatest misleader. For this *worth* is become the greatest misleader both of Papists and Protestants, both of the Church of Rome, and of the Church of England. And that the greatest too. And I am perswaded, the Church of England, since it professed the Gospell, never had such a monstrous and Bayeyard-like bold misleader, as this *Great worth* of Canterbury hath proved to be, or will certainly proove in effect, if it find as *blind Disciples* to deale wirthall, as it selfe is a Master. Although it is much hoped, that if any Man hath conceived such an high Opinion of your *worth*, as to account you for the most Profound Divine, the most Pregnant Politician, and the most potent Champion of the Church of England, the very Reading of this your Book, with a corrected judgement, will either convert him from this error, or at least prevent, that this error of your Doctorship shall not Commence, or Proceed to the degree of Heresie.

L. p. 303. 'Tis safest to beleue the Article of Christs Descent into hell, as both the Churches of England, and of Rome, do agree upon, that is, That he descended into the place of the damned. And this is the truth.

P. Surely, if this be the truth, that Christ descended locally into hell, the place of the damned, it were safest to beleue it, whether you and Rome consent in the beliefe of it, or no. But because you beleue, as the Church of Rome beleeves, will you thereupon conclude, *This is the truth*? Certainly we have the more cause to suspect that *truth* for a falshood, wherein you and Rome doe both agree. But how true your beliefe with Rome is, and how true this *Truth*, we have before sufficiently discovered.

But will this hold for a good Rule, that in what you and Rome agree it is safest to beleeve it? You agree in *Altars, Priests, Sacrifice*, all manner of *wil-worship*, *Antichristianisme*, and many things more forespecified: Ergo is't safest to beleeve these things? Or for whom safest? safest for all those, that affect, to be of your Church Tryumphant here, and would not come under your persecution. But how agrees this with that which you adde (*ibid.*) that Rome will not indure this, *that Christ descended into the place of the damned*, but onely in *Limbum Patrum*, a Region in the upper part of Hell. Ergo rather then faile, if Rome will not beleeve as you doe, That Christ descended into the place of the damned, you will beleeve as she beleeves, that he descended in *Limbum Patrum*. For agree you must: and that's the safest believe.

L. p. 307. *I my selfe have heard some Iesuites confesse, that in the Liturgie of the Church of England, ther's no posurve error.*

P. 'Tis a signe then your Liturgie agrees pretty well with the Romish Messal, as is noted by the way before. For surely such a Testimony from a Jesuites mouth, gives us the more cause of suspicion, that all is not so well in your Liturgie, as it should be. As Diogenes sayd, when the people applauded him: he began to suspect himselfe, that he had committed some absurdity, or other, saying, *Wherein have I miscarryed my selfe, that this people doth so commend me?*

L. p. 318. Though Dr. White, late Bishop of Ely, was more able to answere for himselfe, yet since he is now dead, and is thus drawn into this Discourse, I shall, as well as I can, doe him the right, which his learning and paines for the Church deserved. And I grant as well as he, that there must be some one Church or other, continually visible.

P. First, for Dr. White, he being now dead (which he was long before) I will say no more, but this: For his deserving paines for the Church (the Church of England you meane, as now it stands, the same Church with that of Rome, and of the same Faith with her; and of which Faith he also declared himselfe to be, when he told a Minister, that the Difference between the Church of Rome and of England in the Doctrines of the sixt Session of Trent, and by name, of Grace and Justification was little or nothing) how great it was, his Works extant can witnesse; as namely his *Approbation prefixed to your now Brother of Chichester*; his *Appeale to Caesar*, wherein is maintained the whole Body of your *Arminian Heresie*, together in all, or most

most of the grossest points of Popery, as worship of Images at least with *Doulia*, and the like, and assaying to prove the Pope not to be Antichrist, as if he would *solemnè cælo tollere*: also Dr. Whites Book of the Sabbath, to prove no Sabbath to Christians, and the fourth Commandement not to be Morall, for the keeping of one day in the weeke, as the Lords Day: allowing also of vaine sports, and profane pastimes on that Day: and commending of praying towards the East, where your Altar is placed, and such like stuffe: in all which he so well deserved of your Church of England, as he scarce had his fellow; onely if he were now living againe, he would yeeld the Bucklers to your Lordship as the bravest Champion of the now Church of England that hath risen up in this latter Age, or yet succeeding times may hope to produce.

But let us now heare the right, which your Lordship does him, and which his paines for the Church deserved. But first, let me tell you, you forget here to give him his Title of Lord Bishop, which you indeed gave him in the very first page of your Booke. But now his Lordship is dead let not Lord and Bishop be separated in any case, no not by death it selfe. For indeed Lord-Bishop is a peculiar Title, differencing you from all true Bishops indeed, as the Scripture commendeth for the onely Bishops, as is shewed before: yet I know not how it is come to passe, that in the best Reformed Churches beyound the Seas, the Pastors are never called Bishops. I suppose it is, because as Kings of old were stiled *Tyranni*, and that *in meliorem partem*, untill degenerating into Lawlesse Tyrants indeed, good Kings would thereupon never after be called *Tiranni*, but Kings: so the Reformed Churches, seeing how the name of Bishop grew to be odious, the Office and Calling of it being changed from that of a Parochiall Pastor into a *Diocesan Lordship*, and so Tyranny, have for this cause layd aside the Name of Bishop, though otherwise the Name is good, as it pertaines to the true Pastor and Presbyters over particular Congregations, as is before shewed: so as the Reformed Churches doe herein as the Ancient Romans did, who when their Kings turned Tyrants, the last whereof was *Tarquinius* surnamed *Superbus*, for his extreme pride, they for ever banished both the name of Kings, and *Tarquins* out of their Commonweale. But let us see, how you recompense the omission of this Lordly Title in this place, to such a well deserving man. You adde: And I grant, as well as he, that there must be some one Church or other continually visible. As well as he. This then may seem to be some recompense, by way of honour, and so
some

- Some doing of him Right (for indeed his main reward he had in his life time : and what he hath now I cannot tell) that the Lords Grace of Canterbury is pleased to Grace the late Lord Bishop of Eli, by being of the same opinion with him. Well: what's the Opinion ? That there must be some one Church or other continually visible ; That some one Church or other hath still been visible, I shall not grudge you. But take my meaning withall. Some false Church or other hath been (though why must be, I see no reason; saying that there * must be Heresies even among the Churches of God) continually visible, ever since the Apostles times. And the Church of Rome for Instance hath bore the bell away : which degenerating into an Antichristian Church, hath been still visible, though not alwayes in one and the same place, but most. What at Rome, and sometimes at Aninion in France- (for where the Popes Court is, there is the Church in its glorious conspicuity) yet sometime without a Head, sometime with two Heads, sometime with three Heads, that a man might say, The Porter of Heaven-gates had three Heads, as the Poets fained Cerberus the Porter of Hell to have had. But for the true Church of God, that may sometimes be hid. For first (as we shewed before) there was no true Church visible among the revolted Ten Tribes. Secondly, not in ‡ Abaz his time, when he shut up the Temple, and ‡ 2 Chron 28. and served Idols in every Corner of Ierusalem; and then where was the Church visible the while, when the whole publick service and worship of God was suppressed, the Temple being shut up. Again, also in Ioab his time was the like, as ye may read, 2 Chro. 24. 17. to 22, &c. Lastly, when the Temple was burnt, and all the people of God dispersed Captives in Babylon, where they could ‡ not sing one song of Sion: Where was then the visible Church the while ? But you will say, They might have Synagogues in Babylon. But you cannot prove it. And the Prophet Esay saith, That § they were hid in Prisons: As many of Christs deare servants are at this day in your Church of England. And what say you for that 30 dayes Interdiction, that no man should make any suit, to God or man during that space. Where was then the Church visible But that was but for 30 dayes. But you and Dr. White are for a continuall visibility. And it seems you herein jumpe with the Jesuites, who stand upon a continuall visibility † Mat 28. 20. every day, alledging that of Christ † And loe I am with you pasas tas e memeras, which our English turnes, Allwayes, but * Vulgar Latin, they, * All the dayes, to wit, every day Which they doe, to puzzle Omnes Dies. Protestants in shewing their visible succession every day without sayle,

sayle, since *Christs* time. But you will say perhaps *Daniel* was
 found *praying* in *those* dayes. But he was but one single Man, and
 so not *Ecclesiâ*, a Church or Congregation. And if he *prayed*
 with his Family, it was but in his *private house*, and you will
 hardly allow that for a *visible Church*, but rather call it a *private*
Conventicle. And if with this Family, then (if at least you
 had but sent your Pursuivants) not onely *Daniel*, but (accer-
 ding to the Kings strict Decree) his whole Family should have
 been cast with him into the Lyons denne. So during the *E-*
gyptian servitude, what conspicuity of a Church in *Israel*?
 Now and then perhaps, in some godly Families, there might
 be two or three assembled. Yet this *private* still, *visible* you will
 not call it. For you will not allow Churches in *private* Fami-
 lies, though they * were in the Apostles time. And such * *Rom. 16. 5.*
 Churches (so *visible*, as two or three are *visible* when you see
 them, but the world takes no notice of them as Churches)
Christ never sayles to have in the world. And these Congre-
 gations in *private* Families, being driven from your publick
 Idolatrous Superstition in your Churches, are so hid many
 times, that your blood-hounds cannot trace them, or hunt them
 out. But as for such a *Conspicuous, Glorious, Visibility* of *succession*
 of such *Prelaticall Heads of Hierarchicall Churches*, though such
 may be alwayes in some Countrey or other resplendent, emi-
 nent, and apparent, yet *Christs* poore Church the while may
 be, and commonly is hid, as little starres, especially where such
 great ‡ *Luminaria* as your Lordships spread out your hot and
 fiery beames. As the Woman, the Church (as before, which ‡ *Mat. 13. 6.*
 here we recapitulate, to incounter two such Giants) when she²¹
 fled from the Dragon, and his flood of persecution into the *Wildernesse*,
 who saw her then and there? And when the whole world was
 turned Arian, where was the true Church *visible*? And so since
Antichrist came to his *Xenith*, or *Vereticall point*, to his *Meridi-*
an brightnesse, how hath *Christs* Church been hid in corners, as
 among the *Merindolians, Gabriers, Waldensis*, and others, who
 were still persecuted by that Beast, and his Crew. As *Solomon*
 saith, ‡ *When the wicked rise, men hide themselves.* And so we ‡ *Pro. 28. 28.*
 may truly say, *When Prelates rise, and beare sway, and grow most*
resplendent and predominant in their Potent Principalities: then
Gods people hide themselves. And the Apostle saith of the belee-
 vers, in the Old Testament, in times of persecution, or captivity,
 or of the *Maccabees*. They wandered about in sheep-skins, and Goat-
 skins, being destitute, afflicted, and tormented, of whom the world was
 not

not worthy: they wandred in Deserts, and in mountains, and in denes and caves of the earth And who were all those trow you, but the true Church of God? And how was then the Church of God visible, but that one might see another. But such you will not allow to be visible Churches: 1. because you cannot see them: 2. because you do not allow to be Churches visible, no more then you do the Reformed Churches in Geneva, and among the Cantons, and those mountains, where you cannot see them; which is their safety, as not to feele you. And where was the visibility of Gods true Church in England, in Queen Maries dayes, in the midst of the black tempest of persecution, where you could not discern one true Professour and Protestant, but by the light of that fire, which was by the Prelates kindled to burn them for Martyrs? Or if you, or your Beagles had hunted among the Woods, perhaps ye might have found halfe a dozen poore soules under some Tree shading them from the present heat of persecution, where they did solace their soules with having among them some few leaves of St. Pauls Epistles, which they read to strentghen and arme them against their urne came. Call you this a visible Church? But you will say, The Church of England was then visible and conspicuous in the Bishops, and the publick Congregations throughout the Churches of the land, where Divine service, or Masse, was sung or sayd every day. Then was the Church visible in * Edmund of London, and ‡ Stephen of Winchestr, and other their Associates, who were as Zealous Champions for the Church of England then, as you are now. So as that Church then (as now) was no lesse sensible, then visible, when sitting most conspicuous in their Courts they condemned Christs true Church for an Heretike, delivering it over to the seculer power for a burnt sacrifice. And was not this that Church then, of which you tell us, when you say, Our Church was just there then, where Romes is now? So as we need make no doubt, but your now conspicuous Church of England was one and the same with that in Maries dayes; onely that Church by vertue of a Law, burned the Saints of God: and you without Law bury them quick. You are all for a conspicuous visibility of a Prelaticall or Hierarchicall Church. But Christs true Church (as before) is otherwise:

‡ 1 Pet. 2.25. which hath for the Bishop of her soule, the Lord Iesus Christ, who is no Non Resilent Bishop, but perpetually resilent and present with all his Congregations. Yea § where but two or three

§ Mat. 15.20. are assembled in his Name, there is He in the midst of them. He saith not In a Cathedrall, or other Church; but indefinitely, Where-soever:

* Bonner.

‡ Gardener.

soever: as in a Chamber, in a private room, * as the Apostles were * AR. 1. 13.
 for feare of the High Priests. During which time, where was
 the conspicuous visibility of the true Church, untill the day of
 Pentecost came, when there was a new Church coll. Elive of ‡ all ‡ AR. 2.
 nations under heaven? Againe, Christ saith not, Where there is a
 multitude: but, Where two or three: nor assembled, in a Prelates
 name as members of a Prelaticall Church, but, In my Name saith
 Christ) in the faith of me, according to my word: then and there
 am I in the midst of them, to rule and protect, as King, to teach as
 Prophet, as Priest to present their persons and sacrifices to my Fa-
 ther. These, these are those Churches or Congregations, which
 you scorne and scoffe at, and which you persecute and punish as
 malefactors for so assembling, as where Christ is present among
 them: which plainly bewrayes your selves to be the false
 Church, which you say must be continually visible.

L. p. 320. A Church may hold the Fundamentall point literally,
 and as long as it stayes there, be without controule, and yet erre grossly,
 dangerously, nay damnably in the exposition of it. And this is the Church
 of Romes case. For most true it is, it hath in all Ages maintained the
 Faith unchanged in the expression of the Articles themselves: but is
 hath in the exposition both of Creeds and Councils quite changed and
 lost both the sense and meaning of some of them. So the Faith is in
 many things changed both for life, and beliefe, and yet seems the same.
 Now that which deceives the world is, that because the barke is the
 same, men thinke this old decayed tree is as sound, as it was at first, and
 not wether-beaten in any age. But when they can make me beleeve,
 that painting is true beauty. He beleeve too, that Rome is not onely
 sound, but beautifull.

P. First here I must note the perplexed and confused frame
 of your first sentence. You say, A Church may hold the fundamen-
 tall point literally, and as long as it stayes there, be without controule,
 and yet erre grossly, dangerously, nay damnably in the exposition of it.
 As much as if you had sayd, That a Church may hold the funda-
 mentall point literally, and erre grossly, dangerously, nay damnably in the
 exposition of it, and yet be without Controule. As for, As long as it
 stayes there, namely in holding the fundamentall point literally, how
 is it without controule, when notwithstanding the holding of the
 letter, it erre grossly, dangerously, nay damnably in the exposition of it?
 For you joyne and jumble all together, the holding of the
 letter, and the overthrowing of the sense, and yet want controule.
 And what's the letter, where the sense is lost? What's the barke,
 when the pith and marrow is gone? As Ierome saith, Gods word
 D d d standeth,

standeth, *non in verborum cortice, sed in medulla sententiarum*: not in the barke of words, but in the pith of the sense. Well: And this is Romes case, say you. How? Most true it is (say you) that it hath in all ages maintained the faith unchanged in the expression of the Articles themselves: but it hath in the exposition both of Creeds and Councils, quite changed and lost the sense, and meaning of some of them. So the faith is in many things changed both for life and beliefe, and yet seems the same. Here againe do you not most pittifully enterfere? Faith is lost in the exposition, and yet kept in the expression of the Articles. Have not you lost sense in this expression, except you can recover it by a better exposition? For you separate the expression from the exposition. So you leave the Articles as a dead carcase, without a soule. For there is no faith kept in the expression of the letter, without the true exposition of the sense. And if the sense be lost, the faith is lost. And what expression of faith doe you call that, which is abstracted from the sense? But Rome hath lost the sense but of some of them. Of which? And whether of Creeds or Councils? For here you shuffle both together too, as making Councils of equall Authority with the Creeds. I did not thinke before this (nor yet) that Councils Decrees are to be taken as Creeds. Onely I might have learned of you before, That Councils Decrees, though they be erronious, must bind all to obedience: and then sure, they are little inferiour to Creeds: saving that those may be reversed by another Generall Council, but these not.

* Revel. 17.3,
4, 5, 6.

But however, Rome is the same barke of a Church still. Ergo a true Church still. Why, the Barke is not the Tree: no more then a Sheep-skin is a Sheep. No, nor yet hath Rome so much as the barke of the true Church of Christ left. Looke upon her outward hew and habit: and there we shall find nothing, but the habilements of the * great Whore, and the Ensignes of Antichrist with his Church Malignant, warring against the true Spouse, and Church of Christ. And both these we find in that one Chapter, where the Woman is set out to the life. Her Habilements: She sits upon a scarlet coloured Beast, full of Names of Blasphemy, having seven Heads and Ten Hornes, and she is arrayed in purple and scarlet colour, and decked with gold, and precious stone, and Pearle, having a golden Cup in her hand, full of abominations, and filchinesse of her fornications: with a Label on her forehead to know her the Better, a Name written, Mystery, Babylon the Great, the Mother of Harlots and abominations of the Earth: and she is drunken with the blood of the Saints. And a little after we see her Ensignes set up, and those be her ten Hornes, the power of Kings, which she insti-
gareth

gatheth to * *make warre with the Lamb*, and those on his side, the * *ver. 14. 17*
 Called, and Chosen, and Faithfull. Now the *Whores habit* is not the
 habit of Christs Spouse. This is not the *barke of the weather-beaten*
 Tree of Gods Church, whose outward beauty is * *black*, but inward-
 ly is † *glorious*, outwardly blasted as an § *Oake*, but the holy seed
 is the substance thereof. And if by *black* you understand the
 bare name of a Church, and profession of Christianity: That she
 hath changed too, as the Snake doth her skin, slipping off the
 old, and taking on a new. For she is not content to be called
 Christs holy Church, but the *Roman Catholicke Church*. Whereas
 Christs Church is not denominated from any place. And as she
 is the *Roman Church*, so the *Papall Church*, being denomina-
 ted from the Pope as her Head. Ergo none of Christs Church;
 for this acknowledgeth none for her Head, but Christ alone,
 who is the root of this *Vine*, and *Olive Tree*, that ministers sap
 and fatnesse unto it. If therefore *Rome* be any Tree at all, she is
 such, as is in *Daniel*, the Embleme of the *Old Babylonian Ty-*
ranny and so a Type of *Romes Babylonish usurped Power*: § That
 Tree stretched out its boughs over the whole Earth, under
 whose shadow all the Beasts must have their sanctuary, as *Rome*
 applyeth, that of the Psalme 8.6,7. And is this Tree (say you)
 but *wether-beaten*? Or but in *some things unsound*? When it
 hath lost not onely the *barke*, but the *pith of Christs Church*; be-
 ing all rotten within? Being such a Tree, as *Iude* describes,
dendron phthinoporinon akarpon, dis apothanon, a corrupt Tree with-
out fruit, twice dead, and to be hewed down, plucked up by the roots,
and cast into the fire. So as *Rome* is altogether naught, *Intus &*
incute, Pith and Barke, Root and Branch, Fruit and Lease.
 Onely a *painted Tree*, by which painting (as you say) she de-
 ceives the world, and your Lordship too, while you would be
 glad to take her with all faults, and be reconciled to her, take-
 ing her *painting* for true beauty, or at the least on her outside
 more beauty, then *paining*, and in her inside more soundesse,
 then corruption. For you say, *In some things onely, both for life, and*
believe corrupted.

L. p. 321. Dr. White sayd onely, that some Errours of the
 Church were fundamentall reductive, that is, if they which imbrace
 them, did pertinaciously adhere to them, having sufficient meanes of
 Information. And againe expressely, That none were damnable, so long as
 they were not held against Conscience.

P. Thus we come to know Dr. Whites judgement, and
 therein yours also. But against you both, as erroneous in this

* Mat. 15. 14.

point, I alledge the *Scripture*. What saith *Christ* of the *Pharisees*. * *Let them alone, They are blind leaders of the blind : and if the blind lead the blind, they both fall into the ditch.* So you may see here (if ye be not blind) that *blindnesse* is damnable. But you will say, *This was obstinate blindnesse, fighting against the light.* 'Tis true, that the *blindnesse* of the *Pharisees* was obstinate, against the cleare *light*, and their own *Consciences* : but the blind people whom they led, were simply blind, out of meere *ignorance*, and so not against their *Conscience* : and yet both the leader and the led, fall into the ditch of *damnation*. He that drinks deadly *poyson* ignorantly, perisheth, as he that wittingly drinks it. The *poyson* is in it selfe *mortall* to all that drinke it, with what mind soever they do it. And such is the *poyson* of sin and errour. Onely he that erres of *ignorance*, is more easily recovered, then one that is *obstinate* in his errour : and both, living and dying in the same errour, as of *infidelity*, and the like (which all *Poperie* is) both are tormented in *hell*, but the *obstinate* more then the other : yet *God* is just in punishing both. So as all errour is damnable in all, but in some more, in some lesse. And it is of the same *righteous judgement* of *God* to deny to the *ignorant* means, and to others the right use of the means, by withholding his *grace* : and accordingly he is just in punishing all with a due proportion. And so ther's a difference between simple *Papists* living in the midst of the *Aegyptian* darknesse, where there is no light, nor meanes of knowledge, and simple *Papists* living in *Goshen*, where the light shineth where the *Gospell* is preached, and doe close their eyes wilfully, so as they obstinately refuse to see or heare. The sin of these certainly is much more damnable, then of the other, who have no meanes at all. Againe, Errours that are in their own nature damnable, are damnable in whomsoever they be, onely in some more, in some lesse, but we cannot say, they are to some damnable, and to others not damnable. All sinne in its owne nature is damnable, and brings *damnation* with it to every Mothers son : is it then damnable to some, and not to others ?

* Rom. 5. 12. * *Did not death come upon all men, in as much as all men had sinned ?* And is not Errour whether in *life*, or *believe*, whether in the *ignorant*, or men of *knowledge*, sinne ? Thus you and Dr. *White* muzzle *ignorants* in sinne. And if the blind lead the blind, both shall fall into the pit. But enough of this.

L. p. 325. I would faine see any one point maintained by the Church of England, that can be proved to depart from the Foundation.

P. Would

P. Would you see it againe ? We have proved it before, and that abundantly, that you maintain not one, but sundry points, wherein you *depart from the foundation*. Look before, and you shall see how you *depart from the Foundation* in your *Tyrannicall Hierarchie or Prelacie*, in your *Altars*, in overthrowing the *Doctrines of Grace*, in destroying the *Doctrine and Practise* of the 4th Commandement in sanctifying the *Lords day*, in *forbidding Meates and Marriage* at certaine times, which the Apostle calls directly and expressly a *departing from the Faith, and Doctrines of Devils*. Look backe, and see.

L. p. *ibid*. There is a latitude in the faith, especially in reference to different mens salvation. To set bounds to this, and strictly to define it for particular men. Iust thus farre you must beleve in every particular, or incurre damnation, is no worke for my pen.

P. For the ground of this your speech, you quote *Bellarmino* in the Margent. I thought you raked it out of some puddle, seeing the Fountaine it selfe, the *Scripture*, affords you no such corrupt stuffe. Nay more then that, you expresse your selfe in farre worse termes, then *Bellarmino* doth. For *Bellarmines* words, which you quote, are these, *Multa sunt de fide, quæ non sunt absolute necessaria ad salutem* : There be many things of Faith, which are not absolutely necessary to salvation. But you bring it down to every mans salvation, as if some things of faith were more absolutely necessary for some mens salvation, then for others. I passe by *Bellarmino*, and insist upon your own words, leaving him to cleare himselfe, *There is (say you) a latitude of faith, especially in reference to different mens Salvation*. Of saving and justifying faith, you must meane, no question : For what faith is necessary for every mans salvation, but the saving faith, which comprehends in it whatsoever faith is requisite and necessary to salvation, as the belief of *Scripture* to be the word of God, as is shewed before. And this saving faith is the faith of all them, that are * *heires of salvation*, to wit, of all Gods † *Elect*, and all the † *Saints*. But it seems with Father *Bellarmino* you have an Implicit faith for your *ignorants*, and an Explicit for you that are great Clerks : or the letter of the Creed for those, and the sense for these. But I handled this also before. Onely you propound a Paradox, which is no worke for your pen ; wherein you are the wiser not to take upon you to read or expound such riddles, had you been so wise, as not to have propounded it. And yet it is the worke of every good Minister of Christ to teach the people what to beleve, and to exhort them to grow in Grace, and knowledge.

* Heb. 1. 14.

† Tit. 1. 1.

† Iude 3.

* Col. 2. 7.
 Phil. 1. 9.
 Act. 20.
 2 Tim. 2.
 2 Pet. 1.
 Heb. 6. 1. & c.
 † Eccles. 12. 9.
 10. 11.

knowledge, and Faith, and so * declare unto them the whole Counsel of God, and to keep nothing backe, and to build men up in knowledge more and more unto perfection. As the Preacher saith † Because the Preacher was wise, he still taught the people knowledge, yea he gave good heed, and sought out, and set in Order many Proverbs, The Preacher sought to find out acceptable words, and that which was written, was upright, even words of truth. The words of the wise are as Goats and Nayles fastened by the Masters of Assemblies, which are given from one shepheard. But this is not a patterne for you to follow, neither by your tongue, nor pen. You have other imployment for them. But though we cannot set a bound to faith, in respect of perfection of degrees, yet we ought to teach the people all the parts of saving faith and knowledge, striving unto perfection. And besides it is the duty of every good Minister of Christ, to limit and set bounds to all the negatives of faith, in discovering all manner of sins and errours, which are all contrary, and enemies to faith and salvation. For which end, they must open all the ten Commandements, as Christ did Mat. 5. and all other points of saving Doctrine, in the Scriptures. Now though you have not the skill or will to set bounds how farre men shall beleeve: yet you want no will, nor power to inhibit and restraine Preachers, shewing them how little a way they must goe in teaching the people, and so consequently how little a way the people must goe in beleeving and saving knowledge: as in restraining and forbidding to preach the Doctrines of Grace (as before) forbidding Lectures, and especially all Sermons on the Lords day afternoon, forbidding long Preaching at any time, forbidding expounding of the Catechisme, as many of your Prelates doe, and the like. Thus you can finely set men bounds how little thy shall beleeve, or know of God to their salvation. That's a worke, if not for your pen, or hand, yet for your head, and not unlikely of your hand and pen too.

L. p. 327. The Romanists dare not beleeve, but as the Roman Church beleeves. And the Roman Church at this day doth not beleeve the Scripture, and the Creeds in the sense, in the which the ancient Primitive Church received them.

P. Dare they not? How then say you, there is possibility of salvation in the Roman Church for any, when it condemneth and accurseth saving faith and justification thereby, with other saving truths? For if the Papists dare not beleeve, but as their Church beleeves, then they are bound to good behaviour, they dare not beleeve to their salvation. And if they dare not beleeve to their

their salvation, then they cannot be saved. And if they cannot be saved, what possibility of salvation for them, living and dying in that faith? And here, Why do you not say in the sense of the Scriptures themselves, and not of the Primitive Church? But you do not like the Scripture sense, except the Church interpret it. You allow not Scriptures to speake for, or testifie for themselves. You are the same man still. And as we sayd before, you doe wisely in that, to stoppe the mouth of Scripture, as Ahab did Michaiabs, for it never speaks good of you, but evil alwayes.

L. p. 232. I will acknowledge every fundamentall point of faith, as proveable out of the Canon, as we account it, as if the Apocryphall were added unto it.

P. As if Apocryphalls were any divine prooffe at all of the fundamentall points of faith in Scripture, or ought any way in that respect to be so much as named with the Scripture. Apocryphalls (saith Ierome) may be read for instruction of manners, but not for confirmation of faith, as before.

L. p. 336. I have lived, and shall (God-willing) dye in that faith of Christ, as it was professed in the ancient Primitive Church and as it is professed in the present Church of England.

P. As you handle the matter, ther's a vast difference between the faith of Christ professed in the ancient Primitive Church, and that which is now professed in the present Church of England. For the Ancient Primitive Church, taken properly and strictly, as sometime in your Booke (as before) you put it, was that wherein the Apostles lived. Now will ye be tryed by the Ancient Primitive Church of the Apostles held and professed? What say you my Lord, for your faith in this case? Will you put your faith and Religion to the tryall of the most intire and upright Jury, the Twelve Apostles? Certainly if you decline this tryall, 'tis a shrewd suspicion that the faith of yours, wherein you are so resolute to live and dye, is not right. Therefore for shame of the world, you must at least professe or pretend, that you wilbe tryed by the the Faith and Religion which the Apostles and the true Church of God in their time (as being the most Pure, Prime, Ancient Primitive Church) held and professed. First then: That Primitive Church neither held nor professed, nor practised any Hierarchicall government of Prelates or Bishops, but have ccondemned it in their writings, the Scriptures of the New Testament. And yet I dare say, you resolve to live and dye Primate of Canterbury, and Metropolitan of all England.

2. land. Secondly, The Apostles, and the ancient Primitive Church in their Age and time, had no *Altars*, but onely the Lord Iesus Christ, Heb. 13. 10. (as it is formerly proved) but you and your Church of England both set up and worship *Altars*, and teach the people both by your Books and practise to do so too, and force Ministers to erect *Altars*, or force them out of their Churches. And this Faith and Religion also I dare say you resolve to live and dye in.
3. Thirdly, The Apostles, and the ancient Primitive Church in their time celebrated and sanctified every Lords day in holy duties onely, and in preaching as well in the * afternoon, as in the forenoon, never forbidding, but still exhorting to preach in season and out of season, giving no liberty to vaine and profane sports and Pastimes either upon that day, or any other day, but admonishing Christians to abhorre them as * Heathenish: and is this the faith and practise of the present Church of England at this day, wherein you resolve to live and dye? Fourthly, The Apostles and ancient Primitive Church in their dayes taught, held, and professed all those excellent saving Doctrines of Election, Predestination, Redemption of the Elect, their Effectuall vocation and conversation by Gods saving and Omnipotent Grace, their assurance of Salvation by Faith, and their certaine perseverance in Grace unto Glory; and none of these Doctrines were forbid to Ministers to be preached; but they were commanded of God to declare the whole Councel of God to his people. Is this your faith and practise of the Church of England, wherein you resolve to live and dye? Fifthly, The Apostles and the ancient Primitive Church in their dayes, taught, professed, and practised that Discipline, which was according to Christ, forbidding all will-worship, and imposition of humane Ordinances, as snares upon mens Consciences, whereby that Christian liberty is overthrowne, which Christ purchased for his people with his own blood. Is this the Faith, which you and the present Church of England professeth and practiseth, and wherein you resolve to live and dye? Sixthly, The Apostles and the ancient Primitive Church in their time condemned the forbidding of Marriage and of Meates, as a Doctrine of Devils, taught by seducing spirits, and a departing from the faith of Christ. Is this that faith and Religion, which you and the present Church of England hold, professe, and practise, and wherein you resolve to live and dye? O ye Prelates, O thou Church of England, blush, and be ashamed of that Faith, Profession and Practise of yours, so directly contrary to that Faith which the holy Apostles taught, and that pure and Primitive Church in their times imbraced, and professed: and be not so desperately bent, as being so clearly

* Cor. 16. 1.
Ioh. 20. 19, 26.
Act. 20. 7.
Rev. 1. 10.
* Gal. 5. 21.
1 Pet. 4. 3.
Ro. 13. 13, 14.

4.

5.

6.

clearly convinced of these thy soule practises, to *professe and*
now notwithstanding to live and dye in them: least herein, your
 condition prove (as it must doe) infinitely more desperate and
 damnable, then that of the Jesuites themselves, whose know-
 ledge (by your own confession) of their wicked and damnable
 Errours, with their obstinate persisting in them, and resisting
 the *truth*, yea even the *Holy Ghosts Testimony* therein, leaves
 them, as without excuse, so without all hope of *salvation*, as to
 whom nothing remains (as the Apostle upon the like occasi-
 on, saith) but * a fearefull expectation of Iudgement, and of fiery in-
 dignation, which shall devour the Adversaries.

* Heb. 10. 26.
 Heb. 6. 4, 5, 6.

L. p. 338. Yea, but he saith againe, That I acknowledge there is
 but one Saving Faith, and that the Lady might be saved in the Roman
 Faith, which was all the Iesuite tooke upon his soule. Why but if this
 be all, I will confesse it againe. The first, that there is but one Faith,
 I confesse with St. Paul, Eph. 4. And the other, That the Lady
 might be saved in the Roman faith or Church I confesse with that
 Charity which St. Paul teacheth me, namely, to leave all men, especi-
 ally the weaker sex and sort, which hold the foundation, to stand or
 fall to their own Master, Rom. 14. 4. And this is no mistaken
 Charity.

P. This you confesse, that as there is but one saving faith,
 so this faith is in the Church of Rome, as in and by which the
 Lady may be saved. And of this one faith with the Church of
 Rome, you and your Church of England are, if you hope to be
 saved with Rome by her saving faith. This is the All and summe
 of your Confession. Now we have clearly proved before, that
 the faith of the Church of Rome, is not that one saving faith of
 Gods Saints and Elect, which the Scripture every where speaks
 of. For first *Romes faith is in its kind and nature* (and that by their
 own confession) a dead faith: but the saving faith is a *living faith*.
 Secondly, they confesse, that with their faith they may goe to
 hell, as they say of their *Fideles Fornicarii, Adulteri, &c.* therefore
Romes faith is no saving faith: for the saving faith is so called, be-
 cause it effectually, perfectly and certainly saveth all those that have
 it, as *Christ faith*, Joh. 5. 24. Thirdly, The *Romish faith*, is a
 doubting, wavering, uncertaine faith, or rather opinion, and wan
 hope, as the Councel of Trent defineth, accusing certainty of
 beleeving: whereas the saving faith is a certaine assurance, and
 cleare evidence, a *plerophoria* (as Heb. 10. 22. Rom. 4. 21.) a
 full assurance or perswasion in the truth of beleeving, though not in
 fullnesse of degrees of perfection in all, and at all times, the ope-

The saving faith
 not in the
 Church of Rome

1.
 Gal. 2. 20.
 2.

3.

* Heb. 11. 1.

4.
 * Heb II. I.
 ‡ Gal 6.
 5.
 ‡ Sess. 6.

6s

7.

ration of it being many times hindered by corruptions, and infirmities of the flesh, and manifold temptations. Fourthly, *Romes faith*, is, and may be without *hope* and *charity*: but true *saving faith* is never without *hope* and *charity*; for it is the sure * *foundation of things hoped for*, and it ‡ *worketh by Love*. Fifthly, The *Roman faith* is not the *justifying faith*, for the ‡ *Council of Trent* saith, *Faith justifieth not, till Hope and Charity come to it*, and then all 3 together, and that as inherent *Graces*, and works in us, do *justify*: whereas true *saving faith* is therefore called the *justifying faith*, because it is that onely *Grace*, whereby as an Instrument applying *Christ* and his *righteousnesse*, and not as works in us, the beleiving sinner is *justified*, Rom. 3. 28. so as though this *saving justifying faith* be never without *hope* and *charity*, no more then fire is without light and heat: yet *hope* and *charity* have no hand at all with *faith* in *justification*; so as not even *faith* it selfe as it is a *Grace* inherent, with *hope* and *charity*, doth *justify*, but onely as it is considered as a hand or instrument applying *Christ*, as before. But the *Roman Faith* (as the *Council of Trent* confesseth) *justifieth not* as an *instrument* or *hand applying Christ*, whereby his *Righteousnesse* is of *God* imputed to the *beleever* (which *Imputation* the *Council* in plain termes accurseth) but onely as a *Grace* and worke inherent with *hope* and *charity*. Sixtly, *saving faith* is not onely a *justifying faith*, whereby we stand *righteous* in *Gods* sight, having *Christs* *Righteousnesse* imputed: but also a *sanctifying faith*, as Act. 26. 18. called therefore a *holy Faith*, Jude 20. as wherby a man is *regenerate*, borne againe, made a member of *Christ*, and partaker of his *Spirit*, and lives and dyes in *holinesse*: but the *Roman Faith* doth not *sanctifie*; for they confesse, that wicked, ungodly, and profane persons may have it, and goe to hell with it, as before. Lastly, *saving and justifying faith* is a spirituall worke and gift of *Grace*, wrought in the soule by the *Spirit of God*, and it is his sole worke, without the concurrence of mans *Will*, which is not free, untill *Grace* hath given it both life and freedome: but the *Roman Faith* is confessed by them in the *Council of Trent*, not to be a meere worke of *Grace*, nor at all of *sanctifying and saving Grace*, in the first act of *beleiving*: but after the *Will* of man is but a little stirred and moved by a certaine *Grace*, which they call the first *Grace*, which they confesse not to be the *saving and sanctifying Grace*, then thereupon they have the *merit of Congruity* to receive the *second Grace*, whereby *hope* and *charity* come to be added to *faith*. And this is the

the expresse Doctrine of *Trent*. The Conclusion then is, That neither the Lady, nor any Papist living and dying in the Roman Faith, nor your selfe, nor any in the Church of *England*, that hold and professe no other Faith, then the Roman Faith, can possibly be saved, living and dying in that Faith. And though you tell us againe with great confidence, as a most certaine Truth, that it is no mistaken Charity to grant a possibility of salvation to a Papist living and dying in the Roman Faith: yet we have so discovered this your Charity before, as I Hope your Charity wilbe no more so mistaken. Onely here I must tell you withall, that as you either wilfully, or most ignorantly and blindly rather, mistake that one saving faith of the Apostle: so doe you also that Charity, which you say he teacheth you. Doth the Apostle teach you such a Charity, as teacheth you to beleve and affirme that, which is contrary to the cleare Truth of the Scripture? Is it your Charity to attribute a saving faith to the Church of *Rome*, which without all Charity accurieth the onely true faith, and the truly faithfull of *Iesus Christ*, which professe that onely saving faith? Whereas you must know, that Charity, which the Apostle there teacheth (*Rom. 14. 4.* alledged by you) is in judging Charitably of your Brethren, in the use of things indifferent. For there the Apostle speaks of eating, or not eating: of observing a day, or not observing: whereupon he inferreth, *Who art thou, that judgest anothers servant. To his own Master he standeth or falleth*; so as in such cases Christians must judge Charitably, and not rashly censure others, that do not as themselves doe, in things simply indifferent. This is then the Charity, which there the Apostle teacheth. But have you learned this Charity of the Apostle? You tell us, *This Charity the Apostle teacheth me*. The Apostle teacheth you true Charity: but it doth not thereupon follow, that you have learned that Charity of the Apostle. Doe you deale so with your Brethren in the use of things indifferent, as not to judge them this way, or that way, in the using, or not using of them? Doe you leave them to their own Master *Christ*, to stand or fall? Nay do you not cause them necessarily to fall by the stumbling blocks of your Ceremonies, which you say, are things indifferent, and yet you impose such a necessity upon the observation of them, as they altogether cease to be indifferent, and become a yoke of bondage to the People of God? And if they be so strong, that they will not thus fall down to your Ceremonies, no more then the 3 Children would to the Kings Image; what then? What

Charity use you then towards them ? Doe you leave them to their own Master to stand or fall ? No such thing. But you take upon you to be ther Master and Lord, and to be their Judge, and to Judge them, while sitting in your *High Commission Chaire*, you *convent* them, *censure* them, as by *Suspending*, *Silencing*, *Depriving*, *Degrading*, *Dispossessing*, or *Fining*, *Imprisoning*, undoing of their *wives* and *children*, and without all hope of remedy, or mercy from you, till they shall acknowledge the Justice, yea and perhaps the Clemencie of your Court in dealing so mercifully with them. This, This is that *Charity* which you have learned, and which you dayly put in practise, so as in this kind, never any was more zealously and fervently *Charitable*, then your selfe. But this *Charity* you never learned of the *Apostles*, nor did he, or *Christ*, or any of the *Apostles* ever teach you any such *Charity*. No sure. This *wisdome*, This *Charity* of yours (as *James* speakes) cometh not from above, but is *Earthly*, *sensuall*, and *Diabolish*. If you have no other *Charity* but this, the Lord deliver us from your *Charity*. And so I leave you to your *mistaken Charity*. Onely for Conclusion hereof: Immediately before you tell us, you will dye, as you live in that faith professed in the Church of Engdand. Here you say, Rome holds the same faith: Ergo as you live so you will dye in the Roman faith. And secondly, Ergo The Faith of the Church of England and of Rome is one and the same Faith: as before you tell us they are one and the same Church: and at after (as pag. 317) they are of one and the same Religion, not different. Thus you have made a fine Confusion: and this you meane to make your finall Conclusion. Such is your Faith: such your Religion: such your Charity: all *mistaken*. The foulest, and fearefullest *mistaken*, that ever any man was overtaken with.

L. p. 339. The truth is you doe hold new *Devises* of your own, which the *Primitive Church* was never acquainted with. And some of those so farre from being conformable, as that they are * little lesse, * Halting and halting. then contradictory to Scripture.

P. And is it not as true, that in holding new *devises*, which the the *Primitive Church* (of which we spake but now) was never acquainted with, you may shake hands with Rome and her *Jesuites* ? who may therfore retort upon you that of the Poet;

*Parcius ista viris tamen objicienda memento,
Novimus et qui te :*

Be sparing such things to us to object :
Who know the like do on your selfe reflect.

And

And we have shewed before, how both *Romes new devises*, and yours (for they are all one and the same) are not onely (as you still mince the matter) little lesse then contradictory to Scripture: but doe directly overthrow the cleare and evident truth of it, and that also even in *fundamentalls*. And what say you to *Romes new-old devise of worshipping Images* (to instance in no more, though I might in many, yea in all *Romes Popish Doctrines*, as Popish; as before) is it but little lesse then contradictory to Scripture? Doth not the Scripture say, *Thou shalt not worship any graven Image*? And what saith Rome, I pray you? Or if you, or she, for modesty sake will not tell us; or if she dare not say in plain and expresse termes, and in form of a Precept, *Thou shalt worship Images*: yet aske her whorish practises, and her pretty devils, wherewith she allures her children to the adoration of them, and that even to dotage, as by promising them pretty lakons, and new-nothings, as pardon of sins for so many yeares for praying so many *Aves* and *Pater nosters* before such a shrine, or Image: is not this Equipollent to a *Commandem ne*? yea their very setting up, and adoring these their gay Gods in their Churches, the place of worship, is it not an inviting and silent whispering in the Peoples eares, *worship and fall down before these sacred Images and Reliques*, giving them the same honour, that you give to the Saints, which they represent, as divine honour to the *Crosse*, and *Crucifix*, as they teach, as we have shewed. Is not here a full and home contradiction to the Scripture? For Contradiction is not onely in an expresse Negative, but in an *implicit what it is*, Negation, when such and such a Doctrine doth necessarily imply a contradiction to the Scripture. And in this kind all the Doctrines of Popery (whereof we have given sundry Instances before) are direct contradictions to the truth of the Scriptures.

L. p. 340. It doth not follow, since the Council of Trent hath added a new Creed, that this Roman faith is now the Catholick. For it hath added extraveas, things without the foundation, disputable, if not false Conclusions to the Faith. So that now a man may beleieve the whole and intire Catholicke faith, even as St. Athanasius requires, and yet justly refuse for Drosse, a great part of that, which is now the Roman faith. Halting againe,

P. Is it so then? Hath the Council of Trent added a new Creed, and so Roman faith is not now the Catholicke, but to be refused as drosse, extraveous, false, without the foundation? How then doth this agree with that faith, which even now you confessed; that the Church of Rome had and hath the saving Faith, that One Faith

Prelates Contra-
diction.

Faith of the Apostles, as whereby a Papist, living and dying in that Faith, may be saved? And if Rome hath added a new Creed, how holds she still that one Faith? And do not you beleeve Romes new Creed? For what is this Creed? That the Roman faith is now the Catholicke. How is this then a new Creed, That Romes faith is now the Catholicke? For (say you) it hath added extraviou things, without the foundation, Disputable, if not false conclusions to the Faith. Is this all? Parturient Montes. I expected here some monstrous evidence against the Church of Rome, when you began to tell us she had brought forth a new Creed. But this your Rumor will not be taken for a Creed, without some sounder prooffe, then we see you yet bring, for all your faire flourish. For what's this new Creed? Alas, a poore Cento patcht up of certaine extraviou things. What? without the Foundation. Good enough yet, so long as no Canon against the Foundation, or a mine of Powder to blow up the foundation. Onely without the foundation? Alas, that's not worth the talking of. If the new Creed be of things onely without the foundation, you may leave them out of your Creed, as things not necessary to be beleaved, or at least, not to be beleaved of all Christians, alike; as you teach us before, and Bellarmine too, that All things de fide are not necessary to be beleaved of all men, or are not necessary to salvation. And perhaps Bellarmine means Romes new Creed you speak of, which though the Councel of Trent hath made it to be de fide, yet it is not necessary for every man to beleeve it, or not absolutely necessary for every mans salvation. But what more? 2. Disputable. As you sayd before, Disputed Questions. Disputed, and Disputable still: Ergo what can you make of such a Creed at the worst, but some disputable matter, not yet sufficiently discussed, though determined in the Councel of Trent, and fit perhaps to be reserved to be determined upon some clearer demonstrations in your next Generall Councel, whose Decrees then, true or false, shall be received as your Creed. And (as we said before) things Disputable may yet prove to be truth, being thoroughly scanned: and thus Romes new Creed may prove as Credible, as you call it disputable. But any more yet? yes: if not false conclusions. If? Which receiving a faire interpretation from your mouth, may be all one, as if you had said, Not false Conclusions, because as yet Disputable. And while things are but disputable, and in dispute, they are as yet no false Conclusions. For the Premisses of the Argument must goe before the Conclusion. But yet your Conclusion is somewhat pe-
nitious: For you say, A man may beleeve the whole and intire Ca-
tholick

tholick faith, and yet justly refuse for drosse a great part of that, which is now the Roman faith. What? Drosse? And, justly refuse as Drosse? What, are you that man, that may doe thus? And will you doe thus? Nay, you for your part have bound your hands from taking any thing as drosse, which Rome hath put in her new Creed. For those things, even the worst of them, you say are disputable. Therefore not yet concluded and determined for Drosse. And if you shall now take those things for drosse, which with you are but disputable, how can you justly doe it? For if mettall be in dispute among the refiners, it is not presently doomed for drosse, being yet in their best judgements but disputable: the Test must first try it, whether it be drosse or not. And so it is the Test, or the Testaments of Christ, that must try all false mettals, shine they never so gold like, and discover and condemne them for Drosse. And surely my Lord your single judgement (though never so singular) will never be taken by any, as solid enough to preponderate the Decrees of a whole Councel, as Trent, to conclude those Decrees to be Drosse, both after you have called them but disputable, and after Rome hath Decreed them for her new Creed. But you goe no further yet, then Posse: a man may take them, &c. And you may in time come actually to take those disputables for no Drosse, but good Currant Coine, not onely passing for Currant in Rome, but also in England, as holding the same Creed, and being one Church. So as a little more Allay then Ordinary shall not disable the currantnesse of it. And what is there in all Romes new Creed of Trent, which you say is of things Disputable, which is any worse drosse, but rather as good silver, as those her Altars and other superstitions, which you have borrowed of her? Which were they but soundly disputed, would prove drosse indeed, as formerly also is proved.

Againe, here you confine the whole and intire *Catholicke faith to Athanasius his Creed*. You might have at least taken in the other two Creeds to boot: and yet not all of them together will make up the adequate Rule of the whole and intire *Catholicke faith*. For the *Catholicke faiths* full latitude, whole and intire, cannot be measured, but by the line and Rule of Scripture alone, The onely * *typos didakus* as the Apostle calls it) the Matrix or Mold, wherein faith must be cast (*paradothenai*) to receive its perfect forme; which is not, cannot be whole, and intire, but as it is according to the whole and intire Scripture conformed And you adde:

* Rom. 6. 17.

Papish faith in-
fidelity, by the
Prelates con-
fession.

L. p. 342. No man can properly be said to beleeve the whole Creed, that beleeves not the whole sense, as well as the letter of it, and as intirely.

Cic. de Natura
Deorum.

August.
Bernard.

P. Now you told us before, that Rome hath lost the sense of the Creed, at least in some things : whence I conclude, upon your own words, that Rome holds not, beleeves not the whole Creed, and consequently she hath lost and overthrowed the whole Creed. For overthrowing the sense of any one Article, she overthrowes the whole, as before. And in a word, the Church of Rome overthrowes the whole Creed, in overthrowing the first word of it, *Credo*, I beleeve : which gives denomination, life, and being to the whole. And a maine flaw in the foundation, overthrowes the whole building. And that Rome doth this, is cleare : for, as she hath made a new Creed all of drosse: so she hath coyned a new sense to the *Credo* of the old Creed. For she doth not beleeve the Creed with a saving, justifying, lively faith (as is shewed before) but hath cancelled and accursed it in her Council of Trent. And so though she hold *Credo Deum*, beleeving that there is a God, as even the Heathen doe (for *quæ gens tam barbara*, &c. what nation so barbarous, that beleeves not there is a God; as the heathen Roman Orator sayd) yet she doth not hold any other Creed of God. For she holds not simply and absolutely (no more then you) *Credo Deo*, beleeving God speaking in the Scripture, but dependently upon the Authority and Interpretation of the Church. And least of all doth she hold *Credo in Deum*, which is the justifying and saving Faith, as Augustine, Bernard, and others of the more Ancients distinguish and define. For as Bernard saith, *Credere in Deum, est credendo diligere, credendo in eum ire, & ei uniri*, &c. To beleeve in God is by beleeving to love God, by beleeving to goe into him, and to be united unto him. Now this faith Rome is not : for (as is shewed before out of the Council of Trent) their faith is without love, and doth not goe into God, but with which going to hell, they are separate from God for evermore. So as the Article or Decree of Trent having destroyed the old *Credo in Deum*, she must have some new *Credo*, or els none at all. And you doe *ibid.* rightly interpret the word *Vgiès*, which Athanasius expresseth the justifying faith of the Creed by, namely sound and intire : so as it be not a sound and intire faith, such as the Scripture commends, and is proper to all true Beleevers, the Elect, a mans *Credo* is to no purpose. And a little after you say :

L. p. *ibid.* This is true Divinity, that he which hopes for salvation, must beleeve the whole Creed, and in the right sense too (if he be able to comprehend it.)

P. Till

P. Till this *If*, hem'd in with a Parenthesis, I was halfe in hope you had assented to my former speech, *That the Church of Rome in not holding the right sense of the Creed, overthrowes the whole.* But your Parenthesis doth hedge in your silly ignorant, that it is a sanctuary to secure their ignorance from *Romes* damnation; so as though they have no hope of salvation, yet they are in no feare of *Romes* damnation, as being not able to beleieve the whole Creed, because not able to comprehend the right sense of it within the narrow circumference of their shallow brainpan. But behold closse by another hedge:

L. p. 343. To hold the Creed inviolate, is not (as I take it) the holding of the true sense, but not to offer violence, or a forced sense and meaning upon the Creed, which every man doth not, that yet beleeves it not a true sense. For not to beleieve the true sense of the Creed, is one thing: but 'tis quite another, to force a wrong sense upon it.

P. Thus still the Lady, and all silly ignorant Papists, if ever by their blindnesse they shall happen to stumble upon salvation, trusting to the meere simplicity of their ignorance, living and dying in the *Roman* faith, not knowing what it is, nor able to beleieve any one Article of the Creed in a right sense: may thank you, for thus encouraging them upon this hope of possibility of an impossible salvation. And the case stands thus: The Church of *Rome* in her Council of *Trent* hath put a forced sense upon the Creed, and so hath made a violation of the faith: This forced sense *Romes* Clergie in the Catechisme of *Trent* forceth and presseth upon their blind people to beleieve: Now tell me, What difference is there between the forcing of a false sense upon the Creed, which the Council of *Trent* hath done, and all *Romes* Clergie conveys the false sense (if any at all) as rank poyson into the minds of their Blindlings, so farre as they are capable of any error (being capable of nothing els) and the voluntary receiving and imbracing of that false sense, and that not onely in beleieving it, but so obstinately adhering to it, as they will not, they dare not (as you before confesse beleieve otherwise, though the truth be tendered unto him: which is the generall condition of all ignorant Papists. And being in this case, what way now can you find out for them, which may bring these misbeleivers; or rather no-beleever, to salvation. What hope can you give them, that have no faith? And what faith can they have, that cannot beleieve, that cannot, may not, dare not, have no meanes, to comprehend the right sense of the Creed, but the forced sense that *Rome* puts upon it and them?

L. p. 349. *As for Origen, I thinke, he was the first founder of Purgatory*

P. This here of *Purgatory* bordering so neere your last Passage of your misbeleeving Papists, gives me occasion to imagine how necessary it were for you to be the first Inventaer of some other place in *hell*, like unto that *Limbus Infantum*, where provision may be made to intertaine your silly Infant-Papists, that are not able to give any one reason of that hope of *salvation*, which you force upon them, and which you have been the first inventer of. That as *Popish Infants* dying without *Baptisme*, goe to their *Limbus*, where they are *sensible neither of joy, nor paine*: so your silly ignorants, having no sense of any true faith and knowledge of God, or of themselves here, when they dye, they may goe to such a like place or *Limbus*, where they may neither *enjoy blisse*, nor *suffer paine*. But a word of *Purgatory* in the meantime. For the first Founder of it, in my poore reading I find the Heathen * *Plato*. For he tells us, as of 3 sorts of men in this world, some *very good*, and some *starke nought*, and some *indifferent*: so he fits 3 places for these 3 sorts after this life: 1. *Elysium*, the *Elysian fields*, meaning thereby a place of pleasure, as, *Paradise*, into which went those immediately, who were *very good*: 2. *Hell*, whither the very worst went: 3. a middle place, or lake, into which the moderate or indifferent men were cast after death, and after a certaine time there, as a yeare, or two, or more, as they were lesse or more good or bad, being well purged, were cast forth againe, Whence they went into the *Elysian fields*. And *Virgil* also, a heathen Roman Poet, did afterwards take and borrow this from *Plato*, expressing it in his *Æneads*. And so from these two might *Origen* borrow his *Purgatory*, and the Church of *Rome* from them all three, might out of this lake of *Plato*, or *Pluto* if you will, borrow so much *Bitumen*, or *Pitchy matter*, and so casting into it the stone *Albestos*, which being once kindled, is not quenched againe, it became the hot-burning lake of *Purgatory*, as namely for the purging of Indifferent men, such as are neither *hot nor cold*: neither *Beleevers*, nor *Infidels*: neither *Christians*, nor *Heathen*: neither *good fish*, nor *flesh*: Indifferent between *Papists* and *Protestants*: halfe for *Christ*, and halfe or rather *All for Belial*: *Reconcilers of light and darknesse*: of *Truth and Error*: or (as the *Papists* say) such as had onely *venial finnes*, not thoroughly purged with *holy-water* in this life, and therefore must be purged with *fire*, what *water* could not doe, untill after a *Venal Masse* chanted for their *soules*, they should be delivered.

* *Plato in Timæo.*

red, and so passe the Pikes into the *Elysian Fields*. And this is both *Authority* and *Antiquity* sufficient for your *Purgatory*, though you bestow much sweat in this hot Stove, and in pursuing this *Ignis fatuus*, yet haply it may purge your *Reputation* of that venial opinion, which men have of you.

L. p. 375. *Rome*, but with all other particular Churches, and no more then other Patriarchall Churches, is and is radix existentiae, the root of the Churches existence. And, The universall Nature and Being of the Church, hath no actuall existence in all her particulars. And this I say for her existence onely, not the purity or forme of her existence, which is not here considered.

P. These words confirm what you have said before of your Catholicke Church, consisting of particular Patriarchall, Prelaticall, or Hierarchicall Churches throughout the world, all of them visible, and conspicuous; in these it existeth as in the root: this existence may be without the consideration of purity, as a Church may be a true Church of Christ, and yet not be holy. Having then answered these things before, it is sufficient for this. And this still confirms what I have said of Christs true and onely holy Catholick Church, which is a matter of faith in the Creed. This true and onely holy Catholick Militant Church of Christ hath for its prime Radix, or Root Christ, in whom it existeth, subsisteth, and hath its being. Then it is diffused into all the members of Christs mysticall boay, all the Elect, over the world, or in any corner thereof, to the end of the world, and hath no existence at all in the Hierarchy, or Prelacie, or in any one visible Church, or particular place, or Countrey, but it lyes hid, as the sappe in the root, in all the Persons of the Elect onely, and the substance and * life thereof is hid with Christ in God, the ‡ Prime root. And * Col. 3. the existence of this Catholicke Church cannot be considered ‡ Rom. 11. possibly, without Purity, and Holinesse, for it exists no where, but in purity and holynesse: so as every person is holy, in whom it existeth: And so much for this.

L. p. 370, 371. But if she be not the Catholicke, nor the root of the Catholicke Church, yet Apostolicke I hope she is. Indeed Apostolicke she is, as being the sea of one, and he a Prime Apostle. But then not Apostolicke, as the Church is called in the Creed, from the Apostles, no nor the onely Apostolicke. Visible, I may not deny, God hath hitherto preserved her, but for a better end doubtlesse, then they turne it to.

The Church of Rome indeed Apostolicke? Why so? As being the sea of one, and he a prime Apostle That was Peter you mean sure. He was a Prime Apostle, though not the Prime. For some-

O'uk e'n te
Kathédra e2
proedria, all'
e'n tois e'r-
gois. Herodian.
lib. I.

Allotrioepis-
kopein.
1. Pet. 4. 15.

times *Iames* is placed before him, Gal. 2.9. And *Paul* was no whit inferiour to those 3. *Iames*, *Peter*, and *Iohn*, who were *Pillars*, and seemed to be somewhat. And in this respect may you not possibly meane *Paul*, rather then *Peter* : for *Paul* (we are sure) was in *Rome*, and there preached, though in prison. But we read no where in Scripture, that *Peter* was at *Rome*, much lesse that he sate there Bishop of *Rome*, and so fixed his Chaire there. If therefore you mean *Peter*, and pitch upon him, though the Popes are faine to use somtimes two strings to their bow, and to challenge their succession both from *Peter* and *Paul*, and some stories speake both of *Peter* and *Paul*, as Bishops there.) I say if you pitch upon *Peter*, how doe you prove that *Peter* was at *Rome* : and if at *Rome*, whether Bishop there : and if a Bishop there, why consequently must that Sea be still Apostolicke, seeing *non sedes, sed fides*, not the seat, but the Faith makes Apostolicke. But there be many reasons and arguments from Scripture, some that *Peter* was not at *Rome*, others, and those more demonstrative, that he was never Bishop of *Rome*, as Pontifex, or Prelate, such a Bishop as you meane. I have seen a Booke Printed in English by Authority, which proveth that *Peter* was never at *Rome*. And this he doth by computing and comparing the times and other Circumstances in the *Acts*, and *Pauls* Epistles with those Histories, which say he was there, and Bishop there, which stories neither agree with the Scripture, nor with themselves, nor with other Histories profane. And if *Peter* were at *Rome*, how cometh it, that *Paul* being there, doth not in all his Epistles make mention of him ? Was *Peter* either so obscure, as *Paul* should not know him to be at *Rome* ? Or so proud of his new Prelacie, as not to acknowledge his fellow Apostle, now a Prisoner ? Or what was it, that *Paul* doth not so much as mention him ? Because *Peter*, being for the Circumcision, should a'lotrioepiskopoin, take *Pauls* Bishopricke over his head, who was for the Uncircumcision, whereof *Rome* was the Metopolis ? Or had *Peter* with *Demas* forsaken *Paul* ; imbracing this present world in a Lordly Bishopricke ? But let it be given you, that *Peter* was at *Rome*, and Lord Bishop of *Rome* : what then ? Ergo is the Church of *Rome* indeed Apostolicke ? Did *Peter* leave his Apostolick Bishopricke by an Intayle to all his successors in *Rome* ? Are they Apostolicke, when they are become Apostates from the faith ? Alas, alas : your words utter your spirit, but no truth. Onely one thing you deliver, as doubtlesse, where you say, Visible I may not deny, God but

hath hitherto preserved her; but for a better end doubtlesse, then they
turne it to: Visible: Ergo the Pope is Peters successor: Ergo the sea
of Rome is indeed Apostolicke: Ergo a true Church of Christ. For
visible it is. It is indeed that visible and conspicuous City on its
seven tops or hills (whereon it stood in Iohns time) and now that
Woman, that sits and rides mounted on her seven-headed, ten-
horned Beast. Visible with a witnesse, otherwise all her pompe
would loose the Grace, if it wanted spectators, as her Scarlet,
and Purple, and Pearle, and Precious stones, meta polles phanta-
sias, with her great pompe. Visible no question, and so visible,
and sensible too, as otherwise we could not know her to be
the Great Whore. Thus she was shewed first to Iohn in a visi-
ble representation, by which we also come to know her to be the
same Woman, when we doe but looke upon her. Well, visible
we all grant her to be. What more? God hath hitherto preserved
her. That's true too. For even the wickedest men upon earth,
and the most Tyrannicall states, that they are for a time, yea
and a long time too preserved in life, and doe prosper also. they
owe it to God. But to what end are the wicked preserved? Their
*finall * end is destruction, to which they are reserved, as Peter speaks,*
and Paul too. Cain and his Posterity (whole Family was a type
of Antichrists succession) continued and were preserved, and grew
great, for almost two thousand yeares, till at last the Flood
swept them all away. But of Rome you have better hopes,
doubtlesse. For you say God hath preserved her for a better end doub-
lesse, then they have turned it to. Now doubtlesse I will shew you
what that better is, for which God hath hitherto preserved that Wo-
man, which hath been made drunke with the blood of the Saints.
** Whom (saith the Apostle) the Lord shall consume with the spirit*
of his mouth, and shall destroy with the brightnesse of his coming. And
Rev. 14. 8. Babylon is fallen, is fallen, that great City, because she
made all Nations drinke of the wine of the wrath of her fornication.
And Rev. 18. read the whole Chapter of Romes ruine. Yea
and all that partake with Rome, shall drinke of the wine of the wrath
of God, &c. Rev. 14. 9. 10. What the Scripture hath spoken of
Romes fall, would fill a Volume. And is not this the best end,
that God is pleased to preserve her for, when he shalbe glorified in
executing his justice and judgements upon her for all her abo-
minations, and for all the blood of his Saints which she hath shed?
And in her confusion God will magnifie and exalt the Honour,
and Kingdome of Iesus Christ, which that Woman and her Crew
had oppressed, and the Saints shall triumph over her. Yea,
saith

Revel. 17.

* 2 Pet. 2. 9.
Phil. 3. 19.

Gen. 6.

* 2 Thes. 2. 8.

- * Rev. 18. 20. *Saith the Lord, * Rejoyce over her thou heaven, and the holy Apostles and Prophets; for God hath avenged you on her. And Chap. 19. 1, 2. I heard (saith Iohn) a great voyce of much people in heaven (that is, in the true Church of Christ) saying, Alleluja, salvation, and Glory, and Honour, and Power unto the Lord our God: For true and righteous are his Iudgements, for he hath judged the great Whore, which did corrupt the Earth with her fornication, and hath avenged the blood of his servants at her hand. Behold here for what a glorious end, the Lord hath preserved that Great Whore. But it seemeth you do not mean to make one of that Company, either to sing Alleluja, or to say Amen, when the Lord shalbe magnified in that day. For you hope doubtlesse for better, then all this. And so I am perswaded you have the like hopes, that God hath preserved and prospered you thus long for no lesse, then to be after scores of yeares in a flourishing estate here, Canonized for a Saint in heaven, for all the blood of the Saints, both of their soules and bodies, which you have shed. Wherein you may have as much hope for your selfe, as for old Mother Rome, and all one. But I leave you to the Righteous Judge, who knows how and when to glorify himselfe, as well upon the wicked his enemies, by destruction, as in his own Saints and servants by deliverance. ‡ Here is the Patience of the Saints.*
- ‡ Rev. 14. 12.

L. p. 375. *Truly I say the same thing with him. Neither may a Protestant, that is resolved in Conscience that the profession of the true faith is in the Church of England goe to the Romish Church, there and in that manner to serve and worship God.*

P. Thus you jumpe with the Jesuite in this, that, as he saith, 'Tis not lawfull for one affected, as the Lady was, that is, for one that is resolved of the truth of the Roman Church, to goe to the Church of England, there and in that manner to serve and worship God: so, &c. Why, will you let the Jesuite run away with it so? Do you not know that the Law of England injoynes all Papists under penalty to come to your Church? Now doth the Law injoyne that, which in it selfe is unlawfull for a man to doe, that is otherwise resolved in Conscience? Nor is this Law repealed, though (as before) it be a sleep, and grown justly in the sheath. Now reconcile these two. And what say you then in the Case of Conscience touching your Ceremonies? There be some Ceremonies, which the Law prescribes to be observed in your Church. Now a poore soule is not in Conscience perswaded, that he ought to conforme to such Ceremonies of necessity imposed, as being against Christian Liberty, and Christs Prerogative royall, in being sole

sole King over his Church, ruling in the *Conscience of his People*;
 Well you say, *in this case such a man is bound against his Conscience*
to observe such Ceremonies? And if he be not bound, why doe
 you so severely and terribly punish him; for not daring to doe
 that, *which is against his Conscience?* Whereas the Papist, otherwise
 resolved in *Conscience*, you hold not bound to come to your
 English Church. And so of your Protestant, for going to the
 Romish Church, being against his *Conscience*. Will you not
 allow to the *Conscience* of the first as good Law, as you doe to
 the two last? Again, you allow a greater and larger liberty of
Conscience to your Protestant to go to the Romish Church, then
 the Jesuite doth to his Romanist, to come to your English
 Church. For he allows not his Romanist to come to your
 English Church, *that is resolved in Conscience of the truth of the*
Roman Church, that it is a true Church, and that the truth is there;
 whereas you doe not allow your Protestant to goe to the Ro-
 mish Church, that is onely resolved in *Conscience*, that the pro-
 fession of the truth is in the Church of England. Now there is great
 difference between the truth, and the profession of the truth.
 So as he that is resolved in *Conscience*, that the truth is onely profes-
 sed in the Church of England, and is not withall resolved, that the
 truth is selfe in the Church of England, may with more liberty
 goe to the Romish Church, then the Romanist may come to
 yours, that is resolved of the truth of and in the Romish Church. So
 as herein also the Jesuite hath the advantage of you. Again, if
 the Jesuite did meane, by the truth of the Roman Church
 the profession of the truth in that Church, he therein comes no whit
 behind you. For the Church of Rome as well makes a false
 profession of the truth, as your Prelaticall Church of England
 doth. Again, you make it no great matter of difference in this
 case between your Protestant and the Romanist, whither this or
 that goe to each others Church, so his *Conscience* put not a barre.
 As you tell us a little after, *That the Church of Rome, and the Pro-*
testants, do not set up a different Religion. Of which in its place.
 And here also you put no difference, but that the Romanist doth
 as well serve and worship God, after his Roman manner in his Ido-
 latrous Masse, as your Protestant doth after your English manner.
 And perhaps the difference will not be found so great between
 you, but that you will well enough agree, when you have cast
 up your reckoning. But now, what if one of your simple Pro-
 testants, be not resolved in *Conscience* of the profession of the truth in
 the Church of England, more then of that in the Church of Rome? Is

it not then lawfull for him to goe to the Romish Masse? With you it seems so, so his Conscience hinder him not. And what Conscience hath your ignorant Protestant to hinder him in this case? Nay, I will say more: What knowing Protestants have you at this day in the present Church of England, since the publishing of your Declaration before the 39 Articles (which makes some of the principall of them to beare a double and contrary sense) that is, or can be resolved in his Conscience, that either the true faith, or so much as the Profession of the true faith, is in the Church of England? For those Articles, which containe the Doctrine of your Church, you confesse to be ambiguous, and doubtfull, and doe not resolve either way, but leave your Church in suspense: how then can any Protestant of the Church of England be resolved in Conscience, that the Profession of the true faith is in the Church of England, when neither your selfe seems to be resolved, or at least you doe not resolve your Church concerning your Articles what to beleieve? Which being so, may you not fairly hence conclude, that it is lawfull for any Protestant of the Church of England to goe to the Romish Church, there and in that manner to serve and worship God untill he shalbe resolved in his Conscience, that the profession of the true faith is in the Church of England: which resolution is not like to be, till your Lordship hath resolved them, which is the true and orthodox sense of your Articles, and that by a publicked & athenicke, and every way equall to the former; as in the case of Generall Councils, when the errors of one must be obeyed, till another, equall to that, shall reverse it. As before. But in the meane time, unlesse you make the more hast with your Edict for Resolution, your whole Church of England is now at liberty to goe to Masse and so to turne Romanist, as having nothing to restrain them (were there but Masses enough to intertaine them, as no doubt there be Priests enough for the purpose, had they but Churches (so long as their Conscience is not resolved of the profession of the true faith in the Church of England. And so the Broad Gates are set upon for the Consummation of your so much wished and plotted Reconciliation with the Church of Rome. And you adde:

L. p. 376. Nor do the Church of Rome, and the Protestants set up a different Religion (for the Christian Religion is the same to both) but they differ in the same Religion: and the difference is in certaine grosse corruptions, to the very endangering of Salvation, which each side says the other is guilty of.

P. By Protestants here, 'tis plain enough you mean those of
the

the Church of England, not those of the Reformed Churches beyond the Seas, I am sure of it. For they utterly renounce the Romish Religion and Faith as *Antichristian*, which you avow for *Christian*, the same with yours. But they differ (say you) in the same Religion. How? They do not set up a different Religion, and yet they differ in the same Religion? I understand not this Babylonish language. But wherein then doe they differ in the same, and undiffering Religion? In some certaine grosse corruptions, say you. But in some, not in all grosse corruptions, which are indifferent, and common to you both. And what grosse corruptions are common to both, those shall not be put in the reckoning of corruptions at all, each covering other with the mantle of Charity. Yea such as you both agree in, are the very substance of your Religion. And the whole substance of the Romish, yea of all Christian Religion (saith *Bellarmino*) is the Masse. This then must be That same undiffering Christian Religion, which you both set up. And herein how much doe you differ? Have you not both your Altars, the main substance, on the service whereof all the rest attend, as your Priests, Sacrifice, Images, Crucifixes, Adorations, Organs, curious musicke, and many other devises for your pompous service, your Liturgie differing more in the language, then in the matter and forme? But you will say you differ in Transubstantiation. Yet you are willing to have a reall Presence confessed and professed with you, as is noted before. But you say, the difference is in certaine grosse corruptions indangering salvation. On which side? Each side (say you) charges other. I have heard two butter women scold, and each layd to other grievous things, and the one said, Thou playdst the whore, and the other sayd, Thou playdst the whore. Which of these (trow you) was the honestest Woman? She haply that had lesse playd the whore, then the other, which perhaps was not for want of will, but opportunity. You and Rome charge each other with grosse corruptions, which yet, are one and the same in both. Doth not thus the shame of both the more appeare? Your grosse corruptions on both sides can agree well enough, if you can be quiet. Yea and that to the indangering of Salvation too. For have you not (to be silent in the rest) both your Altars, which are alone sufficient to sacrifice upon all your faith and salvation, and so to leave you neither faith nor salvation in Christ, as whom also you sacrifice thereon, together with your faith and salvation? For we shewed before, that your Altars doe overthrow and deny Iesus Christ the onely Altar of true believers, If then you both doe agree in the grossest corrup-

corruptions, as those whereby your *salvation* is not onely indan-
gered, but *destroyed*, which is the maine of your Religion wher-
in you differ not : what need there be any oddes between you
for the rest ? Both sides complain of each other, both have
their *corruptions*, and grosse ones too, such as *overthrow salvation*.

* *Det veniam*
ille facile, cui
venia opus.
Senec.

Then let your conscientious ingenuity confesse to each other, and
your conscientious *Charity* * pardon each other. And so let the
world be troubled no more with your Differences, but be
good friends, and agree as sisters.

L. p. *ibid.* It may appeare by all the former Discourses, to any
Indifferent Reader, that Religion, as it is professed in the Church of
England, is nearest of any Church now in Being to the Primitive
Church. Therefore not a Religion known to be false. And thus I both
doe, and can prove, were not the deafnesse of the Aspe upon the eares
of seduced Christians in all humane and divided Parties whatsoe-
ver.

P. You doe wisely to put it to the judgement of the indif-
ferent Reader, who unlesse he be a most indifferent man between
your Church of England, and that of Rome, and so undifferent from
you both in judgement and affection, to whom this which you
say shall appeare to be true. For no such thing can appeare to
any Reader, that is not so affected, as to beleieve your bare
word, so soon as ever it sounds in his eare, or whose eyes doe
not looke through the false glasse of your Perspective. Indeed
you have proved to all men sufficiently both by this your Dis-
course, and by your Practises, that you and Rome do not set up a
different Religion. We all beleieve it. And consequently we be-
leeve, that herein you come full as neare to the Primitive Church
as Rome doth, alwayes excepted Romes lineall Pedegree from Pe-
ter; and you know you are a Degree once removed. And how
neare you both come to the Primitive Church of the Apostles es-
pecially, the primest and purest, we have before shewed suffici-
ently. And if you come nearest, who (I pray you) are furthest
off? Surely the most pious, the most religious, the most zealous, the
most painfull and faithfull preachers of the Gospel, the greatest con-
temners of the world, the most humble and meeke, the most patient
in suffering persecution for the truth, the most pure and precise in
their life and conversation, the most exact conformist to the onely Rule
of Faith and true Religion, the word of God; such as are not ambitious,
covetous, carnall, and worldly minded, envious, malicious, cruel, haters
and persecuters of Gods word, of his Ministers and people: Such,
such (I say) must be furthest off from the Doctrine and practise
of

of the Apostles, and of the most pure and Primitive Church in their time, if you the Prelates and Churches of England and Rome come the nearest unto them.

L. p. 377. But is there no superstition in Adoration of Images? See Pag. 271.
None, in Invocation of Saints: None in Adoration of the Sacrament?

P. Yes: and grosse Heathenish Idolatry too, yea and infidelity to boot; though you would mince it never so small into a matter of superstition onely. And may not I say to you: But is there no superstition, yea no Idolatry, in your Adoration of Altars? (yea and worse then that of the Papists: for they worship their God, you the Altar.) None, in your Adoration of the Name I E S V S? None, in bowing before your Crucifixes over your Altars? No inducement at least to Idolatry in your goodly Images erected in your Churches? No musty smell of Popish superstition and Idolatry in your Adorations in the presence of such Images? The * Jewes would not so * Sinagoga much as stoop to tie the latchet of their shooe in the place, where an Christians Image was, least their bowing might seem to be to the Image. And who knoweth, with what mind you do your humble and lowly Devotion before such sacred Reliques? And (to summe up all together) is there no superstition, yea no Idolatry in all that will-worship of yours, and of the Church of Rome, attended with so many Rites and Ceremonies of mans invention? For what is all Will-worship, but Idolatry, yea and the highest kind of Idolatry? As Vincentius saith: ‡ What are strange Gods, but strange errors, ‡ Vencent. for that Hereticks reverence their Opinions no lesse, then the Gentiles Lyrian adversus doe their Gods: And ‡ Augustine saith: It is the vilest and basest Har. kind of Idolatry, when m n worship their own fancies, observing that ‡ Aug. De vera for a Religion, which their erroneous and swelling minds imagine. Religione. c. 83. Thus we see (as a learned Divine of the Church of England, § Dr. Bilston. and of great Eminencie said) that a corrupt and vicious Religion (such as Popery is, and such as you have made yours of the Church of England, not a different Religion) is an inward and Will-worship ghostly worship of Idols, which (saith he) Princes ought not to minke the vilest kind at, or tolerate, seeing no man, and therefore no Prince can serve two of Idolatry. Masters. For (saith he) if God be truth, they which presume to worship him with lyes (as in contrary faith must needs come to passe) serve now not God, but the Devil, a lye himselfe, and the father of lyes, whose service no Christian Prince may so much as tolerate. so he. Thus our Divines of the Church of England in former ages shall rise up as witnesses to condemn you in the day of Judgement, who teach and maintain things contrary to that truth, which they delivered.

L. p. 378. *What not prove any superstition; any error at Rome, but by pride, and that intolerable. Truly I would to God A.C. saw my heart, and all the pride that lodgeth in it.*

P. This you speake to A.C. as to a Jesuite, or some Frier, or some Priest. All is one: such a one being a *Ghostly Father*, you may safely *sub sigillo Confessionis*, or *sub stola*, under the scale of Confession, or under the Friers trocke, under the Rose (as we say) open the windows of your Brest, and let him look in, and view all the Roomes, and corners of your heart, to see what *pride* hath taken up her lodging there; and so the world shalbe never a whit the wiser for it. But you need not to wish any such thing. The *pride* of your heart cannot so easily be hid, as that you need wish, with *Momus*, if there were a glasse window in your Brest, for men to look in and see it, much lesse a subtile prying Jesuite. Alas, though the glaring light of it blind your own eyes, that you cannot see it your selfe: yet any other, that is but purblind, may through the Glasse, or spectacles of this your Book see the monstrous multiformious shape of it, had they not seen it before expressed in the Capitall Characters of your most insolent, and all daring practises. And that you yet see it not, there is not a more infallible argument or signe of a more monstrous proud heart, which is ever selfe blinded. But look to it. What saith * *Ieremie*? *The heart is deceitfull above all things, and desperately wicked: who can know it? I the Lord search the heart, and try the reynes, even to give every man according to his wayes, and according to the fruit of his doings.*

* *Ier. 17. 10.*
21.

L. p. 379. *I hope God hath given the Lady mercy.*

P. Namely, that same Lady, who formerly had been either brought unto, or confirmed in that *Romish Religion*, by that which you resolved her in, namely, *That she might be saved, living and dying in the Roman faith and Religion*; whercin it seems, as she lived, so she dyed. Now truly my Lord, If God did give her mercy, it is little God-hamercy to you. But what ground have you for this your hope? Even as much, as for giving her hope, that she might be saved, living and dying in the Roman faith. Is it so easie trow you to send such a Lady to heaven securely wrapped in the Mantle-lap of her *silly ignorance*? But what if she be now in hell? Are not you guilty of her damnation, by muzzling her in her *blind ignorance*, as wherein onely you taught her to place the hope of her *salvation*? But you told her of some danger. But you did not possesse her with such a feare of the danger (as both there was cause, and you should have done)

as you puffed her up with the hope of *safety*, and that in the onely confidence of her *filly ignorance*; so as her *vain hope* overcame *just feare*. And it now by this meanes she be in hell (as you set her in the ready high way) look you to it; *Paries cum proximo ardere, Tunc tua res agitur*: if she by your leading be fallen into the pit, what is like to befall you the leader when, the blind, leading the blind, both fall into the pit? But if God hath had mercy on her, it was not since her death, by delivering her out of Purgatory, if she dyed a Papist: but before her death, by delivering her from her Popery, worse then any Purgatory, causing her to renounce and repent of that, and to beleve in his mercy, and Christs merit onely for salvation, without which faith of Christ there is no hope of mercy. And we shewed before, that this faith of Christ is not the Roman faith, but quite opposit unto it.

L. p. 388. But 'in time to end, specially for me, that have so many things of weight lying upon me, and disabling me from these Polemick assecures; besides the burthen of sixty five yeares compleat, which draw on a pace to the period set by the Prophet David, Psal. 90. and to the Time, that I must goe, and give God and Christ an account of the Talent committed to my Charge; in which God, for Christ Iesus sake, be mercifull to me, who knows, that however in many weaknesses, yet I have with a faithfull and single heart (bound to his free Grace for it) laboured the meeting the blessed meeting of Truth and Peace in his Church, and which God in his own good time, will (I hope) effect. To him be all Honour and Prayse for ever. Amen.

P. How fitly doth this your Conclusion suit with, and succeed that, which was last mentioned, as matter for your more serious and sad meditation, and which I cannot but tremble at? And well weighing also the words of this your Conclusion with all that you have written in this your Booke, and with all your Practises in your life (all so uniforme, and sutable) I am surprized with great astonishment. The reasons hereof will further appeare in the more particular animadversions upon your words asunder. And because we use to take most speciall notice of a mans last words: give me leave to take a full and particular view of yours here, as being, though not the last words of a dying man, yet the finall Conclusion of this your Booke, which so soon as I have read over, it passeth away *tamquam Fabula* (as the Prophet speaks of a mans life * as a tale that is told. And as we looke, that however you have dealt in your Book, yet in the close of all you should deale candidly, ingenuously, and cordially, and not *dubble with God, and the world, and*

with your own *Conscience*: yet for my part, as the Spirit of *fin-*
cerity and *truth* (without flattery, or respect of Persons, where
the *truth* is wronged) hath and doth run through all the veins
of this my *Reply* to your *Relation*: so I shall by Gods grace close
all with the same spirit, not sparing you to the last, where still
you give just cause. And the truth cannot better, nor more sea-
sonably be spoken home, then as to a dying man, who though
he have been never so notorious an *hypocrite*, and desperate man
in the Course of his *life*, yet when he lyes upon his death-bed,
and utters some words, which seem to favour of some sensi-
bleness of his Condition, then, if ever, there may be some
hope of working upon him (as when the yron is hot) by put-
ting home unto him, and laying before him his former life,
that so at the last, though late (as the Thiefe on the Crosse) he
may through Gods mercy be brought to *repentance*, and so to
salvation. Although examples of such penitents indeed and in
truth, be very rare. For as one observeth, * One Thiefe was saved
on the Crosse, that none should despair: and but one, that none should
presume. For the saying too ordinarily proves true, *Qualis vita,*
finis ita: As a man lives, so he dyes. And *Penitentia sera, raro*
vera: Late Repentance is seldome true. And the Prophet gives
the reason of it: ‡ Can the Ethiopian change his hew, or skin? Or
the Leopard his spots? Then may ye also do good: that are accustomed
to doe evil. For as one saith, *Consuetudo peccandi, tollit sensum pec-*
cati: Custome of sinning, takes away the sense of sin. And where
there is no sense of sin, there can be no Repentance for sin. And ther-
fore commonly, when a man that hath lived wickedly, and
hath been used to lying and dissembling all his life, comes to
lay on his death bed, or at the last gaspe, Lord have mercy upon
me: however we may not judge him, leaving him to his Judge,
yet this is no sufficient argument to perswade us, that this is
true Repentance. For lightly when such men, promising and
vowing, if God restore them, to reforme their life, do recover:
they † return (as the Scripture speaks) with the dog to his vomit, and
with the sow that is washed, to her wallowing in the mire. According
to that Distick, or Apologie:

Aegrotat Daemon, Monachus tunc esse volebat:

Convalescit Daemon: nec tamen est Monachus.

* Which some have Englished thus:

The Devil was sick, the Devil a Monke would be:

The Devil was well: the Devil a Monke was be.

But I must not doe you wrong in applying of these things to
you:

* August.

‡ Jer. 13. 23.

† 2 Pet. 2. 22.

you: or that I have any hope of doing good upon you even now at last, in the close of all: seeing you give me no incouragement of hope at all this way. For in all this your Crosse, not a word expressing the least sorrow for your most enormous iniquities, but on the contrary you justify them, and glory in them. Wherein you shew the pride of your heart to be out of measure desperate, and not to be named with the pride of that Pharisee. For though he gloried in himselfe, yet he gloried not in his evil; but in those things that were in themselves good and commendable, and for which he gave God thanks, as the Author of them: but here I find a proud Prelate vaunting in his impiety, and in all his wicked practises, the ayme whereof is, to reconcile the Church of England, and that of the Whore of Babylon together, and all under a faire pretence of the meeting of Truth and Peace. And not content herewith, he must needs make God, and his free Grace the Author of all this Mystery of Iniquity, and deep hypocrisie, which here he veileth under the name of a single heart.

But stay before I begin, is there no hope of doing good upon you? It is not impossible, but that the greatnesse of your zeale for this Peace, hath been so strong in you, as whereby you have been perswaded, whatsoever you either have done, or yet can further doe, for the effecting thereof (be it by throwing down of Gods word, casting out his Ministers, chasing away Gods people, howting out all power of holynesse out of the Land, and so removing all such impediments, as you thought stood in your way, and that per fas, aut nefas, by right or wrong all was, and is well, yea very well done. Haply the lovely and amiable name of an Imaginary Truth, and deceitfull Peace, and counterfet Church: and the strength of your believe, that Rome was yet a true Church, and so true, that England and she were and are one and the same Church, no doubt of that, did so wholly possesse you, that to bring England and Rome together againe, you thought even persecution of the Truth it selfe to be true piety, and the distraction of the peace of all to be an establishment of unity, and confusion of light with darknesse to a perfect Reconciliation. Yet this I must say withall, as Christ said, * If the light that is in thee be darknesse, how great is that * Mat. 6. 23. darknesse! And if in all that you have done for the advancing of this your maine Project, you have not wilfully sinned against the light of your Conscience, and so gone on in that desperate course with a high hand: certainly it seems to me a matter of highest admiration, and so much the more, considering that we have long lived in the midst of such a cleare meridian light,

as no Age since the Apostles hath seen a greater; though now of late it hath suffered (and that since your *elevation* especially) no smal Eclipse. But if my words shall have no better effect with you, then onely to *convince* you, and discover your damnable Hypocrisie, *jam liberaui animam meam*, I have now freed mine own soule. And now to your words.

'Tis time for me (say you) *to end*. And I say (as I sayd before) it had been (in my judgement) *much better for you*, if you had never begun this worke. But 'tis well, that at length (as Iob speaks)

• Iob. 16. 3.

** vaine words have an end*. Though it be not for this reason, that you make an end. But you alledge those *many things of weight lying upon you*. What, what weighty things hath this mighty Apostolicall Man lying upon him? Such as the Apo-

† 2 Cor. 11. 28.

stle had, † *The care of all the Churches*: That you pretend too, while you would so faine have *Altars* up in all the Churches in England. But the Apostle addes there: *Who is weake, and I not weake? Who is offended and I burn not?* Can you say so? You can say, *Who is offended at my Cerimonies, and I burn not with zeale against that man, till I have consumed*: But why do I name the Apostle? Your *many things of weight lying upon your shoulders*:

† Onus Aetna
gravis. Pro-
verbium.

are State-matters, high and deep State-mysteries, the burthen of a vast Island, heavier then *Etna* it selfe. What, such, so weighty, so many things lye upon your *weake shoulders*? Enough to presse you down as low as hell. What doe not you professe to be a Priest? a Clergy man? And is not the Charge of that one Profession, being rightly executed (had you ever felt the weight of it) a burthen heavy enough to breake your backe, (which as one said) *the shoulders of Angels would tremble under*? And the Apostle speaking of a Ministers office, saith, † *No man that warreth, intangleth himselfe with the affaires of this life, that he may please him, who hath chosen him to be a souldier*. But it seemeth you are none of those, whom Christ hath chosen to be his souldier, except he chose you for such a purpose, as he did but one man of the twelve. For you are one that warreth, and as *Judas*, the Captain of the rout against Christ in his Ministers and members. But you intangle your selfe with the *affaires of this life*. And by this means you have the more power to warre against Christs Kingdome. So as *Ieromes* speech may take place here: *Negoti- atorem Clericum, & ex inope divitem, ex ignobile gloriosum, tan- quam quandam pestem fuge*: A negotiating or Polypragmaticall Clerke, or Clergy man, and who of poore bcomes rich, of base vain-glorious, fly from him, as from a kind of Plague.

§ 2 Tim. 2. 4.

† Hieron.
ad Nepot.

But

But who hath compelled you to take the *burthen of so many and great things upon you*? What did the Pillars of the State shake and tremble, and threaten a fall, and therupon you stept in, and put under your shoulder to stay it up? As the Pope at the Council of *Lateran* dreamed, that the *Lateran* shooke and was ready to fall, but that *Dominicus* came in the nicke, and upheld it; wherupon the next day the Pope made *Dominicus* the Father of his Order. And so well may you prove a supporter of the Popes *Lateran*, but how a supporter of Civil States, I know not, nor meddle with, but negatively, shewing a disparity and incongruity between your Profession, and that, saying that you are rather a Civilian, then a Divine, as having proceeded Doctor, not in Divinity, but of the Civil Law. But suppose you had been compell'd to it. * *Christ* would not be made King, when they would have forced him. For ‡ *his King-dome was not of this world*. But yours is. And your shoulders are able to beare two such *intolerable burthens*, as never any man in the world could beare one of them well, and as he should doe Well, I will say no more but this, ‡ *To whom much is committed, of him shall much be required*. * *Iob. 6. 15.* ‡ *Iob. 18. 36.* ‡ *Luk 12. 48.*

But you adde also another reason, why 'tis time for you to end: as *bearing now the burthen of 65. yeares compleat*. A great age, and yet I suppose you feele it not to be a *burthen*. If you doe, then as the Poet saith,

§ *Solve senescentem mature sanus equum, ne
Peccet ad extremum ridendus, & ilia ducat.*

§ *Horat.*

And you say, *it draws on apace to the Period set by the Ppophet David, Psal 90*. You mistake the Pen-man: for it was *Moses*. But to let that passe, as a common mistake: and as a Law, which it seems you have imposed your selfe, and observed throughout your Book, not to cite any *Scripture* without perverting of it. Doth your Lordship hope to reach the period of three-score and ten? Alas, should you live out but one *Lustrum* of five yeas more, what would become of (I say not, the Civil state, but) the poore Church of God yet in *England*? But our comfort is, *The Lord Iesus Christ is both against you, and above you*. In the meane time were it not later for you, to think of a shorter period of your life least promising to your selfe, and sleeping in the security of so many yeares more, you should be suddainly taken napping, as that rich man in the Gospell, to whom it was said, † *Thou foole this night shall they take away thy soule from thee*. And besides, you are ‡ *set in a slippery place, whence* ‡ *Luk 12. 20.* ‡ *Psal. 73. 18.*
H b b you

you may fall into suddain destruction, as in a moment; as the Prophet saith. So as there is lesse confidence to be put in that, then in your Age. And therefore bethinke your selfe how suddain the time may be, that you must goe, and give account (as you say) to God and Christ of the Talent committed to your Charge, which you cannot so easily answer before that Judge, as you could doe in the Starre-Chamber. And remember what you said to the Jesu-ite (pag. 316.) Our reckoning wilbe heavier, if we thus mislead on either side, then theirs that follow us? But I see I must looke to my selfe, for you are secure? And are not you full out as secure, as the Jesuite? But in that, you pray that God for Christs sake would be mercifull to you. But is that enough to wipe off all old scores, to say, God be mercifull to me? When the Course of a mans life hath been a very Enmity and Rebellion against Christ: when he hath spent the Talent of his Strength and Wit, Meanes, and Friends to the dishonour of God, in oppressing Christs word, persecuting his Ministers and People, profaning and polluting the service of God with humane Ordinances, and will-worship, forcing mens Consciences to conformity, and the like: doe you think to salve all with a Lord have mercy upon me? Nay, you seem to be in good earnest, when you say, and pray, if God for Christs sake would be mercifull unto you. But wherein, or for what, should God for Christs sake be mercifull unto you? Which of your sins, your scarlet sins, your Episcopall sins, doe you confesse to God, and (because publick) unto the world, that truly repenting of them, God for Christs sake may be mercifull to you? Doe you confesse and repent of your persecuting of Gods Ministers and People, for their Conscience sake? Nay you are so farre from this, that you say, God forbid (not, God forgive) that I should perswade to persecution in any kind, or practise it in the least. So as you in all this persecute none; no, not you; nor yet perswade others to it; nor dissuade, neither. And yet you still continue a persecutor, as accounting it not a sin, but a vertue, not vicious, but rather meritorious, to root out the Puritans. And what say you to your more then Barbarous shedding of the Innocent Blood of Gods servants, and Christs witnesses, mangling their Bodies, and breaking them in pieces, causelessly separating Man and Wife, to satisfie your wicked malice, and so to murder them with your intollerable oppressions? Doe you crave mercy of God for this? Or is your guilty Conscience still seared, and stupified? Is your heart still hardened? Do you need no mercy for such cruell shedding of Innocent blood? David

* confessed his blood-shed, and found mercy. But you continue your cruelty still in cold blood. What? Do you think, that because Gods people are as sheep appointed for the slaughter, and you the chiefe Butcher, therefore you sin not, in devouring and spoyling so many good Ministers with their Families and Flocks? O stupid Conscience! O desperate soule! And so still desperately you goe on, in justifying your selfe in all that you have done, and calling God to be witnesse too: saying, *Who knows, that how- ever in many weaknesses, yet I have with a faithfull and single heart* (± bound to his free Grace for it) laboured the meeting, the blessed meeting of Truth and Peace in his Church. O shamelesse hypocri- sie! O blasphemous wretch! Doth God know? Is God the Author of all thy impiety, iniquity, cruelty, craft, hypocrisie and dissimulari- on, of thy faithlesse and false heart, in thy plotting to bring thy false Truth, and thy turbulent Peace with the Whore of Babylon, that notorious enemy of Christ and his true Spouse his Church, to a meeting, to a blessed, yea to a cursed meeting?

Psalm. 51.

± Blasphemy of
the Prelate a-
gainst Gods free
Grace, as if that
had been the
Author of all his
wicked Practi-
ses.

O GOD, thou searcher of all hearts, behold this blasphemous Wretch, calling thee for a witnesse of his notorious and perfidious false heart, and ascribing it to thy free Grace, as the moving and helping cause of all his impious practises. O Lord, Be not mercifull to any wicked Transgressor, that dare thus desperately take thy sacred Name in vaine, and make thy Grace, the father of his gracelesse actions. Seest thou not, O thou All-seeing, and All-revenging GOD, how this man hath been a prime Instrument of oppressing thy Word: of forbidding it to be preached (therein denying and destroying the Doctrine of thy free Grace, which here he hypocritically nameth) of persecuting thy faithfull Ministers and People even to root them out? Of proclaiming Libertinisme in the publicke profanation of thy Sabbaths, and violation of thy holy Commandements: Of setting up Idolatrous Altars, to the denying of the Lord Iesum Christ, our onely Altar, whereon our Persons and sacrifices offered up unto thee, are accepted of Thee: Of bringing into thy worship sundry superstitious Idolatrous Rites and Ceremonies, in Adoration of Altars, Names, praying towards the East: Of setting up Images and Crucifixes those Idols in the publick place of Worship: Of putting down preaching of thy holy Word upon thy holy Sabbaths especially in the Afternoones, when there is most need, and people should be aptest, and best at leasure generally to heare: Of enlarging and making heavier the yoke of Bondage and Tyranny upon the necks of thy People, in increasing of more Ceremonies, to the intollerable vexation of thy Children, and

* Psal. 10.

Psal. 79. 10.

incroachment and usurpation upon Christs Kingdome, and royall sovereignty, as sole King over his Church, and Lord of the Consciences of his people : Yea * surely thou hast, seen all these things ; for thou beholdest mischief and spight, even to requite it with thy hand : and therefore the poore committeth himselfe unto thee : For thou art the helper of the fatherlesse. Therefore, arise o Lord ; o God, Lift up thine hand, forget not the humble. Wherfore doth the wicked contemn thee, o God : He hath said in his heart, Thou wilt not require it. But Lord, break thou the arme of the wicked, and the evil man ; seek out his wickednesse, till thou find none. For wherfore should the Heathen say, where is their God : O let our God be known among the Heathen in our sight, by the revenging of the blood of thy servants, which is shed. And let the sighing of the Prisoners come before thee : according to the greateesse of thy power preserve thou those, that are appointed to dye. And render unto our Neighbours sevenfold into their bosome their reproach, wherewith they have reproched thee o Lord. So we thy People and Sheep of thy pasture will give thee thanks for ever : we will shew forth thy praise to all Generations.

Now, to return to you againe and so ridde my hands of you. All that you have done, is (you say) for the blessed meeting of Truth and Peace. This is the upshot of all, *Englands Reconciliation with Rome*. So as when these two are reconciled (as I doubt they are already, while you hold us in expectation, untill you expect but time (the Contract being already made) for Confirmation) when this is come to passe, then wilbe a blessed meeting, a merry meeting. For it is a meeting of Truth and Peace. Indeed when Truth and Peace, in the true sense, do meet, 'tis a blessed meeting indeed. But what Truth? What Peace? The Truth is, When this Peace is once Consummate, that it comes to be openly avowed and professed (for which we must not looke for a *Generall Councel*, that's but a flourish, and a Blind, while you are undermining the Bulwarke of our Truth, and the beauty of our Peace) then (as when *Herod* and *Pilate* were made friends) you shall see (which is already in execution) open persecution of all true Piety, and Purity, and perturbation of all true Peace, and that not onely in the Churches of God, but in Civil states and Kingdomes, when for the maintenance of this Peace, Princes shalbe set against their People, and People are forced to stand for the liberty of their Consciences against Prelaticall Antichristian Tyranny. For what is *Romes Truth*, but Treachery : And what is *Romes Peace*, but Perturbation, perplexity,

plexity, confusion, Babylon, even to all those, that confederate with her? Yet your hope is, that God in his good time, will effect this meeting. God will certainly effect, and bring to passe his own Counsel and Purpose, in his good time for the good of all his People, and the confusion of all his enemies, and theirs. And one of his Counsels and Purposes he hath declared to be (which shall certainly, and I trust very shortly come to passe, and in due time too) the destruction of the Whore of Babylon, together withall her lovers, that are linked in a league with her, and that under a pretence of the blessed meeting of your Truth and Peace. And then * shall be heard * *Rev 19.1,2*
 that great voyce of much People in heaven (to wit, in the Churches *vers. 4.* of Christ) saying, Alleluja: salvation, and ~~Glory~~, and Honour, and Power unto the Lord our God; for true and righteous are his Iudgements, for he hath judged the Great Whore, which did corrupt the Earth with her fornication, and hath avenged the blood of his servants at her hand. Amen. ALLELUJA.

Pantote Dóxa Theo.
 June, 26. 1639.

FINIS.

